





A N
EXPOSITION
W I T H

Practically Observations

CONTINUED UPON
The Twenty-second, Twenty-third,
Twenty-fourth, Twenty-fifth, and Twen-
ty-sixth Chapters of the Book of

J O B:

B E I N G

The Summe of Thirty-seven Lectures, delivered at *Magnus*
neare L O N D O N Bridge.

By JOSEPH CARYL, Preacher of the Word, and Pastor
of the Congregation there.

I S A I A H 40. 8.

*The Grasse withereth, the flower fadeth: But the word of Our God shall
stand for ever.*

L O N D O N;

Printed by *M. Simmons*, and are to be sould at her house in
Aldersgate Street the next dore to the *Guilded Lyon*.

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EXPOSITION

General Observations

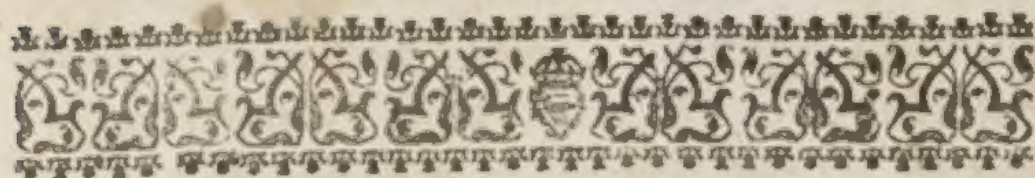
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TO THE
CHRISTIAN READER.

TO
Those especially of this C I T I E,
who yet continue to promote
this W O R K E.



As the Apostle Peter (writing to all the Saints) sayd, This second Epistle, so I may say (and have learned, I hope, to say it without boasting or comparing) This seventh Epistle beloved)

I now write unto you in all which my desire is to stirre up your pure minds by way of remembrance, that ye may be mindfull of the words which were spoken, and of the troubles

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which were endured before, by this (Great Example of suffering) Holy and patient Job. And though seven, being a perfect number, might hint me a faire pretence to sit downe and doe no more, yet I am further from thinking what I have done perfect, then I am from desisting (in reference to my owne intention) to perfect (according to that measure of light which shall be given in) what is yet to doe. 'Tis A Generall mercy, that in an Age wherein the sword hath been called out to doe and hath done so much, there hath been not only leysure, but encouragement for The pen to doe this little. And 'tis your speciall honour, who still promote this, or any worke of this kinde, that while ye have been engaged in so great a charge for the maintaining of a Warre, and the preserving of peace, ye have not excused your selves in this poynt of charge. And (possibly) it will be no dishonour to this Age in future Ages, nor to This Nation in Foraine Nations, to see or heare, that our spirits have neither been hurried nor skarred by warres and changes into an indisposition or incompoundednes for workes of such seriousness and retirement. What Daniel prophecied of the building of the Wall of Jerusalem whether literal or mysticall) is true of this Paper-wall (which is no stranger
to

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to Jerusalem) it hath been built in Troublous Times. Except the Lord build both house and wall, they labour in vaine that build in calmest times ; and where the Lord buildeth (though by weake and unskilfull hands) labour shall not be vaine in stormy times ; it shall neither be labour in vaine, because unfinished for use ; nor shall it be labour in vaine, because unusefull when 'tis finisht. The blessing of God (and without that nothing can) delivereth all our honest labours from these two vanities, and his bounty delivereth them from a Third. For while we are stedfast and unmoveable, alwayes abounding in the worke of the Lord, as we may have a strong confidence that our labour shall not be in vaine to others, so a full assurance that it shall not be in vaine to our selves. Plaine-hearted Jacob labouring in the integrity of his soule for Laban, onely in keeping sheepe, though his wages (as envying that he thrived so fast) was changed ten times, yet he thrived the faster, and he who came over Jordan with his staffe, became two bands. To be sure we can never want either pay or reward for that worke which is a reward and can pay it selfe. And though, I know (and cannot but thankfully acknowledge Honoured Sirs) that this long continued

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*tinned worke hath been an occasion of considerable expence to you ; yet I much beleewe that it will not prove any thing of losse to any of you. There is (saith Solomon) that scattereth and yet increaseth , and there is that withholdeth more then is meate and it tenderth to poverty. They that scatter to doe good, sow what they scatter ; and that which is sowne in a right soyle increaseth to a harvest. They that withhold what they have, more then is meete, shall not hold what they have, but meete with poverty. As that which is given in charity, for the reliefe of the poore, so that which is given in a due tempered liberality for the use of the publicke, is lent to the Lord, and he will surely repay all that he hath borrowed. Therefore give a portion to seven and also to eight (whether indigent persons, or pious uses) for ye know not what evill shall be upon the earth. If evill come upon the earth, they will be found the best husbands of their goods, who have laid up most in beaven ; and if good continue upon the earth, they will not finde any misse of what is so laid up. I write this, not as either fearing an abatement of my owne private interest, nor as hoping or looking after an increase of it : but only as a gratefull testimony of what ye have freely done
for*

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for the carrying on of this worke, and as an argument that in so doing ye have not done either unwisely or unprofitably for your selves.

As for this peice of the worke now given in to your hands, and published to the view of others, I shall only say, That herein ye have an end of the Controversall or disputative part of this Booke. Jobs friends have now finisht their last reply upon him, and Job hath finisht his last answer to them. For though he continueth speaking five whole Chapters longer, yet he speaketh, rather to the generall state of the Question, then to any of their particular objections, as may appeare hereafter (if God give leave) in the Explication of that large and patheticall discourse. And it was well, that his Opponents would make an end somewhere, and leave what they had offered to the judgme it of equall and indifferent moderators. Which may be a just rebuke upon many in this Age, who will dispute and draw the saw of contention everlastingly; as if they thought it a dishonour, when they have said all, to say no more, or were resolved never to be satisfied, how much or how often soever they have been answered. Moderate and modest disputing tends to healing, but the itch of disputing (which an Ho-

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nourable and learned Knight, deceased, would have engraven upon his Tombe-stone) leaves nothing but a scabby soarnewe upon the minds of men, and doth rather widen differences then compose them. Abner (eyther grieved or wearied with the tedious protraction of a civill warre) called to Joab (Captaine Generall of Davids Army) shall the sword devour for ever ? knowest thou not, that it will be bitterness in the end, how long shall it be ere thou bid the people returne from following their brethren ? We have but too much cause to call and cry upon some Leaders in the Scholasticall Warre, Shall your tongues and pens devoure for ever ? know ye not that it is unpleasant to many in the way, and is like to be bitterness to more in the end ? When will ye return from following your Brethren ? Eliphaz, Bildad, and Zophar followed their Brother Job long, but they gave it over at last, and returned from following him. Though, I confesse, there is a necessity of contending, and that (as the Apostle Jude exhorts) earnestly, both by speech and pen, for the faith once delivered to the Saints ; Yet there are many contentions, which it had been well if they had never been begun, or at least quickly ended. And when men revile and blaspheme

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pheme rather than argue, It is best to take up that Counsell which good Hezekiah gave in commandement concerning Raling Rablakch, Answer them not. Solomon hath given us the full state of this duty in a seeming contradiction, while in one verse he forbids us to answer a Foole, and in the next bids us answer him. The foole must be answered according to his folly, but the answer must be framed and drawn up by the strength of reason and wisdom; that is, the foole must be made to see his folly, lest he grow up and be confirmed in his opinion, that what he saith is true, because he is not shewed the error of it; yet, The foole must not be answered according to his folly, that is, if he speake or write vainly and revilingly, shewing rather the frothyneesse of his wit, or the overflowing of his gall, then the sobriety and soundnesse of his Judgement, he that answers him must not conforme either speech or stile to his, lest he be like unto him; The answer which we give to another, beareth the image and is the measure of our selves; And our ill manning of a matter renders us as bad as others, though our opinion be better. Our Master Christ being reviled reviled not againe, we his Disciples and followers ought to intimate him, and not to render

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evill for evill, or rayling for rayling, but contrariwise to blesse. While we are called to contending, let us doe it fayrly and candidly; Christi would have us shew love and tendernes to our brethren, as well as zeale for Him and his Truth. They cannot but doe so, who stand up for truth purely as 'tis the truth of Christ, rather then as it is their own opinion. And (though I am loath to be suspitious, yet) I greatly suspect, that the reason why many cast so much dirt and dishonour upon the persons of their Brethren, while they appeare as Champions for the Truth, proceeds from a secret desire to procure honour to their own persons rather then the advancement of Truth. Peace and truth are a blessed payre, and were we more for peace we should sooner find out the truth; But so long as men contend rather for a party or an opinion then for truth, rather for victory and the Mastery then for truth, rather for honour (I had almost said humour) and interest then for truth, as we are sure not to meete with peace, so we are extreame-ly hindred and puzzl'd in seeking out the truth. The most probable way to keepe downe some ill-sented opinions, is to lay down all disputes about them; especially, now, when most if not all Controversies on foote, have been sifted to the branne.

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branne. What therefore remaines but that we waite for light and conviction from heaven, looking how the holy Spirit of truth and peace, will state and determine those poynts upon the consciences of men; And I am fully satisfied that if all would suffer their consciences to answer and reply rather then their conceits and parts, most of our disputers in this age would (like Jobs friends) dispute no more. O That we could a while leave arguing with and answering one another especially rayling upon and scoffing at one another) and fall to praying for & loving one another, according to the utmost tender of Gospel-love. For as love is the complement or fulfilling of the whole Law of God, the scope or intentionall end of the Commandement, so it would be the conclusion or finishing and determining end of all the Controversies which arise or are started among men. And I conceive that (in most poynts of difference) a severe and Magisteriall imposing of an opinion upon others in way of dispute, is as bad as a sun-Gospel-like, as to impose it upon any by way of power.

Beloved and Honoured Friends, ye may perceive how farre my joy, for being arrived at the end of this dispute between Job and his friends,

hath.

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hath transported me to presse for at least an amiable carrying onne, if not an end of all our disputes; and that (as the Apostle adviseth) speaking the truth (and for the truth or Truthing it) in love, we may grow up into him in all things, which is the head even Christ; From whom the whole body fully joyned together and compacted by that which every joynt supplyeth, according to the effectuall working of every part, maketh encrease of the body to the edifying of it selfe in love. Love is a knitting, and therefore an increasing grace. That which uniteth many in one, must needs edifie That one, which is the result of such a union. As faith is that Grace by which we receive all from God, so love is that grace by which we conveigh and divide good among our selves. There is not the least joynt in the mysticall body of Christ, but giveth some supply to the whole, because love is the ligament of it. As we can want nothing while (as the Apostle Jude exhorts) we keep our selves in the love of God, (whether we understand him of the love of God to us, or of our love to God, makes no difference as to this matter) so we can hardly want any thing, while we keepe our selves in the love of one another. That all who love the Lord Jesus Christ in sincerity,
may,

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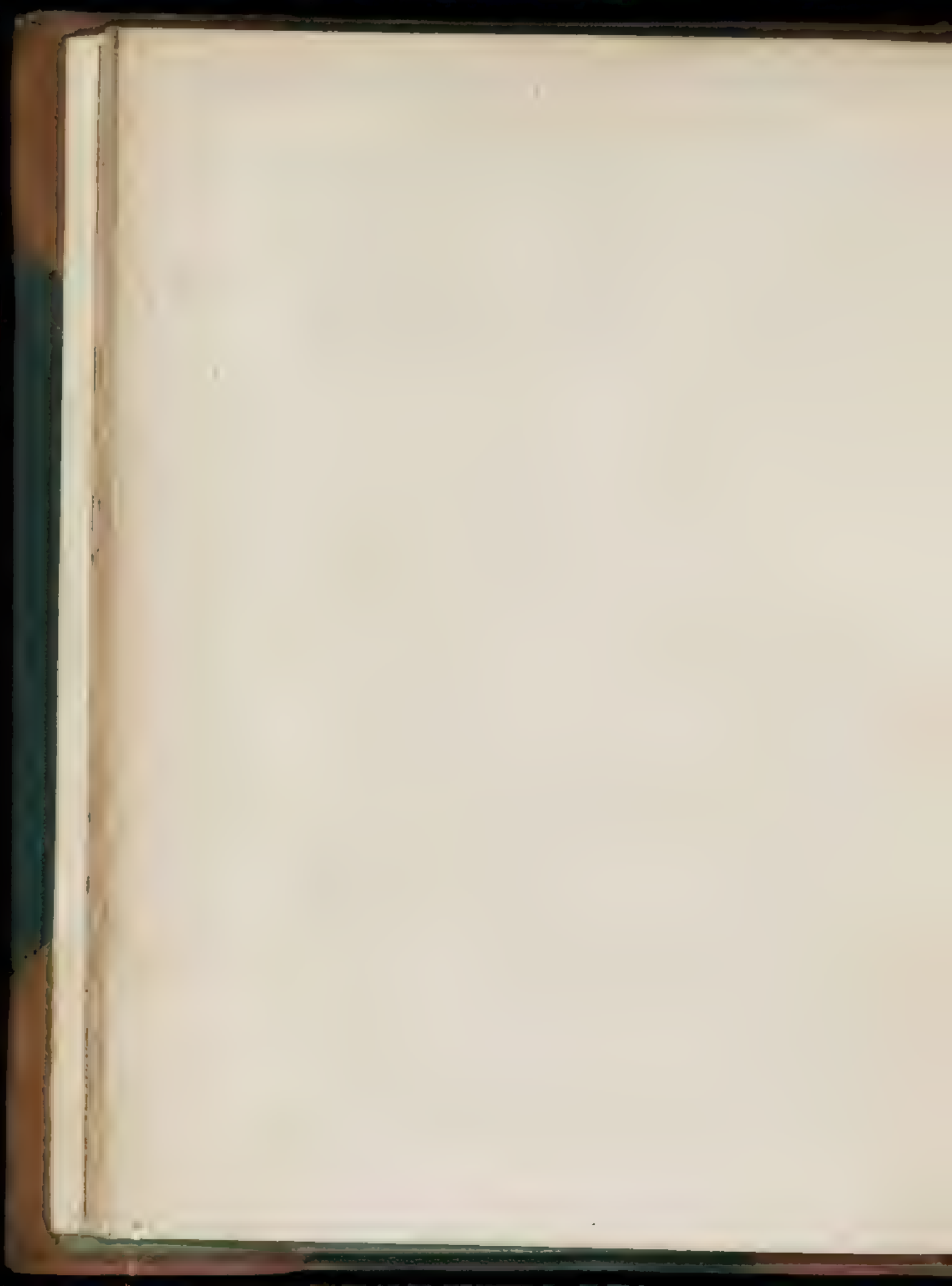
may, by the presence and influence of the Spirit of love, not only keepe themselves, but increase in the love of God, and in the love of one another, till we are fully growne up in him in all things, which is the head even Christ, is the wish and prayer, as it ought to be the endeavour of all and of him who would

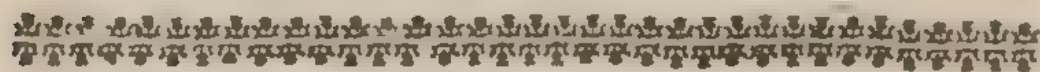
S I R S

The 18th of the
Third Moneth
commonly cal-
led *May*. 1655.

Serve you Faithfully
in love

JOSEPH CARYL.





A N
E X P O S I T I O N
W I T H
Practicall Observations
U P O N
The Twenty-two, Twenty-three. Twenty-
four, Twenty five, and Twenty-six Chap-
ters of the Booke of
J O B.

JOB, Chap. 22. Vers. 1, 2, 3, 4.

1. *Then Eliphaz the Temanite answered and said,*
2. *Can a man be profitable unto God, as he that is wise may be profitable unto himselfe?*
3. *Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy wayes perfect?*
4. *Will he reprove thee for fear of thee? or will he enter with thee into judgment?*



ELIPHAZ now enters his third and last contest with *J b*; in which some tell us that he behaveth himselfe like a man who seeks Victory rather than Truth: who though he hath been sufficiently answered, ye will not seem to be overcome; yea that he takes up the same weapons to maintain this third, with which he maintain'd his two former Encounters; The first in the fourth and fifth Chapters, and the second in the 15th, as if he were resolved to contradict

tradict, though he could not confute the reasons wherewith Job had made his defence.

But as such a carriage as this in Disputation is altogether vaine in it selfe, so it is most uncomely in a wise and godly man: who ought not to refuse truth and reason though spoken by an Adversary, but rather modestly to sit down and confesse his own errour and mistaking: And therefore though *Eliphaz* in this answer or triplication doth but roule the same stone, and move upon the same hinge in generall; still adjudging *J. b* to suffer for his sinne, and to be punished as an evill doer, yet he puts all into a new method, and varies the scene or the manner of his argumentation, which may be reduced to this forme; as if *Eliphaz* had said: O Job! if thou sufferest all these evils for some cause (as certainly thou dost, for these things could not come by chance, but by the wise disposure and providence of God) then that cause or reason for which thou sufferest, must either be found in God or in thy self: If thou sayest the reason is in God, and that he doth it by his prerogative, thou dost rashly intrude thy selfe into his secrets, and art over-bold or curious in searching into his hidden counsels; and when thou hast made out thy conjectures, we may as easily deny as thou dost affirme. but if thou hast recourse to, and reflectest upon thy own selfe for the cause of thy sorrowes and sufferings, surely thou canst find out or pitch upon nothing else but thy sinfulness and abounding transgressions, which while thou refusist to acknowledge, thou dost but harden thy heart against God, and growest impatient under the rebukes of his afflicting hand, therefore I admonish thee to repent, &c. This seemes to be the summe of that whole discourse which *Eliphaz* gives in this Chapter, as will further appear in the explication of the parts.

Again we may contract his scope and give it in this brieft; Job having constantly affirmed against his friends, that God equally afflicts the righteous and the wicked: and having said (which might have gained respect to what he was about to say) that he pleaded for God (Chap. 21. 4. As for me, is my complaint to man, or for man, no. it is to God, or in Gods behalf.) Hereupon *Eliphaz* taxes him with this presumption, as if he would needs undertake to be a patron for God, and so to bring him in some advantage, or to stand him in stead, for the maintaining of his cause; therefore he begins his speech with this chiding expostulation; Can man be profitable unto God? (suppose
thou

thou wert (which I shall presently disprove) as thou hast often boasted, righteous, yet) is it any pleasure to the Almighty that thou art righteous?

This seems to be the intent of the whole Chapter, in which we may further take notice of two distinct parts. The first is reprehentory, *Eliphaz* reproveth and rebukes *Job* sorely, to the end of the 20. verse.

The second is hortatory; *Eliphaz* moveth *Job* earnestly to repentance, in which he coucheth many promises, and gives Assurance that it shall not be in vain, from the 20th ver. to the end of the Chapter; *Acquaint now thy selfe with him, and be at peace, thereby good shall come unto thee, &c.*

The first part, his reprehension begins at the second verse.

V. 2. *Can a man be profitable unto God?* There are three readings of these words. First thus, *Can a man be compared to God?* Some labour much in the defence of this reading, but I shall not stay upon it. For though it be a truth that man cannot be compared to God, how wise or how good soever he is. What's the wisdom or the goodnesse of man to God? Yet the Originall Text doth not freely yeeld it selfe up to that translation which bears this truth.

Namquid Deus comparari potest homo etiam cum perfectissima scientia.
Vulg.

2. *Master Broughton* renders thus. *Can the humane wight teach the Omnipotent?* that word which we render *to be profitable*, he, to *Teach*; The Chaldee Paraphrase favours this translation, and some render it so in both parts of the verse; *Can a man teach God As he that is wise may teach himselfe?* If a man should be so bold to take upon him to teach God, would God regard his teachings? but I shall pass by this also, especially considering that *Eliphaz* had no reason to tax *Job* with such a presumption, as if he had taken upon him to direct God how to order his affayres; when as *Job* himselfe (chap. 21. vers. 22.) had strongly repressed and condemned such a boldnesse. *Shall any teach God knowledge?* *Job* having so lately exalted God above mans teaching (as was shewed in opening that verse) it is not probable that *Eliphaz* should reprove him, as conceiting himselfe wise enough to teach God: Or that he thought *Job* either had done, or was about to doe that which with his last breath almost, he confessed no man could do.

Quidam verbum ידע' pro docere exponunt in utroque huiusmodi.
Merc.

The third is our reading, *Can a man be profitable unto God? Can a man?* he doth not mean an ordinary weake, sickly, fraile man; but a man, yea any man at his best: the word here used

notes a man in his health, strength, and glory; a man in the flower and perfection not only of his naturall abilities, but in the richest furniture and array of his acquired, yea inspired abilities. Take this man, a man of these attainments, a man thus accomplished, and *Can he be profitable to God*; for as when the Psalmist saith (*Psal. 33. 17.*) *A Horse is a vain thing to save a man* By the Horse there, we are not to understand a lean, poor, weak, slow-pac'd horse, or a strong, swift horse unman'd; Such a horse is indeed a very vain thing to save a man by; Such a horse may do a man more hurt then help when he comes into danger; but the Psalmist means a horse of the greatest strength, courage, and swiftnesse: A horse exactly man'd, and taught: all this postures, even such a horse is a vain thing to save a man. Again, when the Scripture saith, *Christ came to save sinners*, we must not understand it of lesser, lower, or of the ordinary sort of sinners only, but even of the highest and the greatest, for such Jesus Christ came to save as well as the least of sinners. So here when 'tis said, *Can a man be profitable to God*? we must expound it of the highest of the learned, of the holiest, of the best of men; *Can a man be profitable unto God*? The word is *El, The strong God*; Can the strongest man be profitable unto the strong, the Mighty, the Omnipotent, the Almighty God? *Can he be profitable*? Can he bring any advantage, gain, or profit to God? *Should he reason with unprofitable talke* (saith *Eliphaz* Ch. 13. 3.) or with words that bring in no profit? A word of the same root, signifies a *Treasurer*, who is a keeper of publick profits (*Esay 22. 15.*) *Goe, get thee unto this Treasurer even unto Shihna.* *Can a man be profitable*? Thus *Eliphaz* reproves *Job* for insisting so often upon his own innocency, as if that were an advantage to God? As if he had said, how holy or righteous soever any man is, the Lord receives no advantage by him. So that *Eliphaz* (it seemes) apprehended *Job* trusting or boasting of somewhat in himselfe, as if he had thought God his debtor, or that he had done somewhat for which God was beholding to him. And upon this ground, that God is debtor, or beholding to no man; *Eliphaz* undertakes *Job*: And though his supposition was false, yet his position was true, and gives us this profitable observation,

That the best of men cannot oblige God, or merit any thing at his hand.

That

That which is our duty to do, cannot merit when we have done it. We cannot oblige either God or man by performing our own obligation. Thus Christ argues, *Luk. 17. 7 Which of you having a servant ploughing or seeding Cattell, will say unto him by and by when he is come from the field, goe and sit down to meat? And will not say unto him, make ready wherewith I may sup, and gird thy selfe, and serve me, till I have eaten and drunken, and afterwards thou shalt eat and drinke. Dost he thanke that servant because he did the things that were commanded him? I know not. So likewise yee, when yee have done all these things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to doe. Where Christ proves, that because the servant had done no more then was his duty to doe, therefore he did not merit in doing it. When you have done all that is commanded you, say yee are unprofitable servants. He that doth all those things that are commanded him, is a man indeed, a man of worth, a man of men, yet (let that be granted that he reacheth to the utmost line of the Command) he is an unprofitable servant, he hath but done his duty.*

There is another parable in this Gospell of *Luke* that seems to be somewhat opposite to this (*Chap. 12. v. 36, 37*) *And ye your selves be like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom when the Lord cometh, he shall find so watching. that is, at their worke. Watching is not meant here of a bare waking, or not being asleep, for a man may watch, in that sense, and yet be as bad as a sleeper: To be found awake, and yet idle, to be found awake yet doing nothing, is as blameable as to be found asleepe: So that to be found watching is to be found intent upon, and labouring in the worke of the Lord. Blessed be those servants whom when their Lord cometh shall he find so watching) what will he doe? Verily I say unto you, that he shall gird himselfe, and make them to sit down to meat, and will come forth to serve them. In the 17th Chap. Christ saith; If a servant have been hard at worke in the service of his Lord, even as a man that is come from Plow, or from seeding his Cattell, yet his Master doth not say to him, sit downe to meate, but first bids him gird himselfe and serve him, and afterward goe to meate. But here 'tis said, the Lord presently*

sently girds himself, and makes his servants sit down to meat, and will come and serve them : so that here he speaks, as if the Lord were much beholden to these servants. whereas before he speaks of them as unprofitable servants, to whom he was not at all beholding.

For the clearing of these two Parables, we are to distinguish them by their scopes. The scope of the Parable in the 12th Chapter is to shew, that the diligent servant shall receive much from the hands of the Lord, or that the labour of the diligent servant shall not be in vain, or unprofitable to him.

But the scope of the Parable in the 17th Chap. is to shew, that the most diligent servant cannot doe any thing that is profitable unto his Lord, He may doe that which may be profitable to himselfe, but he can doe nothing that can be profitable to his Lord, that's the scope of the 17th Chapter, which falls in fully with the Text, and observations that I am now upon. There is a wide difference between these two parables. To shew what a dilligent servant may expect, is one thing, and what the most diligent servant can challenge or require is another. For indeed those servants in the 12th Chapter, to whom the Lord administers the Supper, or to whom he ministers at Supper, must say that they are unprofitable servants to the Lord ; though they are to acknowledge (to the praise of their Lord) that his service hath not been unprofitable unto them, and they must say so upon these considerations.

First he is their Lord, they his servants, not their owne (1 Cor. 6. 20.) *Yea are bought with a price, yea are not your own, therefore glorifie God in your bodies & in your spirits which are Gods.* God is the owner of our bodies and spirits, our selves are the Lords. Now if we our selves, our bodies, and our spirits are the Lords, then much more are our services his. If the person be anothers, all the work done by him must be his too.

Secondly, The house wherein these servants are feasted is the Lords. The whole fabrick of heaven and earth is his house, He hath set it up to entertain and feast his people in.

Thirdly, All the cheere and good things with which the Lord feasteth his servants (all the comforts which grace holds out in this life, or glory in the next life) are of his own provision, the whole furniture of the Table is of his cost and charge,

charge, therefore they are obliged to their Lord, not their Lord to them, he is indeed profitable unto them, but they are not profitable unto him: They by their sloath and idleness might deserve to be sent supperlesse and hungry to bed, but by all their pains and diligence they could not deserve their Supper; *Can a man be profitable unto God?*

Secondly, Observe,

That God is absolutely Independent and perfect in himselfe.

If there be any impossibility that man should be profitable unto God, then he is Self-sufficient, and altogether Independent, in reference to man: He that cannot receive any addition is perfect in himselfe, and he that is self-sufficient, needs not: to receive any addition from another, is an argument of imperfection. And seeing God neither receives, nor can receive any thing from another, he must needs be perfect in himselfe. *David (Psal. 16. 2.)* speaking of himselfe (as the type of Christ) saith, *O my soule, thou hast said unto the Lord, thou art my Lord* (that is, thou art my Portion and my All) *but my goodnesse extendeth not to thee,* I am not able to doe any good which reacheth to thy benefit, or encreaseth thy happinesse, for thou art mine, In the 50th *Psalme* the Lord asserts this his own independency; *If I were hungry, I would not tell thee, for the world is mine and the fulnesse thereof.* If I had any hunger (that is, any defect upon me) I need not goe to the creature to ask a supply, I could supply my selfe if there were any need, but there's none: The Lord he is infinitely above all hunger, above all wants and defects whatsoever. He indeed threatens Idolaters, that he *will famish all their gods* (*Zeph. 2. 11.*) Idols shall be hungry, they shall be famisht, and have none to administer any thing to them. This the Lord doth, when he with-draws their respect and worship, that name and reputation which once they had in the world from them; worship is the food of Idols, that keeps I vellese Idols (as it were) alive, and therefore false gods are famished, when their false worship is cast down; but who can famish the Lord? If I were hungry, &c. I would not tell you; *Can man be profitable unto God?*

But it may be objected; Cannot a man be profitable to God? is man no advantage, no helpe to him? why then (*Judg. 5. 23.*) Sings *Deborah, Curseye Meroz, said the Angell of the Lord,*
curse

curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty, It should seem then that the Lord had need of the help of these inhabitants of Meroz, and if they had come forth, it had been an advantage to him, why else were they cursed for not coming forth to the helpe of the Lord?

I answer, man is said to helpe the Lord, when he helps in the Lords cause. Personally the Lord needeth not my helpe, but the Lord may be helped relatively, in his cause, and in his people. Thus we help the Lord, when we help man, when we help the Church, and people of God; It is our honour as well as our duty, to help his people, and give assistance in his Cause, This the Lord takes so well at our hands, that he reckons it as help given to himself.

Again, if we consider the helpe as given to the Lords people we are not to conceive that the Lord needed the helpe of these men of *Meroz*, as if he could not help them himselfe without the assistance or ayd of man. For when he seeth *that there is no man, then his own arme brings Salvation*, Isa. 59. 16. 'Tis the duty of man to come forth and draw his Sword in the Lords quarrell against the mighty, but the Lord needeth not the sword of man to subdue the mightiest.

Secondly It may be objected; *Cannot man be profitable unto God?* he speaks of the Church of the *Jewes*, in such language as implies them a profit to him. *Exod. 19. 5. Now if yee will obey my voyce indeed, and keepe my Covenant, then shall you be a peculiar treasure unto me above all people.* And is there no profit in a treasure? Again, *Deut 32. 9. The Lords portion is his people, Jacob is the lot of his inheritance.* Hath a man no profit by his portion? no advantage by his Inheritance? Now if the Lords People be his portion, his Inheritance his Treasure, his peculiar special treasure, how then can it be said, they are no profit, no advantage to him?

I answer, the Lords people are his treasure, not because they enrich him, but because he hath a high esteeme of them. The Lords People are his treasure, not because they profit him, but because he protects them: If I say to a man, you shall be a treasure to me; I may doe it, not because I expect any profit from him, but because I have a high esteeme of him, and resolve

resolve to protect and defend him as I doe my own portion and treasure; In this sense doth the Lord say of his people, *You are my treasure*. We esteeme treasure, and treasures are under protection, lest any take them from us. Thus the Lord speakes of his people, not that he hath any profit or gain by them, as men who ordinarily have portions and Inheritance in Fields or Houses which are their stock and livelyhood. Indeed there is a Revenue which the Lord hath by his people as they are his portion; that is, a Revenue of glory and honour, not a Revenue of profit. But if you say glory and honour is profit, and an advantage to man, is it not then an advantage to God to be glorified by man?

I answer, It is no advantage to God when he is glorified by man, Our glorifying of God doth not add any glory to him that he had not, but it is only the setting forth of that glory which he had; there is no encrease of his fulnesse by all the honour and glory that the creature gives him. We are commanded to glorifie God. (*Math. 5. 16. Let your light so shine before men, that they may see your good works and glorifie your Father which is in Heaven.*) But God doth not receive any additional glory by us, how much or how clearly soever our light shineth before men. A candle adds more light to the Sun, then all the creatures in the world can adde to the glory of God, when they have studied his glory, and laboured to glorifie him to the utmost all their dayes.

Thirdly, that of *David* may be yet objected, *Psalme. 4. 3. The Lord hath set apart for himselfe the man that is Godly*. And if so, then it seemes he intends to make some profit of him; it is an al-lu. on unto those that vend wares: A merchant looks upon this and that commodity, and then saith this is for my turne, this I like, *set it apart for me*. Seeing then the Lord sets the godly apart for himselfe, it sounds as if he meant to make some gain or advantage by him.

I answer, the meaning of that Scripture is not, that God sets a godly man apart as one that he gets profit by, but as one that he intends to bestow mercy upon; or he sets him apart for service, not for gaine; The Lord serves his own ends by the service of man every day, and sets apart the godly man for his special service.

Yet a little further, I shall demonstrate that a man cannot be profitable to God.

I prit, God had all perfection before man was, therefore man cannot profit God. *Psal. 90. 2. From everlasting, and to everlasting thou art God.* That is, thou art infinite in glory and excellency from everlasting. God was God as much before there was a creature, as he hath been ever since the creatures were; therefore creatures adde nothing at all to him.

2. All the goodness and profitable-ness of man comes from God, therefore no profit goes unto God from man: that's the Apostles argument, *Act. 17. 25* where he shews that man cannot advantage God no not by worship. *He is not worshipped with mens hands as though he need anything.* What, doe you think God calleth for your worship, becau he needs your worship? or as if he coul' not tell how to be wth our your worship? Nothing like; *Strong he giveth to all life and breath and all things.* He that giveth all thing to all men, needs nothing of any man: heres the 2^d reason argument, the Lord giveth out all things, life, breath and all things, whatsoever to all men, therefore he needs nothing of any man, no not the worship of any man. *1 Cor. 4. 7. The Apostle shewes that reason against boasting: What hast thou that thou hast not received, wherefore then dost thou boast? When doe men boast? even when they think they have done God a good turn. What wast thou that thou hast not received? therefore why dost thou boast as if thou hadst not received it. What can he receive of us from whom we receive our all? And though we must returne all to him in a way of thankfulness and duty, yet God needs not that we should return any thing to him in a way of largeness or supply.*

3. Take this demonstration of it; they who live much in God, even they (upon the matter) need little or nothing of the creature; they (upon the matter) are Independent as to the creature who depend fully upon the Creator. The good or evil of this world is not much to them, who are much with God. They have but little to doe with the Creature, and can doe well enough without the creature. (*Hab. 3. 17.*) *Although the figtree shall not blossom, neither shall fruit be in the vines, the labour of the Olive shall faile, and the fields shall yeeld no meate; the flock shall be cut off from the fold, and there shall be no herd in the*

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the stalks ; yet I will rejoyce in the Lord, I will joy in the God of my salvation. As if he had said, what if all creature comforts are taken away from me, I can live upon God alone. The life of a believer is much above the creature, how much more is the life of the Creator ? The Apostle (2 Cor. 6. 10.) speaking of himselfe, saith, *as having nothing, and yet possessing all things.* If Paul by the high attainings of his faith and dependencies upon God could say he possessed all things, while he was as having nothing in the creature. Surely God hath all, when he hath nothing of or from the creature ; He may say in the strictest sense, *having nothing (of these things) and yet possessing all things.* Lay these two observations together.

First, *That the Creature cannot oblige God.*

Secondly, *That God is Independent, absolute, perfect without the creature,* and the result of both will rise up in these eight conclusions.

First, this will follow, *That we should not murmur, nor be discontented with our Estate* whatsoever it is, why ? we are not profitable unto God, we have deserved nothing at his hand. Discontent ariseth from Pride, from an opinion that we are not answered according to our worth ; we should never be discontented, were we convinced that we are altogether worthlesse. To but sit down in this thought that man cannot be profitable unto God in any state, and then be discontented with your state if you can.

Secondly, If the Creature cannot be profitable unto God. Then, *all that God doth for man, yea for Angels, proceedeth from his free grace.* We give him nothing afore-hand, nor any thing afterward, therefore it is grace before, and grace after grace in all. We receive grace when we have no grace, and we receive more grace when we have it ; yet by the grace we have we doe not deserve to receive more ; As we received the first grace, merely of grace, so we doe the second. No man is afore hand with God ; if any think they are, let them shew their Bills, what they have brought in, and it shall be acknowledged. *Rom 11. 35. 36. Who hath first given and shall be recompenced to him again ? For of him, and through him, and so him are all things, to whom be glory for ever, Amen.*

Thirdly, If man cannot be profitable unto God, then as

none should dare to come to God in their own worthinesse, so none should fear to come to God because of their unworthinesse. We should not be discouraged, though as yet dead and fruitlesse, though vain and unbelieving; The worst of men should not keep off from God, because they are unprofitable, seeing the best cannot profit him. *If we have done much it is nothing to the Lord: and if we have done nothing, it is no barr to the Lords doing much for us.* God will not turn us back because we bring him nothing, nay he invites us to come without any thing (*Esa. 55. 1.*) *Ho every one that thirsteth, come to the Waters, buy, &c.* Here is buying, but for what? for profit? no, but *come buy wine & milke without money and without Price.* God doth not expect any profit; there is a kinde of buying, but its not for money, nor for morey worth. As the Lord sometimes sells his people, so he alwayes sells his graces and comforts, *for naught* (*Psal. 44. 12.*) *Thou sellest thy people for naught, and dost not increase thy wealth by their price.* That is, thou leavest thy people under miseries and afflictions, by which it doth not appear that thou gettest any honour. Now as the Lord doth sometimes sell his people, so he also sells his mercy and grace to his people (as to any desert of theirs) *for naught*; he sells without money and without price, therefore be not discourag'd if you have nothing of your own of any worth to present unto him. Say not, *Wherewith shall we come before the Lord?* The poorer you come in your own thoughts, the richer you shall returne; *For he filleth the hungry with good things, but the rich he sendeth empty away.*

Fourthly, if man cannot be profitable unto God, then our gifts and parts, yea our holinesse and graces doe not make us necessary unto God. God may say unto the great Ones of the Earth, I have no need of you, and to the rich I have no need of you, and to the wise, I have no need of you; yea he may say unto the godly and to the holy, I have no need of you neither. There is no creature necessary to God, seeing he cannot only (as we say) live, but live in the heights of happinesse without the Creature

Fifthly, *If no man can be profitable unto God, then whatsoever God requires of us, he aimes at our profit, and not at his own; all is for us, or for our good, which will appear more fully in the* ope-

opening the next clause; *He that is wise may be profitable to himself.* The Lord hath designed all our wisdom and obedience to our own benefit: So *Moses* spake to the people of *Israel* (*Deut. 6. 24.*) *The Lord commanded us to do all these statutes, so fear the Lord our God for our good alwayes, that he might preserve us alive, as it is at this day.* It is not for the Lords good, but it is for our good that he commands, and we obey. And as the Lord commanded all things in the Law for our good, not for his own: so he commands us to believe the Gospel not for his good, but for our own; he is not to be saved by it, it is we that are to be saved by it. He doth not call us to work as men doe their servants, that he might play the good husband, and get some profit by keeping us hard at labour. Indeed the Lord keepeth his servants hard at labour night and day, they must be continually upon duty: But he doth it not (as I may say) to play the good husband, to encrease his stock by it, but it is for our profit. That which *Christ* speaks (*Mar. 2. 27.*) about the Sabbath, is true of all other the commands of God, we are apt to think, that God requires a seventh day, because it is for his profit and advantage; so saith *Christ* the Lord hath not an eye to himselfe, but to man; *The Sabbath was made for man*; that is, for mans advantage, that he might look heaven ward, that he might worke in the things which concern his own blessednesse, therefore hath the Lord appoynted him a resting day. *The Sabbath was made for man, and not man for the Sabbath.*

Sixtly, Then our disobedience cannot hurt God, our sinnes cannot disadvantage him, impaire his blessednesse, or diminish his glory. As mans obedience is no profit, so his disobedience is no disprofit to God. Sinners shall be punished, as they who have wronged and dishonoured God, they shall be dea't with as such: But really, all the sinnes of the world doe not bring any damage or disadvantage to God; *Elisha* is expresse to this point, in the 35. Chap. of this Booke. *vers. 6, 7.* *If thou sinnest, what dost thou against him? (Every sin is against the minde of God, but no sinne is against the happinesse of God) or if thy transgressions be multiplied, what dost thou unto him? Is God impair'd by it; Surely no, God doth not loose a pinn from his sleeve (as I may say) by all the sinnes committed in*
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the world ; He hath no dependance at all upon our obedience for his blessedness : our sins cannot hurt him, as our obedience cannot help him, which *Elihu* shewes in the next verse ; *If thou be righteous, what givest thou him ? or what receiveth he of thine hand ?*

Seventhly, hence see the honour of God, that hath made so many creatures, and man especially of whom himselfe hath no need, that hath so many to serve him, and yet needs none of their services. Give God this glory : We thinke those men are very glorious and honourable who have but as much of the Creature as will serve their turn, all creatures are the Lords, yet he is not necessitated to serve his turn by any of them.

Eightly, then, see what an obligation lyeth upon us continually to blesse God, to be thankfull to him, to walke humbly with him, who gives us so many profits, when as we doe not profit him at all. God prizeth that highly by which himselfe hath no benefit ; he prizes the actings of faith and holinesse highly, but he hath no advantage by them : God gives us profit by these, though himselfe be not profited, though he is not the better by any thing we doe, yet we are the better ; The Lord binds himself by promise, that the best good we doe in sincerity shall have a good reward ; *He that gives but a cup of cold Water to a Disciple in the name of a Disciple, shall not lose his reward.* But if we give thousands of Gold and Silver to poor Disciples, what profit hath God by it ? And yet though none of the profit comes to his hand, yet he reckons it as if all were put into his hand. All the charity and compassion shewed to his people, Christ taketh to himselfe (*Matth. 25.*) *In that yee have done it unto these, yee have done it unto me.* Christ had no need of almes, of visiting or cloathing, yet he counts it as done to himselfe, when we doe it to any of his.

Can a man be profitable to God ? as he that is wise may be profitable to himselfe ?

Some give the meaning of the words thus : Doth it follow, that a man can be profitable unto God, because a wise man may be profitable to himselfe ? our reading reaches the same sense. *Can a man be profitable unto God, as he that is wise may be profitable to him, else ?* It doth not follow, because *A man may profit*

deſcribed (*Pſal. 111. 10.*) *The fear of the Lord is the beginning of wiſdome, a good understanding have all they that keep his Commandements*; he doth not ſay, a good understanding have all they that know his Commandements, for many may know the Commandements, and yet not have a good understanding; but they have a good understanding indeed that doe his Commandements. And when the Pſalmiſt ſaith, *The fear of the Lord is the beginning of wiſdome*, the word *Beginning* ſignifies not only the firſt ſtep or entrance into a thing, but the head or height of it; ſo that *Beginning* is as much as *chiefe*, or *principall*, the beſt wiſdome, the chiefeſt, the top wiſdome, the head wiſdome, or the head of wiſdom, is the fear of the Lord. *Job* gives the ſame deſcription of wiſdome, in the laſt words of the twenty eighth Chapter, *Behold the fear of the Lord that is wiſdome, and to depart from evil that is understanding*. Would you know what is true wiſdome, 'tis the fear of the Lord: would you know who is wiſe? The godly man is the truly wiſe man, yea he is the only wiſe man.

But then it may be queſtioned, *May a wiſe man be profitable to himſelfe?* Doth not the Apoſtle ſay (*Rom. 14. 7.*) *None of us liveth to himſelfe, &c.* Then how can a man be wiſe to himſelfe? And doth not the Apoſtle give the rule (*2 Cor. 5. 15.*) *Chriſt dyed for all, that they which live ſhould not henceforth live unto themſelves*: If we may not live to our ſelves, how then doth he ſay here, that the wiſe man is profitable to himſelfe? He that is profitable to himſelf, lives to himſelfe, doth he not?

I answer, Firſt, the wiſe man muſt not make his own profit the end or the deſigne of his wiſdome, but he may looke upon his own profit as that which will be the iſſue, fruit, and conſequent of his wiſdome. A carnall man looks to and loves his worke for the rewards ſake: A godly man may look to and love his reward for the worke ſake. (*Prov. 9. 12.*) *If thou be wiſe, thou ſhalt be wiſe for thy ſelfe*, that is, the fruit or the good of thy wiſdome will drop into thy own boſom. *A wiſe man may looke for his advantage in the end of his worke, though he is not to make his own advantage the end of his worke*. We are not to make either temporall or eternall advantages, the end of our wiſdome; but we may look upon them as fruits and effects that God leads us to by the exerciſe of wiſdome.

Secondly,

Secondly, I answer, a wise man cannot be profitable to himselfe as the founder of his own happinesse, or as having a sufficiency in himselfe to make himselfe happy; but a wise man may be a meanes or an instrument of his own happinesse; and walking in the way of wisdom, he walks in the way to his own happinesse. Thus he that is Godly wise, or that feareth God, may may be profitable to himselfe.

Hence Observe,

He that is truly wise, godly and holy, shall find fruit and benefit by it.

The Apostle (1 Tim. 4. 8.) assureth us that *Godlinesse is profitable for all things.* The greatest gain in the world is Godlinesse, *It hath the promises of this life and of that which is to come.* Whatsoever drops out of any promise of the Gospel, falls into the lap of a godly man; the promises are his, and therefore the good of the promise is his. When the promises open at any time, and give forth their vertue, they must needs give it forth to him that is wise, to him that is godly, for godlinesse hath the promises. When the Apostle had rebuk'd a sort of men that made godlinesse only a stalking-horse to get gaine, he presently adds, *But godlinesse is great gaine, if a man be content with what he hath.* Godlinesse it selfe is great gaine, if we have no more, but godlinesse brings in gaine, abundance of gaine, besides it selfe. (Matth. 6. 33.) *Seek first the Kingdome of God, and the righteousness thereof, and all these things shall be added (or cast in as an advantage) to you.* The Apostle (Rom. 6. 21.) puts a kinde of holy scorn upon sinners, come, tell me, *What fruit had you of those things whereof you are now ashamed?* What fruit have you by your folly, pride, worldlinesse, envy, what fruit have you found in these things? Bring me in an account of your gaine by traiding in any sin. *The end of these things is death;* there is no great profit in that. *But now being made free from sin, and become servants to God, ye have your fruit unto holinesse, and the end everlasting life.* Here are fruits good store, and all good fruits both for here and hereafter. We can never want fruit our selves, while we are bringing forth fruit unto God: All obedience is attended with a blessing, and though as was toucht before, we cannot be the founders of our own blessednesse, nor must we meerly designe our own happinesse, or aime

at our own profit (for that is mercenary service) yet we may look at our own happinesse and profit, yea and *Lay up for our selves a good foundation*, as *Paul* adviseth rich men (*1 Tim. 6. 19.*) We then make the best of our riches, when we lay up for our selves a good foundation. But can a man lay a foundation of his happinesse in his riches? what a rotten foundation will that be? what hay and stubble (in this sense) will gold and silver be? What's the meaning of it then when the *Apostle* saith, *Laying up for your selves a good foundation?*

I answer, we doe it by the right improvement of riches (for he speaks there to rich men) not that we can lay any foundation to build upon beside *Jesus Christ*, for other foundation can no man lay then that which is laid, even *Jesus Christ*; but when our hearts are not glued to the creature, but we use them in a holy manner, here's our laying up a good foundation. A godly wise man may looke upon his right improvement of worldly riches, as an effect of the grace and love of *Christ* dwelling in his heart; and thus he may be said to lay up for himselfe a good foundation. And further, a beleever may looke upon his worldly profits as a fruit of the same grace, the Lord having promised that he will blesse and provide for him, so that every way a wise man may be profitable to himselfe. Thus *Eliphaz* hath at once asserted a possibility for a man to be profitable to himselfe, and denyed any possibility that a man can be profitable unto God, which he further explaines in the next words.

Vers. 3. *Is it any pleasure to the Almighty that thou art righteous? Or is it any gaine to him that thou makest thy way perfect?*

In the former Verse *Eliphaz* denyed in generall that God receiveth any benefit from man: In this third verse he speaks the same thing, but somewhat more distinctly, denying first that he receives any pleasure which might add to his blessednesse, or secondly any gaine which might add to his abundance. *Is it any pleasure to the Almighty that thou art righteous? Is it any gaine to him that thou makest thy way perfect?* As if he had said, *Is the blessednesse of God increased by thy righteousness?*

Or

Or doth the perfection of thy wayes augment his Treasure? Is he either the happier or the richer by any thing thou art or canſt doe? That's the ſcope and ſence of the words in generall.

Is it any pleaſure?

The word which we tranſlate *Pleaſure*, ſignifies the will, and becauſe it is ſo great a pleaſure unto man to have his will, therefore the ſame word ſignifieth both pleaſure and the will. So the word is uſed (*Pſal. 1. 2.*) *Bleſſed is the man whoſe delight is in the Law of God*; that is, whoſe will is there, or who takes pleaſure in the law of God, his will being reſolved into the will of God. Then we take pleaſure and delight in a thing when we conforme to it, or cloſe with it. The Judgement of God is ſo expreſſed upon *Coniah* (*Jer. 22. 28.*) *Is this man Coniah a deſpiſed broken Idol? Is he a veſſell wherein there is no pleaſure?* A veſſell for the loweſt uſe, as 'tis interpreted, *ver. 21.* A veſſell in which there is no complacency, it is only for neceſſity. So the word is taken alſo (*Prov. 3. 15.*) *He is more precious then Rubies, all the things thou canſt deſire* (or have pleaſure in) *are not to be compared to him.* And againe, (*Iſa. 58. 13.*) *If thou forbear to doe thy pleaſure upon mine holy day*: What is the pleaſure of a carnal man upon the Sabbath, upon the holy day of God? It is to doe his own will, and not the will of God. *If thou forbear to doe thine own pleaſure, that is, thine own will upon my holy day.* Thus here, *Is it any pleaſure to the Almighty that thou art righteous?* The Septuagint Tranſlate ſomewhat differently, *What cares the Almighty if thou art unblameable in thy wayes?* Thus a man uſually ſpeakes of that wherein he hath no pleaſure, *What care I for it? Is it any pleaſure, &c.*

γάρ *Notat*
voluntatem
complacenta,
vel acquieſcentia.

Vas in quo non
eſt voluntas.

τί γάρ μέλει
τε κυρ. φ. &c.
Sept.

That thou art righteous:

Righteouſneſſe is twofold: Firſt of Juſtification (ſo ſome underſtand it here) *Is it any pleaſure to the Almighty that thou art juſtified?* Or ſecondly there is a righteouſneſſe in Converſation, ſo moſt underſtand it here; *Is it any pleaſure to the Almighty that thou art holy?* Which is the ſame with the latter claule of the Text *That thou makeſt thy way perfect:*

Further, the word ſignifies to plead our own juſtice, as well as to have a juſtice or righteouſneſſe of our own: And thus it

An oblation
est omnipotens
quid iustifica-
re? Jun.

Se justificare
non iam est ju-
stificare quum
contendere de
crimen adversus
calumnias de
sceleris sibi ob-
jecta de ex ra-
tione coram ju-
dice respondere.

may be expounded in this place. *Is it any pleasure to the Almighty that thou art righteous*, that is, that *Thou dost justify thy selfe* or (as Mr. Broughton) *pleadest justice*. Dost thou justify thy selfe, or stand upon thine own integrity, and then think to please God, or to carry the day against man, upon those termes: *Is it any pleasure to the Almighty?* That word fully hits the design of Eliphaz, it signifies both *Almighty* and *All-sufficient*, one that hath all in his own compasse, that needs not goe out of himselfe to fetch in any supplies or aid from abroad. He is self sufficient, and he hath a sufficiency for all others. *Is it any pleasure to thee Almighty one, that thou dost thus justify thy selfe?*

Or is it any gaine to him that thou makest thy way perfect?

As it is no pleasure, so no gaine. The second Verse before opened clears the minde of this clause. What there he calleth *profit*, is here called *gaine*, in different words. And the word here used is rendred indifferently both *gaine* and *profit*. (*Gen. 37. 26.*) When Joseph was cast into the pit, Judah said, *What profit is it to slay our brother; let us sell him; let us make gaine of him that way*, slaying him will be no profit to us. And as it signifies gain, so covetousnesse, and the reason is because covetousnesse hath gain for its object, covetousnesse provokes men to seek gain. Jethro (*Exod. 18. 21.*) gives counsel that Magistrates should be *Men fearing God and hating Covetousness*, or hating gain, that is not only all covetous practices, but inordinate desires of gaine, for these lead into unlawfull wayes of gaine, even to the perverting of Justice.

Is it any gain to him that thou makest [thy way] perfect? That is, thy life, thy conversation, thy course; what though thou striveest after the highest attainments of grace, the purest purity of life, is this any gaine to the Lord? The Septuagint render, *That thou makest thy way simple*. The simple, sincere, plaine way is the perfect way. The perfection of our way is the simplicity, sincerity, and uprightness of it.

Another reads, *Is it any pleasure to the Almighty that thy way is undefiled*, Or cleane, that thou dost sweep and wash thy way, so that there is no spot to be seene upon it. (*Psal. 119. 1.*) *Blessed are the undefiled or perfect in the way*. The severall parts.

parts of this Psalm begin with a new Letter, according to the order of the Hebrew Alphabet, intimating that it ought to be learned even of Children, as one of the Ancients inters from it. The undefiled in the way are such (properly) as have been holy or pure from their youth, such as did never corrupt their wayes. *Timothy* is said *from a Child to learn the Scriptures.* Suppose thy way thus perfect, that none could tax thee with any grosse sin, even from thy Child-hood, could this be any gain to the Almighty?

There is yet another Translation, which implyeth not only the study of holinesse, but a boasting in holinesse, *Is it any pleasure to the Almighty that thou dost justify thy selfe? Or is it any gaine to him that thou dost affirme thy wayes are perfect?* So it falls in with the third rendring of the former clause.

For the understanding and further clearing of these words, I shall draw them forth into distinct propositions, which will be as so many observations from the Text. It may seeme a very Paradox to assert that it is no pleasure to the Almighty that a man makes his way perfect, therefore take the sense first in three affirmative Propositions, and then in three that are Negative.

First, *The Lord hath pleasure in us as we are righteous in Christ.* Yea he loves to hear us boast of this righteousness, and glory in it; and the more we doe so, the more pleasure he taketh in it. (*Isa. 45. 25.*) Surely shall one say, in the Lord have I righteousness, even to him shall men come, &c. In the Lord shall all the seed of Israel be justified and shall glory. The seed of Israel are righteous in the Lord, and glory in that righteousness; yea the Lord is pleased to heare them glorying in that righteousness, for that's the righteousness of his Son, in whom he is well pleased, (*Mat. 3. 17.*) And because the Church is cloathed with this righteousness, therefore she is called *The Lords delight*, (*Isa. 62. 4.*) *Thou shalt no more be called forsaken, neither shall thy land any more be termed desolate, but thou shalt be called Hephzibah, & thy land Beulah, for the Lord delighteth in thee.* Thou shalt be called *my delight*, or *my pleasure is in her.* The word of the Text, the Lords pleasure is in the Church, and therefore the Lords pleasure is in the Church, because the Church is adorned and beautified with the righteousness of Jesus Christ; this is

it which cauſeth the Lord to call his Church *Hephzibah*, *My pleaſure is in her*. When *Eliphaz* enquireth, *Is it any pleaſure to the Almighty that thou art righteous?* We may answer, the Lord hath pleaſure in this righteouſneſſe, and as he tells the Church, ſo every particular Believer, his delight and pleaſure is in him.

Secondly, *God takes pleaſure alſo in us as we are righteous in Converſation*. *David* (*Pſal.* 147. 10, 11.) gives a clear prooffe of it both in the negative and in the affirmative. *The Lord delighteth not in the ſtrength of a Horſe, he taketh not pleaſure in the leggs of a man*. The Lords delight is neither in Horſes nor in men, neither in their ſtrength, nor in their beauty : wherein is the Lords pleaſure then? The next words ſhew us where, *He takes pleaſure in them that feare him and hope in his mercy*. This Scripture ſeemes to ſpeake directly contrary to *Eliphaz* in *Job*, he ſaith, *Is it any pleaſure to the Almighty that thou art righteous?* But *David* ſaith, *The Lord takes pleaſure in thoſe that feare him*; therefore we muſt not underſtand *Eliphaz* in this ſenſe, as if the Lord had no delight or contentment at all in the holineſſe of his people, as if it were all one to him whether they are holy or unholy : There is a Generation who ſay, that all actions are alike, and that it is all one before God, whether men be righteous or unrighteous, whether they doe good or evil : woe to them that underſtand this Scripture in ſuch a corrupt ſenſe, for the Lord doth not only hate iniquity, but he is *Of purer eyes then to behold any iniquity*. He hath no pleaſure either in unrighteouſneſſe, or in the unrighteous, but both righteouſneſſe and the righteous are his pleaſure. There are three things which I ſhall touch for the confirmation of it.

Fiſt, the Lord cannot but take pleaſure in his own Image : Now that righteouſneſſe which is implanted in us, and put forth by us, the righteouſneſſe of our natures and of our actions, as we are regenerate, is nothing elſe but the Image of God renewed upon us. Seeing then God cannot but take pleaſure in his own Image, therefore it is a wickedneſſe to thinke that God takes no pleaſure in a righteous man or in his righteouſneſſe.

Secondly, as this righteouſneſſe is the Image of God in us, ſo it is the very workmanſhip of God upon us (*Ephes.* 2. 10.)

For we are his workmanship; we are so not only first in our naturall capacity, as we are men, and secondly in our civill capacity as such or such men, high or low, rich or poore, but also (which is the thing intended by the Apostle) in our spirituall capacity as Saints. Thus we are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walke in them. The same Apostle saith againe, He that hath wrought us for this selfe same thing is God, (2 Cor. 5. 5) Is it possible that God should have no pleasure in his own workes? We read in the first of Genesis, that when he had made the world, the Lord saw all that he had made, and behold it was very good. God hath an All-seeing eye, he alwayes beholdeth all things, but when 'tis said, he saw all that he had made, this imports a speciall act of God, after the manner of men, who strictly view and behold what they have done, delighting in it; Thus the Lord saw all that he had made, he (as it were) came to view his own worke, he saw and behold it was very good, he tooke pleasure in it. Now if God tooke pleasure in that structure and fabricke of the world, the first creation, how much more pleasure doth he take in that holinesse which he hath wrought in the hearts of his people, which is a second creation? and that's a more curious and noble structure then this visible world is. *The new Creation is more excellent then the Old.* Therefore the Lord cannot but delight in a righteous person for he is his workmanship. What Job (Ch. 14. 15.) assures himselfe of, is most true in this respect. *Thou wilt have a desire to the worke of thine hands* Job speaks there of his outward man: my body (he meanes) was made by thee, 'tis the work of thy hands and thou wilt fetch it back again, thou wilt redeeme it from the dust. Whatsoever hath the workmanship of God upon it, he hath pleasure in it as it is his work, and a speciall pleasure in that, which (as any worke of Grace is) is his speciall worke.

Thirdly, this Consideration shews that the Lord must take pleasure in a righteous person, because he bears the forme of his will revealed in his world. Holinesse is our conformity to the will of God: Now the Lord cannot but take pleasure in those who conforme to his will. Samuel tels Saul (1 Sam. 15. 22. and there he useth this word in the Text) *Hath the Lord*

as great delight in Burnt offerings and Sacrifices, as in obeying the voice of the Lord? God gave thee a word, a Command, to which he expected thy conformity, but thou hast thought to please the Lord with Sacrifices, which he commanded thee not, this was thy mistake and thy folly. We honour God when we doe his will, surely then he must needs take pleasure in those that doe it. Man takes pleasure when he can have his will (though it be a corrupt and sinfull will) fulfilled: It cannot but be a pleasure to God when his holy will is fulfilled, or done on earth as it is in heaven. Thus we see the second Proposition cleared, for the understanding of these words, That as the Lord takes pleasure in those who are righteous by the imputed righteousness of his Son, so even in those also who are righteous by the Implanted righteousness or holiness of his spirit.

Thirdly, *God takes pleasure to see a sincere and upright person justify himselfe, or plead his own justice against all the false accusations and suspicions of men.* The Lord likes it well to heare a man who is falsely accused, to stand up and maintaine his own innocency, yea it is our duty, and we are bound in conscience to maintaine our own innocency. So David in the seventh Psalm and in the eighteenth Psalm justified himselfe against Saul. And thus Job all along in this Booke justified himselfe against the opinion of his friends; in this sense God takes pleasure, when we are so righteous in all our dealings, and perfect in all our wayes, that we dare encounter whosoever speaks the contrary, and can wash off all the aspersions which either misguided and mistaken friends, or professed enemies cast upon us. You have now had those three affirmative propositions for the understanding of the Text. Take three more in the Negative.

First, *God hath no pleasure to see us justify our selves before him, or to plead our own righteousness with him, yea he is extremely displeased at it.* This some conceive the chiefe thing which Eliphaz aimed at. *Is it any pleasure to the Almighty that thou dost justify thy selfe?* No, thou dost highly provoke him in doing so, to plead with or to justify our selves before God that we are righteous, is worse then all our unrighteousness, for this overthrowes the whole designe of the Gospell, which is (1 Cor. 1.29.)

1. 29.) *That no flesh should glory in his presence, but he that glorieth, let him glory in the Lord* And (Rom. 3. 19, 20.) *The Law convinceth all, That all the world may become guilty before God, therefore by the deeds of the Law there shall be no flesh justified in his sight. God will have every mouth stopped, or cry guilty, and therefore for any one to open his mouth and justify himselfe before God, is to overthrow the Gospel. They are ignorant of the righteousness of God, who goe about to establish their own righteousness* (Rom. 10. 3.) *And as God hath no pleasure in them who boast of their righteousness to justify themselves before him, so*

Secondly, *God hath no pleasure in them who boast of their own righteousness and contemne others.* Though a man may assert the righteousness of his Conversation against all them who question it; yet God resents it highly when any proclaime their own righteousness to the despising of others. Christ speakes a Parable against those (in the 18th of Luke, v. 9, 10, 11.) *who trusted in themselves that they were righteous, and despised others. Two men went up into the Temple to pray, the one a Pharisee, the other a Publican: The Pharisee stood and prayed thus with himself, God I thanke thee that I am not as other men are, Extortiners, Adulterers, Unjust, or even as this Publican* Here was one that advanced his own active righteousness, and he did it with the contempt of another. *I am not as this Publican.* The Lord takes no pleasure in this, yea the Lord is highly displeased with this. And (Isa. 65. 5.) the prophet represents the Lords indignation against this Phariſaical spirit in dreadfull eloquence, *Stand by thy selfe, come not near to me, for I am holier then thou.* Thus they pleaded their righteousness in contempt of others. *These* (saith the Lord) *are a smoke in my nose* (that is, grievous, and displeasing) *a fire that burneth all the day.*

Thirdly, *God hath no pleasure at all in any of our righteousness, either in the righteousness of our justification, or the righteousness of our Sanctification, as the least addition to his own happiness.* The reason of it is, because (as was shewed from the former Verse) God is self sufficient, and hath no dependance at all upon the Creature: So that what pleasure soever the Lord hath in the righteousness of our Justification, or of our Sanctification, we cannot put it to this account, that we add any thing to his happiness.

All the pleasure which God taketh is in himselfe, or in the fulfilling of his own good pleasure in Christ.

Deus nullis re-
bus sua ex-
tra se sumit ian-
guem aut mu-
tationem.

And therefore the worke which Jesus was to doe on Earth, is called the pleasure of God. (Isa. 53. 10.) *It pleased the Lord to bruiſe him, he hath put him to griefe, when thou shalt make his soule an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand.* That pleasure of the Lord was the worke which the Lord put into his hand, or which he gave him to doe, even the bringing about his eternall purpose, for the recovery of lost man; that's a worke in which the Lord takes pleasure, so much pleasure, that the Prophet calleth it *His pleasure*. And thus the Apostle speakes (Eph. 1. 5, 6.) *Having predestinated us to the Adoption of Children, by Jesus Christ, according to the good pleasure of his own will, &c.* The good pleasure of God is only in his own will, that's his pleasure. The Lord delights to see his will accomplished in the saving of sinners, as well as in the obedience of Saints, that's a part of the good will of God: why doth he take pleasure in the obedience of Saints, even because his own will is done. It's not any thing in us that doth it. So when he saves us, the pleasure which he takes is in the fulfilling of his own will, rather then in our salvation. *Is it any pleasure to the Almighty that thou art righteous?*

Verſ. 4. *Will he reprove thee for feare of thee? Or will he enter with thee into judgment?*

The Question is to be resolved into this negative, *He will not reprove thee for fear of thee, &c.*

Will he reprove thee?

arguit
redarguit, cor-
ripuit, iudica-
vit.

The word signifies first to argue or dispute, and so to convince by the authority of reason.

Secondly, to plead, so to convince by evidence of the Law and fact (Mich. 6. 2.) *Hear ye O Mountaines the Lords controversie, and ye strong foundations of the Earth, for the Lord hath a controversie with his people, and he will plead with Israel.* The Mountaines and the strong foundations of the earth, are the great men of the earth, or Magistraticall powers, with these

the Lord threatens a Controversie, and that he will plead or argue his cause with them.

Thirdly, It signifies to argue or plead not with words onely, but with blowes. to reprove with correction. *Job 5. 17. Happy is the man whom thou correctest.* The word which here we render *reprove*, is there rendred to *correct*, which is reprovng by blowes.

Fourthly, Some translate it to evidence, *i. evince*, and determine: Thus it is said (*Gen. 20. 16.*) that *Abimelech* reprov'd *Sarah*, that is, gave evidence that she had a husband: And *Abrahams* Servant said (*Gen. 24. 44.*) She that said to me, *both drink thou, and I will also draw for thy Camels* let her be the woman whom the Lord hath appointed for my Masters Son. That is, let this token be an evidence to me, that it is she whom thou hast appointed for his wife. Some here take it so, *Will God evidence or determine concerning thee, by thy fear, or the worship which thou givest him, That thou art righteous.* We expresse it fully enough, *Will he reprove thee for fear of thee?*

Or will he enter with thee into judgment?

Both these expressions are of the same sence; and these words [*for fear of thee*] may be read in the close of the Verse, *Will he reprove thee, or will he enter with thee into judgment for fear of thee?*

Feare may be taken here two wayes: Either first Actively, or secondly Passively.

Take it Actively, and so it notes the fear of *Job*, *Will he reprove thee because of thy fear?* And then by his fear we are to understand his Religiousnesse or holinesse; so Mr. Broughton, *Would he reprove thee for thy Religion?*

Take this Fear Passively, and then it implyeth a Feare which God himselfe might be thought to have of him; as if *Eliphaz* had said, *God is not afraid of thee.* The Prophet saith (*Isa. 51. 12.*) *Who art thou that thou shouldst be afraid of a man, &c.* Much more may we say, who or what is man that God should be afraid of him? One of the Ancients following this Interpretation, professeth that no fit or comely sence can be given of these words, but concludes that *Eliphaz* spake very foolishly and grossly, or as a man forsaken and left of God: For (saith he) can any one imagine such a thing as this, that *Job* should have a thought

Putasne te ple-
sti ob religio-
tuam.

An de religione
tua argueret
te? Jun.

Quis vel hoc
desipiens senti-
at, quod Domi-
nus ex timore
me arguat &
ex metu iudici-
um suum contra
nos proponat.
Gieg.

that God was afraid of him? But we may very well accommodate the ſenſe in either of theſe conſiderations of Fear, whether actively, or paſſively, and judicious Interpreters carry it both wayes. Let us weigh it a little in both.

*Putasne quod
ille te affligat.
quia vel in
ſis & Deu
meus ac megr
us de ſe ipſe pre
dicat, minime
vero, quoniam
tunc quod ſis
irreligioſus.
Merito.*

Fiſt Actively, as fear is taken for the fear which Job feared, that is, for his religion and worſhip, or the exerciſe of it, then the meaning is this. *Dost thou thinke that God doth puniſh thee for thy goodneſſe, or becauſe thou art righteous? No, it is becauſe thou art irreligious: Is not thine iniquity great, and thy ſin infinite? As he ſpeaks out in the next words, Dost thou thinke that God puniſhes thee for thy holineſſe? No, he can find ſins enow to doe it for. And Eliphaz might ſpeake to ſuch a ſenſe (I conceiue) becauſe Job pleaded his integrity ſo much, as if he ſhould ſay. Never thinke that God afflicts thee for thy holineſſe, or righteouſneſſe, but rather acknowledge thy ſins and thy wickedneſſe to be the cauſe of thy afflictions, Are not thine iniquities manifeſt?*

There is a truth in this, God doth correct many who fear him, but he doth not correct any one for fearing of him; many holy perſons are afflicted, but no man was ever afflicted for his holines. God hath made many promiſes to the godly man, that he will reward him, and doe him good. Say to the righteous it ſhall be well with him. Godlines is profitable for all things having the promiſes of this life, and of that which is to come. Therefore no man needs feare that God will hurt him for his holineſſe: though a holy man may receive many rods and ſcourges from God, yet holineſſe never received the leaſt ſcourge from God.

*Ne quid ex
more tuo judi
cabit te?
Deus quando te
iudicabit, non
reſpiciet ad
morem tuum
tuum de con
nabit ad mala
qua feceris. Hoc
ſine ſubiectis,
nonne malum
tuum amplum
eſt? offendit
autem nulla n*

Againe, as fear is taken Actively for Religion, or for holineſſe, the ſenſe may be given thus, in purſuance of the fourth ſignification of the word *Reprove*, before explained. When God comes to judge thee, or when he declares what thou art, he will not looke to thy feare only, to thy profeſſion of Religion, and holineſſe, and over-looke or winke at thy ſins; and therefore he preſently ſubjoynes, *Is not thy wickedneſſe great?* Hereby arguing, that no mans piety is ſo perfect, that thereby he can be accounted juſt or righteous in the ſight of God, or that a mans profeſſion, yea and practice of Religion is of no value, either to eſcape the puniſhment of his ſin, or to deſerve a reward at the hands of God. Some expound that (*Psal. 50. 8.*) in a paralel ſenſe to this, the Original word being the ſame

same. *I will not reprove thee for thy Sacrifices* (which is the same with *Fear* in the Text, according to this Interpretation, being put for all outward worship or religiousness) *or for thy burnt-offerings continually before me*; For those words, *to have been*, which our Translators supply, may be left out, and the sense remain perfect: Or if those words be continued, then the negative particle *not*, is (as in many Scriptures it is) to be reassured out of the first part of the verse, and the whole read thus, *I will not reprove thee for thy Sacrifices, or for thy burnt-offerings not to have been continually before me*. That is, I will not charge thee with a neglect of outward duty or worship, the inward and spirituall (of which he speaks, ver. 14.) being that which is most pleasing unto me. Now as to the paraleling of this place in the Psalmes, with the sense of Job's Text now under hand, we must read them thus, *I will not judge thee for thy Sacrifices*, that is, when I determine concerning thy righteousness, I will not do it by having an eye to or respecting thy Sacrifices, thy religious course and exercise of holiness, though thou hast been much yea even continually conversant in them, I shall only argue and declare thee righteous as thou trustest in me and by faith takest hold of my Covenant. Thus as the Lord is conceived saying in the Psalme, I will not judge or declare thee righteous for thy Sacrifices, so here *Eliphaz*, will he (that is certainly he will not) *judge or declare thee righteous for thy feare*? And so the latter part of the verse may receive the same Exposition, *will he enter with thee into judgment, namely for thy feare*? Will God deale with thee upon the account of thy piety? And when he comes to justify thee, will he impute that to thee? Or when God enters into judgement with thee, will he suffer thee to present thy feare, thy piety, or goodnesse to him, and so thereby answer his plea, or take away the action which he brings against thee? When God enters with us into judgment, we may boldly plead our interest or Faith in the Mediator, but we must not plead our feare, the Grace or Holiness either of our persons, or of our services.

Thus we see the Doctrine of the Text according to this Exposition, and the active signification of the word *Feare*, carrieth in it the very life and spirit of the Gospel. All the worth
and

nam homi-
nis est perfect
am, ut in le 122
stus judi 211
deopojit.
Coc.

Eliphaz propo-
situm est osten-
dere quod reli-
gio hominis non
profit ad de ne-
rendu et deam,
vel peccati po-
nam evadendi
Coc.

and merit of our works as to righteousness, is nul'd and laid prostrate, and we taught to glory in nothing but the free gift and grace of God by our Lord Jesus Christ.

Secondly, As *Fear* is taken passively, *Will he reprove thee for fear of thee?* That is, is God afraid of thee, doth he pick quarrels with thee for feare of thee? Or seeke occasions against thee when there is none? only lest thou shouldst stand in his way, or be a detriment to him. This appears plainly to be the sence of our Translators.

Whence Observe,

God is above the feare of the Creature.

As in the former verse God is above any advantages or hopes that the Creature can give him, so he is above the feare of any hurt that the Creature can doe him. As the goodnesse or righteousness of man cannot benefit the Lord, so the wickednesse and sinfulness of man cannot at all impaire the eternall glory and happiness of the Lord. Though the wickednesse of man be a darkening to the manifestations of his glory (and for that wicked men shall be judged) yet as to his essentiall glory all the wickednesse in the world cannot darken that, nor be the least abatement to it. *Will he reprove thee for feare of thee?* No, man cannot hurt the Lord by all his wickednesse, and therefore

The punishment which God layeth upon wicked men is not after the manner of men. God doth not punish as man punisheth.

Eliphaz here speaks of that which is often indeed a true ground among men why they reprove or punish other men. Some reprove others upon a vaine feare of them, and some upon a just feare of them. Why did the *Jews* accuse and reprove Christ? Was it not for feare of him? at least they pretended a feare, why else were they so hasty to have Jesus Christ brought to judgement? (*John* 12. 47, 48.) Then Gathered the Chiefe Priests and Pharisees a Councel, and said, what doe we? for this man doth many Miracles, if we let him thus alone, all men will beleve on him, and the Romanes shall come and take away both our place and Nation. They Crucified Christ for feare (though it was but a vaine feare) that he would be the ruine of their state; the Romanes must needs come and destroy them, if they let him alone.

Fear

Feare makes men cruell, and they are most ready to hurt others, who continually suspect hurt from others. It hath been an ancient Observation, that Cowards are murderous and revengefull, while a man feares that such a man will be his ruine, he ruines him if he can, and removes that out of his way which he supposeth standing in the way of his own safety. Why did Pharoah give command to slay the Male-Children of the Jewes, and oppresse that people? It was upon a vaine or cowardly fear, Come let us deale wisely with them, least they multiply, and it come to passe that when there falleth out any warre, they joyn also with our enemies, and fight against us, and so get them up out of the Land, (Exod. 1. 10.) It is said at the 7th verse of that Chap. that the Children of Israel were fruitfull and (God fulfilling herein his promise made to Abraham) increased abundantly, and multiplied and waxed exceeding mighty, and the Land was filled with them. When God thus cast a gracious eye upon them, Pharoah and his Councillers cast a jealous eye upon them; and began to suspect their multiplying might at last diminish him, that there rising might prove his ruine. Therefore upon reason of state he must find out a way to suppress and keepe them under as slaves and bondmen, whom his Ancestors received as welcome guests, and had to that day, enjoyed as faithfull friends. Pharoah being captivated with this feare, saw no way to free himselfe, but by taking away the freedome of that whole people. As some through the prevalency of their own feares dare not doe justice, to others through the prevalency of feare doe that which is unjust. Take one instance more, why did Herod (Matth. 2.) send out to slay all the Children? It was for feare of the King of the Jewes, he was afraid of Christ, and therefore that he might murder him, he gave that horrible sentence to slay all the Infants. Again, some reprove and judge upon a due feare, for as Tyrants and wicked men are full of fear because full of cruelty, and have suspicious thoughts that others will wrong them, because they have a minde to wrong every man: so just and righteous Magistrates when they see evil working, they must reprove and punish it lest it spread to the endangering of the publick Peace. This is a just feare, and such as become a man, even a man of courage and integrity; such

Verisimilitudine
illat, quod in-
ter argumentum
dum a Job
Eliphaz, 2. ex
more sequenter
nisi aut rebe-
mentum a Job
de loquere seve-
ratem in pro-
gredisuppl. co.
Pined.

such may fear that if seditious spirits be let alone, they will undermine a whole Nation, and destroy thousands. A Magistrate reproveth and Judges Theeves and Murtherers out of fear that if they encrease no man shall live quietly. Such as either openly or secretly contrive evill against a Nation, the Magistrate from a just ground of fear deals with them and reproveth lest they should disturbe or infect the whole.

But the Lord doth not reprove any man for fear of him, he is of such infinite strength and stability, so far out of the reach of all the plots and contrivances of the wicked, that he needs not call them to account lest they should hurt his state, pull him out of his Throne, spoyle his Kingdome, or get his Dominion from him; the Lord is not afraid of any of these things, but the true reason why the Lord reproveth wicked men, is, because he hates their iniquities, and is a God of truth and judgment. Though Magistrates may punish not only out of the love of Righteousnes and Judgment, but because they feare a state may be ruin'd if they doe it not, yet the Lord hath none of this feare, in regard of his State, but he doth it meerly out of love to justice, and as a hater of wickednesse.

He reproveth man because he hath sinned against him, not because he is afraid of him, as *Eliphaz* shewes in the words which follow.

JOB, CHAP. 22. Vers. 5, 6, 7, 8, 9.

Is not thy wickednesse great, and thine iniquity infinite?

For thou hast taken a pledge of thy Brother for nought, & stripped the naked of their cloathing.

Thou hast not given water to the weary to drink, & thou hast with-holden bread from the hungry.

But as for the mighty man he had the earth, and the honourable man dwelt in it.

Thou hast sent widdowes away empty, and the arms of the fatherlesse have been broken.

IN this Context *Eliphaz* intends to shew the true reason [why] God reprov'd *Job*, and entred into judgement with him, it was not (as was said at the 4th Verse) either because God was afraid of him, or because he feared God, but it was for his wickednesse, as *Eliphaz* (though mistaken) concluded against him; as if he had said, *God doth not punish thee because he is afraid of thee, but because he loveth justice, and hateth iniquity: Is not thy wickednesse great, and thine iniquity infinite?* That's the scope of these words, which we may fitly call *Job's Indictment*, and this Indictment is laid down first in generall words, *vers. 5. Is not thy wickednesse great, and thine iniquity infinite?* And here *Job* is not charged with wickednesse and iniquity barely, but under a two-fold aggravation.

1. *Great:*

2. *Infinite.*

Secondly, We have his Indictment drawn out into particular Charges, or a specification of some notorious sins given against him in the Verses following.

This particular Charge consists of two heads.

First, Sinnes against man; Secondly, Sinnes against God; His supposed sinnes against man, contained in the words now read, are of two sorts; First, Sinnes of commission, or of the evill which he had done; Secondly, sins of omission, or of the good that he had not done. The evill which he chargeth

F

him

him to have done, is twofold; first an act of injustice, *taking a pledge*, in the sixth verse; secondly, an act of uncharitableness, *stripping the naked*, in the same verse.

Both which evils, or miscarriages towards the honest poore are aggravated (*ver. 8*) by his undue connivence at the wicked rich; as he was too severe against the poore, so he was over-favourable towards the great, and mighty; *But as for the mighty man he had the earth, and the honourable man he dwells in it;* as if he had said; *Thou didst never see thy selfe to doe justice upon the great ones, be they and do they what they will, they have the earth, thou didst never put forth or exercise thy power to suppress and oppose their insolencies, thy edge was turned only against inferior ones; Thou tookest a pledge from the poore, and hast stripped the naked of their cloathing.*

His sinnes of omission are expressed in the 7th verse; *Thou hast not given water to the weary, thou hast withholden bread from the hungry;* and in the 9th verse, *Thou hast sent widdowes away empty, and the arms of the fatherlesse have been broken:* Which may be either taken thus; Thou hast broken their armes, or thou hast not given thy helpe, and assistance to restore, and relieve them when broken. Thus we have a light into the meaning of these five verses, as they are a charge of sinne upon Job.

Vers. 5. *Is not thy wickednesse great?*

The question may be taken two wayes; either conjecturally, and doubtingly, or assertively, and affirmingly. Usually in Scripture such questions are resolved into assertions, and so divers Interpreters resolve this here; *Is not thy wickednesse great?* That is, I conclude against thee, *that thy wickednesse is great, and that thy iniquities are infinite;* so Mr. Broughton renders; *Doubtlesse thy evill is great.* Others conceive it more cleare to the mind of the Text, that this question should be interpreted conjecturally; *Is not thy wickednesse great?* That is, may we not suppose, that thy wickednesse is great? may we not from (at least) probable grounds think thus of thee? And that, First, from the generall state of man by nature, mans heart being sinfull he may sinne, and sinne (as it were) without bounds, greatly. *There is no man* (saith Solomon, 1 Kings 8.

*Non tam hoc ei
ex professo elin-
git, quam cogi-
tar a se et relin-
quit, nam hoc
recipit. Merc.*

46.) *that liveth, and finneſh not*; Solomon puts it as a parentheſis in his prayer, but it is ſuch a parentheſis, as hooks in all mankinde, it takes all in, *Who is there that finneſh not*? ſo (Prov. 20. 9.) *Who can ſay I am clean from my ſinne*? Now upon this generall ground Eliphaz might ſuppoſe, *Is not thy wickedneſſe great*? All men have this in their nature and haſt not thou made improvement of it in thy life? All men being ſinfull by nature, art not thou extreemly ſinfull in practice?

Againe, He might make the ſuppoſition upon this ground, his preſent condition, or his affliction: thou art greatly afflicted, thy afflictions are not of an ordinary ſize, or meaſure, therefore is not thy wickedneſſe great? and thine iniquity beyond the ordinary meaſure? Upon this common rule he might ſuppoſe his ſin very great; for uſually God doth proportion, and meaſure out puniſhments by our ſinnes. Thy ſufferings are very great, therefore are not thy ſins great too? Thus he might ſpeake conjecturally upon both theſe conſiderations; And yet if we conſider how poſitively he ſpeaks of particulars at the 6th and 7th verſes, &c: *Thou haſt taken a pledge of thy broker for nought, and ſtripped the naked of their cloathing*, &c. He gives us but too much ground to think, that he did more than barely conjecture, while he ſayd;

Is not thy wickedneſſe great?

The word which we render *wickedneſſe*, is by ſome ſpecially expounded of that wickedneſſe which hath a kinde of impudence in it, and which doth not onely break, tranſgreſſe, or ſtep over the Law, but ſpurns againſt it; every man that ſinneth ſteppeth over the Law, over the line, but there are ſome that kicke at it, ſome who trample upon it, yea they would deſtroy it; ſo ſome highten the emphasis of the word.

Againe, the word is rendred by others as ſignifying the evill of puniſhment in this part of the verſe, and not the evill of ſin; *Is not thy affliction great, therefore thy iniquity is infinite*. The Greek word (Matth. 6. 34.) answers this, *Sufficient to the day is the evill thereof*, that is, the trouble, and theorrow of it: (Amos 3. 6.) *Is there any evill in the City which the Lord hath not done*? So here, *Is not thy evill great, thy evill of puniſhment? therefore thy iniquity is infinite*. But I rather fix it upon the

מַלְּטָא *malum*
tan. v. Hebraea
ſervinet ad im-
probitatē quan-
dam & impu-
dentiam contra
ius & aequan-
imitate conat-
cante n.

Malitia in fa-
cili me. dū eſt
afflictio, aum-
na, vexatio,
pro malo pena
non culpe acci-
pit. Rab: Levi

former : though the word sometimes signifies the evill of affliction, yet he & I shall take it for the evill of sin, or as we translate, *wickednesse*, which denotes not ordinary but great sin; for though every wicked man be a sinner, yet every sinner is not properly a wicked man.

Malitiam dicit plurimam, sed iniquitates infinitas, quia in pluribus peccat homo omittendo quam committendo. Aquin.

Further, wickednesse in the former, and iniquity in the latter part of the verse, may be thus distinguished; *wickednesse* specially respects those acts by which we hurt, and wrong others, *iniquity* those in which we passe by or neglect the duty which we owe to others; and therefore *Eliphaz* calls his wickednesse *great*, but his iniquities *infinite*; because sins of omission are more in number then sins of commission; Man sayles oftner by not doing the good required, then by doing the evil forbidden. Nature can easier forbear that which it likes, or pleaseth it, then be conversant in that which it likes not, or with which it is displeased.

Is not thy wickednesse great?

The word signifies both magnitude and multitude, and it may be taken both wayes here, for great in bulk, and great in number.

But it may be said, whose wickednesse is not great? or is any sinne little: Why then doth *Eliphaz* fasten this upon *Job*, *Is not thy wickedness great?*

I answer, first, that it is unbecoming any man, to say his sins, are little; we should not little, or lessen our sinnes, or have low thoughts of them: as we ought not to have low thoughts of any of the mercies of God, but to think them all great to us, yea too great for us, so we should not have light thoughts of any of our sins, but judge the least of them great, and the lightest of them heavy, yea even too great and too heavy for us to beare. Nor doth any thing more greaten a mans sin, then his opinion that it is little.

Secondly, I answer, that indeed no sinne is little: in the least sinne that ever was committed, there is a greatnesse, as committed against the great God, as it is a breach of the Law, and an abuse of the love of the Great God. Nevertheless, though every sinne, thus considered, is great yet comparatively some sinnes are but little, and sinnes being weighed one with

with the other, we may give this diſtinction of them into little and great, light and heavy. And as ſome Godly men are faithfull and feare God above many, ſo ſome wicked men are ſinfull and diſhonour God above many. *Is not thy wickedneſſe great?*

Hence note :

'Tis our duty not only to take notice of our ſins, but of the greatneſſe and degree of our ſins.

Eliphaz doth well to put Job upon that inquiry, *Is not thy wickedneſſe Great?* Though he did it ſo groundleſſly to ſuſpect, much more to conclude that it was ſo. When Moſes (*Exod. 32. 31.*) interceded for the people, after they had made the Golden Calfe, he makes report of their ſinne to God in the full'eſt aggravation of it; *O, this people have ſinned a great ſinne, and have made them Gods of Gold;* he doth not only confeſſe in their behalfe, that they had ſinned, but they had ſinned greatly, *They have* (ſaith he) *ſinned a ſin,* that's more then to doe a thing that is ſinfull, and which is yet more, *They have ſinned a great ſin,* and which is moſt of all, *they* (though they have been taught and have profeſſed that God made them) *have made them Gods of Gold.* David makes this the ground why he did beg pardon of his ſin (*Pſal. 25. 11*) *Pardon mine iniquity for it is great;* As we are to look upon the greatneſſe of ſinne, to humble our ſoules with godly ſorrow, ſo we are to look upon the greatneſſe of ſinne when we ſue to the Lord for pardon; pardon my ſinne for it is great, our very ſenſibleneſſe that our ſinne is great, is a prevailing argument with God to pardon it; and our in ſenſibleneſſe that our ſinnes are great, gives the greateſt ſtop to the pardon of them. And as every ſinne hath the more need of pardon, by how much the greater it is, ſo God will have the more glory in pardoning it, by how much the greater it is. The great wounds, and ſickneſſes of the Patient have the more need of curing, and if a Phyſician cure a great wound or ſickneſſe, he hath the more honour by the cure. Now that we may take the trueſt meaſure of our ſinnes, we muſt looke upon them, firſt in their nature and kinde, of what ſort they are, and to what they relate in their commiſſion; ſecondly, in their circumſtances, when, how, and in what

what manner they have been committed. That ſinne which is but little in the nature of it, may be a very great one in the circumſtances of it. As there are ſome mercies which we receive from God, little in their kinde, yet great in their circumſtances, and very obligeing; ſo are our ſins. Some ſins are very horrid in their own nature, they lay the conſcience waſte and eat out the very principles of Godlineſſe, ſuch are Atheiſme, Blaſphemy, and Idolatry. The ſinne of the people of *Iſrael* in making Gods of Gold, how deteſtable was it? a golden God what an ugly ſight is that? and indeed there are many ſinnes which by how much they have the more externall beauty and glory upon them, the more ugly and filthy they are. Other ſins are ſmall in their kinde, yet by additionall conſiderations they ſwell into an immense vaſtneſſe, and become out of meaſure ſinfull.

For inſtance, firſt to ſinne againſt light, that is, not onely to commit a knowne ſin, but to commit it knowingly, ('Tis poſſible, that while we know ſuch a thing to be a ſinne, yet to doe it unknowingly, or not to know that we have done it; He that knoweth it is a ſinne to tell any untruth, may yet tell one and not know it: But) when we doe that which is a knowne ſin, and likewise know that we doe it, then we have no cloake for our ſin

Secondly, To ſin againſt many received mercies, greatens ſinne exceedingly; Thus the Lord aggravates the ſinne of *David* I have done thus, and thus for thee, and if this had been too little I would moreover have given thee ſuch and ſuch things; *Wherefore haſt thou deſpiſed the commandment of the Lord, and doeſt will in thine own ſight,* 2 Sam. 12. 8, 9

Thirdly, It greatens ſinne when continued in after warnings, and renewed admonitions; *He that being often reproved hardeneth his necke, ſhall ſuddenly be deſtroyed, and that without remedy,* (Prov. 29. 1.) The Greatneſſe of his puniſhment, (he ſhall be (not afflicted, but) deſtroyed) the quicknes of it (he ſhall ſuddenly be deſtroyed) the irrecoverableneſſe of it (and that without remedy) all theſe with one conſent vote the greatnes of that ſinne, whatſoever it be in its kinde, which perſiſted in after perſwaſion to deſiſt and depart from it. The Church is commanded to paſſe her extreameſt censure upon the

that offending brother, who having been told his fault; first, by that brother alone whom he hath offended; secondly, by him and two more associated as witnesses; thirdly, then, by the Church gathered in the name of Christ. (*Matth. 18 16, 17.*) But if he will not heare thee, then take one or two more, that in the mouth of two or three witnesses, every word may be established: and if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publicane. It is dangerous enough to sin against a rule, but 'tis more dangerous to sin against a reproofe; especially against the reproofs of the whole Church.

Fourthly, When we sin in the sight of judgements upon our selves, or others, whether for the same, or other sins: This is as if a thief should steal before the Judge, or under the gibbet while he seeth others arraigned or executed for stealing. It is very evil to sin against Judgements threatned, but it is far worse to sin against judgements executed: That wrath which is revealed from heaven against all unrighteousnesse to the ear in the word of God, should stop us from sin, much more that which is revealed to the eye in the workes of God.

Fifthly, When we sin against our own promises not to sin, when our own words condemne us, as well as the word of God, this laynes every sin with a double guilt.

Sixtly, The greatning of a sin is from the repeating of it after it hath been repented of. To fall into any sin out of which we have risen, makes our fall the more grievous; when a sinner picks up his own vomit, when he builds againe the things which he had destroyed, he makes himselfe a transgressor indeed. They who repent not cannot expect mercy, what remains then for them but a certain fearfull expectation of Judgement, who repent of their repentings.

Seventhly, Sin is greatly increased when acted with deliberation; to be hurried into a sinne though great, is not so great as to doe a lesse evill consultively, or to advise upon it and doe it; some sinne for want of advice, many sin against advice, and not a few sin with advice, that is advisedly. 'Tis hard to finde out a way to give them comfort, who sin with counsell. They who are wise to doe evill, or who doe evill as a piece of their wisdom (such every deliberate action is esteemed to be)

be) will be found the greatest fools. *All sin is folly, but those sins have most of the fool in them, which we thinke, we doe wisely In all these cases, we may well say to any man, as Eliphaz here to Job; Is not thy wickednesse great?*

And thine iniquity infinite.

תנן perversi-
tas & non finis
iniquitatis
quis. Heb.
אין קץ
70 Rebellio a-
terna. Vatabl.

The word which we translate *iniquity*, implyeth perversenesse, or frowardnesse in sinning; *Is not thine iniquity infinite.* The Hebrew is, *There is no end to thy iniquity*, or thou dost commit iniquity without end. The Septuagint render it thus; *Are not thy iniquities so many that they cannot be numbred? are they not innumerable?* Another thus; *Is not thy rebellion eternall?* And so the sence reacheth eyther the multiplication of acts, or the continuation of time. Our reading is comprehensive of both; *Is not thine iniquity infinite?*

But how could *Eliphaz* make such a supposition as this? seeing there is nothing infinite but God, and it is altogether impossible that there should be two infinites. *The heavens cannot hold two Sunnes, much lesse can the world hold two infinites.* God is The only Infinite; therefore sin is not infinite as God is infinite; First, that is infinite which is without end; secondly, that is infinite which is without bound, in both God is infinite; As he had no beginning, so he shall have no end or period of his being, He is infinite in reference to duration or time; and he is infinite in reference to place or extent; He fills heaven and earth; and the heaven of heavens cannot containe him. The Hebrew phrase in the Text, *without end*, answers our translation, *infinite*; for infinite is that which hath no bounds or end. So then in a strict and proper sence, there is nothing infinite but God. And infinity runneth through all the titles of God, he is infinite in power, infinite in power, infinite in wisdom, justice, righteousness, and mercy; It remains then to be further considered, how we may understand this question, *Is not thine iniquity infinite?*

I answer sin is not infinite properly, yet in a vulgar sence sinne may be called infinite, for according to common acceptation, we call that infinite which is very great, or which exceeds all ordinary bounds, though not all bounds; onely that is properly infinite which exceeds all bounds, but we usually

say that is infinite which exceeds ordinary bounds. Thus some mens sins only are infinite. For though every sin be a breaking of the bounds which God hath set us, either in accessse or in defect; yet they who sin after a common rate or proportion of sinning, may be said to keepe their bounds in sinning. For what the Apostle speakes of some tryalls and Temptations (1 Cor. 10. 13.) the same may be said of some sinnes and transgressions, that *they are common to man*. But they who sin (as t' e Prophet speakes) with a high hand, or with both hands greedily, they who draw iniquity with cords of vanity, and sin as it were with cart-roapes, these doe not only break the everlasting bounds of the Law, but the ordinary bounds of sin. Their sins are not common, (in the act, though the principle be) to man, They sin as few men ever sinned, they sin like Devils rather then like men, and therefore (under this notion) their sin is deservedly called infinite.

Secondly, We may say, that sin hath an infinitenesse in it in reference to the object, God, and so not only a great sin, and many sins, but small sinnes, or any one sinne may be said to have an infinitenesse in it, because it is committed against an infinite God. And hence it is that nothing can expiate sinne but what hath an infinitenesse in it; the least sin, calls for the blood of Christ to take it away, which blood hath a kinde of infinity in it; for though the sufferings and blood of Christ were not properly infinite, because they were the sufferings of the humane nature, yet the Divine nature shed forth an infinite worth and value upon his suffering; and therefore we are said to be *rede.m.d* (or purch.ed) *by the blood of God* (Act. 20. 28.) that is, by the blood of that person who is God, though the humane nature only was capab^{le} of having blood shed. Thus we may say, that the least sin, with respect to the object is infinite, God himselfe being offended and wronged by every sin.

Thirdly, As this infinitenesse may be considered in reference to the extent of any one sinne (that reaching as high as God) so to the number, or rather to the numberlesse of our sins. There is an Arithmetical as well as a Geometricall infinity in it. Thus the Septuagint (as was said before) render the Text; *Are not thine iniquities innumerable?* That hath a

kinde of infinity which cannot be numbred ; but cannot our sins be numbred ? are they infinite in number ?

I answer, sinnes may be considered two wayes ; first, in their species and kinds ; secondly, in their acts, if we consider sinnes in their species and kinds, so they are not innumerable, for it is possible to number up all the severall heads, divisions, and kinds of sinne ; but if we consider sin in reference to acts, so every mans sins are innumerable ; yet this innumerablenesse of sins in reference to acts, may be considered either absolutely, or as to us. The acts of sin, are not absolutely or in themselves innumerable, but as to us they are innumerable : they are more then any man can number. *John* saith, (*Revel* 7. 9.) *After this I beheld, and loe a great multitude, which no man could number* (besides those that were sealed of every Tribe,) *of all Nations, and Kindreds, &c*) This great multitude was not in it selfe without number, but as to mans arithmeticke it was, no man could number it. The hairs of our head, and the sands of the Sea, are numerable to God, but to us innumerable. *David* (*Psal.* 40. 12.) speaks first of innumerable evils, and then of innumerable sinnes ; *innumerable evils compasse me about, mine iniquities have taken hold upon me, so that I am not able to look up : they are more then the hairs of my head, therefore my heart faileth me ;* when he saith, *they are more then the haire of my head,* his meaning is, they are innumerable ; I can no more tell the summe of my sinnes, then the summe of my haire. *Christ* to assure his Disciples in time of their afflictions and sufferings, that he will take care of them, tells them ; *The very hayres of your head are all numbred,* (*Mat.* 10. 30.) As if he had said, seeing God taketh care of those inconsiderable (not parts, but excrements of the body, surely then he will take care of those more noble parts of your bodies, and most of all of that most noble part of you, (which is your all) your soules. The hayres of our heads are innumerable to us, but God numbers them. The sins of our hearts and lives are all numbred by God. *Thou tellest my wandrings,* (saith holy *David*, *Psal.* 56. 8.) he means it of his wandrings by persecution, and 'tis as true of his wandrings by transgression. But what man knowes the errors or wandrings either of his heart or life (*Psal.* 19. 12.) He that hath fewest sins, hath more then he can number ; and there-

therefore every mans ſins are to him, in number infinite.

Fourthly, Iniquities may be called infinite in reference to the will, or the ſpirit of him that committeth thoſe iniquities: thoſe finnes are without bounds, to which man would never ſet a bound. The naturall man would never end ſinning, therefore his ſins are without end, or infinite. The Prophet (*Jer.* 13. 27.) ſpeakes reprovingly to that people in the name of the Lord, *I have ſeen thine adulteries, and thy neighings, the lewdneſſe of thy whoredome, and thine abominations on the hills in the fields; woe unto thee, O Jeruſalem, wilt thou not be made cleane, when ſhall it once be?* As if he had ſaid; O Jeruſalem, thou haſt no will to be made clean, or thou wouldſt never be cleane, if thou mighteſt have thy will; *When ſhall it once be?* The time is yet to come when thou wouldeſt have it to be ſo; thou haſt a minde to pollute thy ſelfe ſtill, but no minde to waſh thy ſelfe from thy pollution. The ſins of a perſon or people are then infinite, or without end, when they diſcover that they have no minde to leave ſinning. A godly mans deſires to doe good are infinite, and ſo are the deſires of a wicked man to doe evil. This prophet had ſpoken to Jeruſalem in the ſame language (*Chap.* 4. 14.) *How long ſhall vain thoughts lodge in thee?* when wilt thou be weary of theſe lodgers, when wilt thou bid theſe gueſts be gone, whom thou haſt thus long bid welcome? The Church of God doth ſometimes ſuffer evil to lodge very long in her, even in the middeſt of her, as it were, at her very heart; but *the world lodgeth or lieth (continually) in evil* (*1 Joh.* 5. 19.) and there (as it is the world) it will lye for ever, ſoake and ſleep in evil. Some give this as one reaſon to juſtifie the infiniteneſſe or everlaſtingneſſe of the puniſhment that is laid upon impenitent ſinners in hell. The damned are under endleſſe ſufferings, becauſe they would have ſinned without end; A wicked man would live long, yea he would have no end of his life here, he would live ever, that he might lanne ever; therefore the Lord giveth him a life, not ſuch a one as he would have, but ſuch a one as he deſerves to have, which is indeed a death for ever. They dye eternally for ſin, who would have lived eternally in ſin. Take a Scripture or two more to illuſtrate this way of the infinity of mans ſinne, (*Jer.* 8. 5) *Why is this people of Jeruſalem ſlidden back, by a perpetual back ſliding;*

*Veller ſine ſine
vivere ut poſſet
ſine ſine peccato.
Gieg.*

they hold fast deceit, they refuse to returne; Here are three phrases noting this one thing. First, *They hold fast deceit*; secondly, *They refused to return*; thirdly, *Their's was a perpetuall backsliding*, or as some read it, *an eternall rebellion, an obstinate rebellion, a strong and mighty rebellion*; the Seventy call it, *an impudent shamelesse rebellion*: all these are proper Epithites or that obstinacy, and settlednesse of resolution, which is in the heart of man by nature to continue in sinne; yet there is a further rendering of the words, which as the Originall will beare, so it hath an elegancy in it, *Why is this people of Jerusalem sidden back by a conquering, or a prevayling back sliding?* A perpetuall back sliding hath conquest or triumph attributed to it upon a twofold consideration; first, in reference to other sinnes; for all obstinacy, or impenitency lifts up it's head above all other sinnes, and is as King among them, impenitency under any sin committed, is greater then the sin committed; not to repent of the evill we have done, is worse then the evill which we doe. Impenitency seales the soule under condemnation. Repentance conquers sin, but impenitency is the conquering sin. Secondly, 'tis called a triumphing or conquering sin, because it seemes (as it were) to carry the day against the mercy and goodnesse of God, that's a sad conquest indeed; not that any sinne, no nor impenitency for sinne, exceeds the mercy and goodnesse of God; for his thoughts of mercy are as high above our acts of sin, as they are above our thoughts of his mercy, and that is as high as the heaven is in comparison of the earth. (*Isa. 55. 9.*) But the mercy of the Lord is said to be overcome by perpetuall backslidings, because the Lord will not be mercifull to such; thus finall impenitency may be called a triumphing or conquering sin seeing the mercy of God seemes to yeeld unto it. They will not humble themselves to seeke mercy, yea they slight and despise mercy, therefore they shall not finde mercy. The Prophet *Jeremie* represents the Lord thus expostulating again with the Jewish Nation (*Ch. 5. 22, 23*) *Feare ye not me, saith the Lord, will ye not tremble at my presence, which have placed the sand for the bound of the Sea by a perpetuall decree that it cannot passe it, and though the waves thereof tosse themselves, yet can they not prevale, and though they roare, yet can they not passe over it; but this people hath a revol-*
ting

ring and rebellious heart, they are revolted and gone. The words, as I conceive, have theſe two things in them ; firſt, that the Lord is to be feared who doth ſuch things, who ſets bounds to the Sea, &c. Secondly, that the wickedneſſe of mans heart is admirable, or rather that we are to be aſtoniſhed at the wickedneſſe of mans heart, which is more boiſterous and diſobedient, then the raging waves of the Sea. The Lord ſets bounds to the waves of the Sea, which waves in their own nature are altogether boundleſſe ; liquid waves have no bounds of their own, yet the Lord having put bounds to them, they are kept in bounds ; *The ſand bounds the Sea, ſo that though the waves thereof riſe, they cannot prevaile, though they roare they cannot paſſe ever, but this people have revolted, and are gone ;* As if he had ſaid, I the Lord have put a bound to the Sea, I have alſo ſet a bound to the wickedneſſe of mans heart ; what is that ? my Word, my Law. The Law of God is a morall bound to ſtop and keepe in compaſſe the raging waves of mans corruption. God doth not alwayes put an externall bound by ſword and judgement to ſtop men whither they will or no from ſin, but he alwayes puts a morall bound to ſtop them ; this is ſuppoſed in the Text, I put a bound to the Sea, to the Sea alſo of mans heart, to the wickedneſſe that is there, but this people are revolted and gone, they have broken all my bounds, even that perpetuall decree of my righteous Law. Now as when the Sea breaks its bounds, the waters flow infinitely, there is no ſtopping them ; ſo when the heart of man breaks bounds, revolts and is gone, he ſinnes infinitely, he makes no end of ſinning. By theſe Scriptures we may underſtand in what ſence the iniquities of wicked men may be ſaid to be infinite ; though nothing is infinite in a ſtrict and proper ſence, but God himſelfe.

Is not thy wickedneſſe great, and thine iniquity infinite ?

But hath *Job* given *Eliphaz* any juſt occaſion of this ſurmise, that his ſin was in this ſence infinite ? Did he ever obſerve either wickedneſſe in generall, or thoſe particular wickedneſſes which he preſently enumerates, taking a pledge, denying reliefe of the poor, ſtripping the naked, &c ? had he ſcene any of theſe evils acted by *Job* ? certainly he had not ; *Job* was a
man.

man of another frame of life then these things import ; these black lines and colours would never make the picture of *Jobs* heart or life ; this is as ill a draught of a man as could be made ; yet *Eliphaz* puts all this upon *Job*, at least by supposition ; is it not thus ? but what reason had he for this supposition ? none but this, the greatnesse of his affliction ; the infinite troubles that were upon him ; God set no bounds to *Jobs* sorrowes, therefore he thought *Job* had sinned beyond all bounds.

Hence observe ;

We are ready to judge their sins great, who are the greatest sufferers.

Though we know nothing by them, though we can charge nothing upon them, yet this thought riseth naturally in us, when we see any under great and extraordinary sufferings, surely they are great, and extraordinary sinners. The worst of sinners never suffered more in this world, then the best of Saints ; Witness those Jewish worthies, whose torments are reported by the author to the *Hebrewes*, (Chap. 11. 37.) and as these were adjudged to suffer, because they were thought the worst of sinners, so, doubtlesse, many who saw them suffer thought them such, though they knew nothing done by them to make them such. Read also this Spirit (*Luk* 13. 2 *Act* 28. 4.) This hath been formerly observed from other passages in this book, and therefore I only touch it, and passe away.

Again, *Eliphaz* seemes to take *Job* off from the wrong ground of his sufferings, and tells him, though he looked to other reasons, yet the true reason was the greatnesse of his wickednesse, and the numberlesnesse of his iniquities.

Hence observe ;

That few thinke of, or hit upon any other cause of suffering but sine.

Sin is so much and so often the cause of suffering, that we doe it no wrong to suspect it as the cause of all sufferings ; and it is indeed one kinde of cause (*causa sine qua non*) of all our sufferings, so that we can hardly wrong sin by this suspicion, but we may easily wrong both God and man by it. When the blind man came before Christ, his Disciples asked him, saying ; *Master, who did sin, this man or his Parents, that he*

was born blinde; they could hit upon nothing but ſin, why the man was born blinde, (*John 9. 2.*) But at the third verſe, Chriſt answered, *Neither hath this man ſinned, nor his Parents*; he vindicates both from this aſſuſion. What man was this? and who were his parents, that they ſinned not? were they cleane from ſin? not ſo neither, but the meaning of Chriſt is this, neither hath this man ſinned, nor his parents, ſo as that either his ſin or theirs ſhould be reckoned the ſpeciall cauſe why he was born blind. There was ſomewhat elſe in it, which the Diſciple took no notice of, nor did they underſtand. Chriſt doth not deny but that a mans own ſinne, and the ſin of his parents may be a cauſe of blindneſſe; but neither the one nor the other was the cauſe in that mans caſe; as if Chriſt had ſaid; Can you thinke of nothing elſe why a man is afflicted but only his ſinne? There are many other cauſes of ſuffering beſides that. The cauſe why ſome ſuffer is the tryall of their graces. The cauſe why many ſuffer, is to bear witneſſe to the truth, and to encourage others both in the profeſſion of it, and in perſecutions for it. And Chriſt particularly aſſigns another cauſe of the ſufferings of the blind man, *That the worke of God might be made manifeſt in him*: That the worke of God in his power and mercy might be ſeene in reſtoring this man to his ſight, therefore was he born without the power of ſeeing. The blindneſſe of that man was an occaſion to make a very glorious diſcovery of God. Much of God had not been ſo eminently ſeene at that time, if that man had alwayes ſeen. Many are caſt down upon beds of ſickneſſe, or into a ſtate of poverty, that the worke of God in raiſing them up to health and plenty may be made manifeſt. The deſigne of God lookes beyond the ſin of man in the afflictions of moſt men, yet man ſeldome lookes beyond it.

Thirdly, Note from the whole verſe;

That we are more ready to judge the ſins of others great, then our own.

Is not thy wickedneſſe great, and thine iniquities infinite? Eliphaz might have ſaid as much of himſelfe and his own ſinne; and it had been but a duty to have done ſo; we ſhould not aggravate the ſins of others, nor extenuate or leſſen our own, we ſhould

should not set the sins of others in open light, nor provide coverings for our own, yet most commonly we run the contrary course: we have a favourable opinion, and excuses ready for what we have done, while we have hard thoughts of, and give harsh censures upon what others doe; our own sins we can cull moats, and the sinnes of others beames. The better any man is, the better he judges others, and the worse of himselfe. *Paul* spake no complement, while he said, that *he was lesse than the least of all Saints, and the chief of sinners*; usually they who are the severest observers and censurers of others, either flatter, or have not well observed themselves.

Fourthly.

Forasmuch as *Eliphaz* seeing *Job* under great sufferings, saith to him; *Is not thy wickednesse great?* The counsell in it selfe was seasonable.

Hence observe;

That in time of suffering, it is good both to put our selves and others upon inquiry about our sinnes.

So the Prophet (*Lam. 3. 39, 40*) *Why doth a living man complain, a man for the punishment of his sins? Let us search and try our wayes, and turn again to the Lord*; times of afflictions should be times of inquisition, when the Lord is smiting, we should be searching; when we have received many wounds, it is time for us to be suspecting our selves of many sins; and the counsell of others is not to be rejected, when seeing us in sorrow, they advise us to consider what our sins are, how great and how many. For though we should be tender in pressing those who are under the load and burden of affliction, with the burden of their sins, yet they who are so, shall doe well and wisely to presse it upon themselves.

Fifthly, Whereas *Eliphaz* saith, *Is not thy wickednesse great, and thine iniquity infinite?* and in the next verse, concludes up it; *Thou hast taken a pledge from thy brother for naught, &c.* All which were but conjectures and suspicions.

Observe;

That suppositions and conjectures are no fit grounds, upon which to build a judgment concerning the faultiness of others.

We must not Censure upon, *I hear it, I suppose so, I thinke so;* but upon, *I know it is so;* many have run into great sinne by judging

judging the ſins of others Great. *Judge not* (ſaith our Saviour, *Matth. 7. 1.*) *that ye be not judged.* He ſpeakes not againſt all judgment, but either, firſt, againſt ſevere and harſh judging, or ſecondly, againſt falſe judging, or thirdly, againſt inconfiderate or raſh judging. When we judge without due ground, *not knowing the why or wherefore* of our Judgement, take heed of ſuch judging, *that ye be not judged*, that is leſt having judged others unduely, ye receive your due in Judgement. *Eliphaz* had nothing upon knowledge to charge *Job* for, yet while he queſtions, *Is not thy wickedneſſe great?* He doth more then ſeemingly conclude that his ſin was very great, and his iniquities infinite. And in the next verſe in ſtead of querying, he comes to peremptory concluding;

Verſ. 6. *For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing.*

Now begins the ſpeciall charge, or inditement, now he innumerares ſeverall ſinnes; As if he had ſaid; *What doeſt thou ſtand looking for matter, or reaſons why thou art thus afflicted, here are the reaſons, I will name them to thee; Thou haſt taken a pledge from thy brother for nought.* Thus *Eliphaz* powreth upon him, and diſchargeth whole volyes of ſhot, but all at randome, and beſides the marke. Before, he ſpake in the third perſon, he ſpeaks now in the ſecond. *thou, thou, thou art the man, thou haſt taken a pledge.* Againe, *Eliphaz* had formerly dealt with *Job* as an hypocrite; he then granted that he had ſome ſhewes of holineſſe, and ſome appearance or counterfeit of goodneſſe at leaſt, now he denieth that; now he pulls off his viſour or maske, and objects againſt him barefaced. Before he charged him with falſeneſſe of heart, while he profeſſed and practiſed Religion; but now he objects ſuch practiſes againſt him, as no man doth who hath but a profeſſion of religion. He objects thoſe crimes againſt him which are proper to prophane open ſinners, to common oppreſſors, who raiſe themſelves upon the ruins, and enrich themſelves by the ſpoyles of their weaker brethren; Theſe are ſinners not only againſt the Law of God, but light of nature; theſe are acts not onely of impiety, but of cruelty, inhumanity, and tyranny.

Thou hast taken a pledge from thy brother for nought.

Job was a Magistrate, and this would have aggravated his sin exceedingly, if it had been true; for any man to oppress another is very wickedness; but for a Magistrate who is set up to be a Protector, a reliever of others, a helper of the friendlesse, and a Judge of the widdow, for him to carry himselfe thus, for him to oppress and grind the faces of the poore, is most tyrannicall. Thus *Aristotle* defines a Tyrant; *He is one that rules so as to turne all to his own private benefit or profit; he that governs so, governs for himselfe; Whereas true government seekes and respects the good of others. Just governours are a generall blessing, and their ayme is the common, not their private wealth.* Thus *Eliphaz* renders *Job* a very Tyrant, who when he should be a nursing-father to his Country, proves a devourer of it, and when he should provide bread for those about him, he takes their bread, yea their blood from them, and gives them a stone.

Tyrannus est, qui ita dominatur, ut ad proprium commodum & utilitatem omnia conferat. Arist. lib. 4. polit. & 1. ethic.

Thou hast taken a pledge from thy brother for nought.

There are three aggravations of his supposed sinne in these words.

First, That he tooke a pledge.

Secondly, That he tooke it of a brother.

Thirdly, That he tooke it for nought.

Thou hast taken a pledge] The Hebrew is no more then this, *Thou hast pledged.* The word signifies also to binde, or fasten a thing as with a coard, and the reason is, because a pledge given is an obligation, a ty or bond to performe the promise made or pay the debt contracted. A promise is an audible bond, but a pledge is a visible bond. It is no sin in it selfe to take a pledge, no more then it is a sin to buy, sell, or to ingage a man any other way, to performe a bargaine, or repay a debt. The Law of God published by *Moses* allowed the taking of a pledge, what is it then which *Eliphaz* chargeth upon *Job* as sinfull in taking a pledge? I conceive there are two things which shew sinfulness in taking a pledge, and that both are implied here.

First, He intimates that *Job* did not waite to receive a pledge at

In Hebraeo Complex est verbum קבל quod est pignorate aut pignus accipere idem est obligare.

at the hand of his brother, but he did as it were rush in upon him, and tooke the pledge; for so tender was the Lord in reference to the poore of his people, or to those that should be in need to borrow of their brethren, and so give a pledge for security; that he giveth this speciall order (*Deut. 24. 10.*) *When thou dost lend thy brother any thing, thou shalt not goe into his house to fetch his pledge* (it was not unlawfull to receive a pledge from his brother, but to goe into his house was against the Law) *but thou shalt stand abroad, and the man shall bring it out to thee.* Some conceive that this was the sin charged upon Job; *Thou hast taken a pledge from thy brother, thou hast not according to this expresse Law, if God carried for it; and supposing that Eliphaz and Job lived before the giving of that Law yet the light of nature teacheth, that we should not presse a man, or pull his pledge from him, but that the borrower should goe into his house, and bringing his pledge, deliver it up freely with his own hand into the hand of the lender.* It is an affliction to have need to borrow, and therefore the borrower should be so tenderly dealt with by the lender as not to adde affliction to him. It is a curtesie to lend to him that is in need, but as some in giving, so most in lending spoyle all the curtesie of it; while they lend their money they snatch or gripe at their security; whereas the old Law said (the equity whereof, though not the formality, remaines to this day) *Thou shalt not goe into thy brothers house to fetch his pledge, but thou shalt stand abroad and the man shall bring it out to thee.* Some Critticks tells us that this is signified in the Etymologie of the Latine word, which signifies a pledge. Namely, that the lender should not take but receive it from the hand of the borrower. It is the duty of borrowers to pay: *The wicked borroweth and payeth not againe,* (*Psal. 37. 21.*) The Apostles rule to the Godly is; *Owe no man any thing but to love one another,* (*Rom. 13. 8.*) Now, as it is the duty of the borrower to pay, so of the lender to be moderate, and not to exact or impose heavily upon him, for the assuring of his payments. As he that buyeth should be as if he bought not, so he that lends should be (in this respect) as if he lent not; He should lend with so much mildnesse and meeknesse of spirit, as if he gave, rather then lent: or as if (the contrary whereof *Salomon* found in his experience, *Pro. 22. 7.*) himselfe

Id est pignoris etymologia, docere hominem videtur pignori non tam propria manu auferendum ab invito et misero debitori, quam accipiendum non nisi ipsius debitoris manu oblato: pignus enim appellatum est a pugno, in a res que pignori dantur, manu traduntur. Cajus.

the lender, were servant to the borrower. *Job* is charged first with sayling in this; As if he had over eagerly pressed upon his brother for a pledge, *Thou hast taken a pledge from thy brother.*

Secondly, The taking a pledge from a brother, may be expounded of withholding a pledge when it is called for, or of the not restoring it, when the Covenants are performed. This is not onely to take it, but to take it away; suppose the pledge hath been given into a mans hand, yet if he will not restore it, or give it backe out of his hand when called for, but make excuses, or delays, *This is to take away the pledge.* And thus some make out the sin of the Text; *Thou hast taken a pledge;* that is, thou hast swept it quite away, thou hast refused to restore the pledge, when that which was borrowed upon it, hath been in due time tendered to be payed or restored. The Prophet *Ezekiel* (Chap. 18. 14, 15, 16.) numbers the contrary practices among those Negatives, for which the Lord declares himselfe much pleased with the son of a wicked father; *A son that seeth all his fathers sinnes, that he hath done, and doth not such like, that hath not eaten upon the mountaines, neither hath lift up his eyes to the idells of the house of Israel, that hath not defiled his neighbours wife, neither hath oppressed any; that hath not withholden the pledge, neither hath spoyled by violence, &c. he shall not dye for the iniquity of his father, he shall surely live.* Here sinning in the matter of a pledge, is pitied upon with-holding it, not upon taking it. For though a man have a pledge fairely delivered up to him, though he doe not rush into the borrowers house, and there be his own carver, taking what himselfe listeth to secure that which he hath lent, yet if he withhold the pledge when it is required, and desired to be returned upon promised satisfaction made, this is very sinfull and oppressive. Some when they get a good thing in their hands, they are loath to part with it, and will have a device to prove it forfeited by the borrower, when indeed, 'tis only coveted by the lender.

Hence note;

That violently to take or unjustly to detain the pledge committed to us, is to act the part of the oppressor.

That Law which saith, Thou shalt not steale, doth as much forbid.

bid the detaining in our hands, as the laying of our hands upon that which is our neighbours. And he that witholds the pledge when the debtor is ready and offers to redeeme it, is like him that with-holds the debt when the lender desires him, and he is able to repay it. Thou haſt taken or with-holden a pledge, That's thy ſin.

Secondly, There is a further aggravation of ſin in the words reſpecting the perſon from which the pledge was taken; A Brother: *Thou haſt taken a pledge from thy brother.* This addeth to the ſinne; we ſhould be kinde to all, but eſpecially to a brother. A brother, may be taken either ſtrictly for one next or neere by birth or blood, a brother by conſanguinity: ſuch are in the moſt proper ſence; our brethren and our own fleſh. Or the word brother may be taken in a large ſence, for any that are neere to us, as being either of the ſame profeſſion of Religion with us, or living in the ſame City, ſociety, or under the ſame Government with us. Theſe are our brethren and our own fleſh too. And ſo the Prophet calleth them even when pinched with hunger and nakedneſſe, the more to move the bowels of our compaſſion towards them, (*Iſa. 58. 7.*) *When thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelfe from thy own fleſh;* As richly cloathed as thou art, and as naked as they are, thine own fleſh they are. When *Eliphaz* ſaith, *Thou haſt taken a pledge from thy brother,* he takes in brethren under all diſtinctions. This he adds to heighten *Jobs* ſin; *Thou took'eſt a pledge from thy brother.*

Hence note;

That as it is unjuſt and uncharitable to wrong any man, ſo moſt of all thoſe that are neere to us.

To wrong a brother of any latitude or degree is ſinfull, and ſtill the neerer the brother is, the more ſinfull it is to wrong him: the ſin which a man commits againſt himſelfe is therefore greateſt of all, becauſe a man is neereſt to himſelfe; ſo in proportion the neerer any one is to us in any relation, the more we ſinne in wronging him. The Apoſtle puts it under that notion; *If a brother or a ſiſter be naked, and diſtiture of dayly food, &c. Jam. 2. 15.* And againe, *1 Job. 3. 17. Whoſoever hath this worlds good, and ſeeſh his brother have need, and ſhuttech up his*

his bowels of compassion from him, how dwelleth the love of God in him? That is, the love of God doth not at all dwell in him, or at best it dwelleth very poorely and undiscernably in him. To see strangers yea enemies destitute and not relieve them, is uncharitable; but to see a brother or a sister, and chiefly a brother or a sister in spirituall relation (for of such I conceive the Apostle speakes particularly, in those places, I say, to see such destitute and not to relieve them, this is highest uncharitable.

In pignus accipit fratres suos, Sept.

Againe, Some render thus, (not thou hast taken a pledge from thy brother, but) *Thou hast taken thy brother for a pledge.* This speakes yet louder, and is a sin of a blacker colour then the former; thou hast not onely taken thy brothers pledge? but himselfe, his very person for security or for payment. But what is it to take a mans brother for a pledge? or how was that done? These two things may be in it, either first more generally thou hast imprisoned him. As (*Matth. 18. 28.*) 'tis said of the cruell Creditour that he took his brother, and cast him into prison til he should pay the utmost farthing: now though all kinde of imprisonment be not sinfull, not only as to the law of Nations, but as to the Law of God; yet cruell imprisonment is very sinfull; *Thou hast taken thy brother for a pledge:* Thou hast not spared his person when he had not a purie to pay thee; *Thou hast* (as it hath been said among us) *made dice of his bones.* Some would never pay, were it not for feare of a prison; but to put and detaine a poore man in prison when he hath nothing to pay, is not only unchristian, but barbarous and inhumane. Or secondly (which was used in ancient times) *Thou hast taken thy brother for a pledge,* that is, thou hast made him thy slave: To be cast into prison is a slavery, and a man may be made a slave, yet not imprisoned. And though it may be a duty (when we have nothing else to satisfie it with) to worke out a debt, yet it is a very high severity for to force a debtor to pay with his worke. We reade how the poore widdow came to *Elisba* the Prophet, and bemoaned her case to him, (*2 King 4. 1.*) *Thy servant my husband is dead, and thou knowest that thy servant did feare the Lord, and the creditour is come to take unto him my two sons to be bondmen;* This is to take a brother for a pledge; The Prophet seems to ayme at this while he describes

scribes those hypocriticall fasts among the Jewes (*Isa. 58. 6.*) *Is not this the fast that I have chosen, to loose the bands of wickednesse, to undoe the heavy burdens, and to let the oppressed goe free, and that ye breake every yoke;* To fast and not to reforme, is to mocke God rather then to humble our selves. Here are the true fruits of fasting. And they all run into the poynt in hand, the avoyding and turning from all injurious and vexarions dealings with our brethren. First, *the bands of wickednesse*, that is, of oppressing Laws or pinching contracts. Secondly, *heavy burdens*, either of services or taxes; From these the oppressed should be freed, and every yoke imposed, by theie or any other way of grievance, broken from off the neckes of our brethren.

There is yet one word more, very considerable in the Text, for the hightning of this sinne.

Thou hast taken a pledge of thy brother for nought: or without cause; This word was opened (*Chap. 19.*) where Satan suggests against *Jobs* sincerity, *doth Job serve God for nought.* And againe (*Chap. 2. 3.*) where the Lord asserts and vindicates the sincerity of *Job* against Satans calumniationes; *Thou mov'dst me against him so destroy him without cause;* That is, thou hadst no cause to move me so against him; he is no such mercenary servant as thou hast maliciously pretended. Thus here, *Thou hast taken a Pledge of thy brother for nought, or without cause:* that is, without any necessary cause, there was no reason thou shouldst take a pledge from thy brother when thou tookest it; thou mightest have trusted him, but thou wouldest not any further then thou hadst full security put into thy hand or rather then thou didst take it into thy hand, whether he would or no. As if he had said; Thou wouldest not relieve thy brothers poverty, upon the promises which God makes to those who charitably relieve the poore; thou wouldest neither take Gods word, nor trust thy brother in any case, further then thou didst see him; unlesse he would put into thy hand, thou wouldest not put into his. True charity must and will make some ventures; *Cast thy bread upon the waters* (saith *Solomon Eccl. 11 1.*) A good man is a Merchant and will trust his bread where he hath no more assurance of a safe returne, then the Merchant hath of his Ship and Lading from the winds and waters.

Thou haſt taken a pledge of thy brother.

*Solent d'viter
ſingere ſe credi-
tores de alie
ceditores.*

Againe, *Without cauſe or for nought*, may have this meaning, thou didſt oblige thy brother to reſtore that which really and indeed he never received from thee: thou didſt put a debt to thy brothers account which he never made by borrowing. David complains of ſuch kinde of unkind uſage (*Pſal 69. 4.*) *They that hate me without cauſe, are more then the hayres of my head: They that would deſtroy me, being mine enemies wrongfully, are mighty: then I reſtored that which I tooke not away;* That is, which I took not away, either as borrowed of them, or as ſtolne from them. I was neither a debtor, nor a thiefe, I had nothing of theirs in my hands, yet I was forced to reſtore. This is the worſt ſort of taking a pledge for nought.

Thirdly, *For nought*; That is, when there was no reaſon to take ſo great a pledge of thy brother, the thing which thou didſt lend him was but ſome trifle, yet thou wouldeſt have a pledge of thy brother for it; thou wouldeſt have great ſecurity for an in- conſiderable debt; that's the courſe of many oppreſſors, by lending a little they will have much to ſecure it. And this is to take a pledge from a brother for nought, there ſhould be ſome equality between the debt and the ſecurity, he that lends a trifle, a ſmall matter, and requires great aſſurance, takes a pledge of his brother for nought. So that all unreaſonable and unequall demands for ſecurity, either taking (where charity bids us truſt) from the poore, or taking it (where in juſtice we ſhould not take any thing) when nothing was lent, or when there is no reaſon we ſhould take ſo much; any of theſe harſh and injurious practices, is the taking a pledge of our brother for nought.

Hence obſerve;

That the leſſe cauſe we have to doe any evil, the greater is the evil which we doe.

But hath any man a cauſe to doe any evill; he hath not; by cauſe I meane a provocation; there is no cauſe for which we ſhould doe any evill, but there may be many provocations or temptations to doe evill; *Peninah* provoked *Hannah* ſore to make her fret (*1 Sam. 1. 6*) It was not for nought or without cauſe that *Moses* his paſſion was ſtirr'd, and that he ſpake unadviſedly

unadvisedly with his lips, the murmurings and complainings of that unsteady people *provoked his Spirit.* (Psal. 106. 33.) Now the lesse provocation, the greater alwayes is the sinne; as to sinne against admonition, or against any of those meanes that might keep us from sinne, makes the sin greater, so when there is no occasion leading us unto sinne. This was one reason of greatning the sin of our first parents, in eating the forbidden fruit; why did they eate? were they ready to starve? were they in any streights? had they not the whole garden before them? did they not *eate the forbidden fruit without cause, or for nought?* Solomon saith (Pro. 6. 30.) *Men doe not despise a thiefe, if he steale to satisfy his soul when he is hungry;* for though to steale for meer hunger doth not take away the sinfulness of the fact, yet it doth much abate it; because the man is provoked to do it for the supply of his present and pressing need; But for a rich man (who hath no need) to steale, for a man to steale who is not hungry, how sinfull is it! Our greatest necessities cannot wholly excuse our sin, but to sin where there is no necessity, doth greatly encrease our sinne, *Saul* thought he should come off without blame, when he had so much to say for his rash sacrifice (1 Sam. 13. 12.) *I said the Philistines will come down upon me to Gilgal, and I have not made supplication unto the Lord; I forced my selfe therefore, and offered a burnt offering.* But doth *Samuel* approve this plea? We have his resolution in the next verse; *Thou hast done foolishly, thou hast not kept the Commandement of the Lord thy God.* Though *Saul* found himselfe under a moral force to doe what he did, yet that did not free him eyther from guilt or punishment when he ventured to doe it. *David* smarted for numbring *Israel*, though *Satan* stord up against *Israel*, and provoked *David* to number them (1 Chron. 21. 1.) What shall we say then of those, who doe more then *David* altogether unprovoked by *Satan*, who rather tempt themselves, then are tempted unto evill? As the Good we do is so much the better, so the evill we doe is by so much the worse, by how much we doe it the more freely, and unconstrained Thus *Eliphaz* aggravates the first Instance of *Jobs* supposed wickednesse, To take a pledge from a man in the manner expounded, is not onely illiberal, but sinfull; To take a pledge from a brother in distresse is more sinfull, but to take a pledge of a brother for

nought, is a degree of sin, which hath many degrees of sinfulness beyond both the former. *Eliphaz* hath yet but begun *Job's* Inditement, this is the first Crime objected; A second, and a third, and more are following. *Thou hast taken a pledge of thy brother for nought,*

And strip the naked of their Cloathing.

It may be questioned; If they were naked, how could they be strip of their cloathing? he that is naked hath no cloaths to be strip of. 'Tis gon into a Proverb, *A naked man cannot be strip by a hundred men*; he that hath nothing can loose nothing. How then is it said here; *Thou hast strip the naked of their Cloathing?*

I answer, *the naked*, are not here to be taken strictly for such as have no cloaths at all, but for those who have but few cloaths, or for such as are but meanly and thinly clothed; any that are poore and low, any who are in want, may be numbred among the naked. 'Tis frequent, as in Scripture, so in Common speech to expresse those as being quite without that of which they have but little. We say of a man that hath but a little knowledge, he is an Ignorant man; and of a man who hath but a little learning, that he is an Illiterate, or an unlearned man. Thus we may say of a man that hath but little store of cloaths, little store of the world about him, that he is naked, that he hath nothing. The Apostle useth this Language (1 Cor. 4. 11.) *Even to this present houre, we both hunger, and thirst, and are naked,* &c. not that the Apostles went about without cloaths, but they were but mean in their Apparell, poor in their Appearances, and that he calls nakednesse. So the Apostle *James* in the second Chapter of that Epistle, vers 15. *If a Brother or a Sister be naked,* &c. He doth not mean it only of such as have never a rag to cover their nakednesse, but of such as are ill furnished with cloaths. The Lord threatens his own People (*Deut.* 28th from the 4th ver. to the 48th) in case of their disobedience, with this affliction; *Because thou servedst not the Lord with gladness of heart in the abundance of all things, therefore thou shalt serve thine enemies in hunger, and in thirst, and in nakednes,* &c. That is, thou shalt not have thy Wardrobes stored and filled with change of rayment, but thou shalt seele

Naturae a
remota vultu
spoliatus.

Quedam et asi
vera non sint
propter similitu-
dinem eodem
vocabuli com-
prehensa sunt;
sic qui male re-
stinum & pan-
em sibi videri nu-
dam se vultisse
idem. Sen. l. 5.
Ben. Cap. 13.

and be pincht with want and poverty. So here ; *Thou hast stript the naked of their Cloathing* ; That is, those that were ill cloathed, thou hast uncloathed, and in stead of relieving their wants, thou hast encreased them.

And thus the words may allude to the taking of a Pledge, about which *Eliphaz* spake before ; *Thou hast stript the naked of their cloathing*. That is, thou hast taken a pledge from thy neighbour, and stript him quite of it. Therefore the Law provided against this oppression (*Exod. 22. 26.*) *If thou at all take thy neighbours rayments to pledge, thou shalt deliver it to him before the Sunne goe down, for it is his Covering*. The breach of which Law is discovered and reprov'd (*Amos 2. 8.*) *And they lay themselves downe upon cloaths layd to pledge* ; That is, they detained them all night, whereas they should have delivered them before the going down of the Sunne. And thus their sinne is aggravated in that it is sayd in the next words, that they did this *by every Altar*. It was their sin to make many Altars. And this encreased their sin, that they durst doe acts of wrong to men, where they pretended to worship God. The like Law is given about the Pledge, *Dent. 24. 6.* *No man shall take the upper, or the nether millstone to pledge, for he taketh a mans life to pledge* ; That is, he takes the thing away without which he cannot live ; If his millstone be taken away from the Mill, how shall he grind his Corn, to make bread, which is the Staff of life ? And againe at the 13th verse of the same Chapter, the Law is renewed in reference to rayment ; *In any case thou shalt deliver the pledge again before the Sun goeth down, that he may sleepe in his own Rayment and Bless thee, and it shall be Righteousness unto thee before the Lord thy God*. Thus we may corceive *Eliphaz* speaking here, though not eying that expresse Law, yet from the Common light of nature, which teacheth that the poor and naked should not be stript of that little provision and small pittance which serves onely to protect them from cold and starving.

Fu ther. By these words ; *Thou hast stript the naked of their Cloathing*] We may understand not cloathing onely, but all the necessities of this life, any thing which is of such concernment to our lives as our Cloaths are ; for as bread in Scripture is put for all the necessities of this life ; So is Cloathing. *Esa. 3. 6.* *When a man shall take hold of his Brother, saying ; Thou*

Chaldeus legit lectulos oppigneros, Vel certe pro illo ipso vestimento quo & se operit interdum, atq; noctu etiam jacens se contegit.

hast *Cloathing*, be thou *Ruler over me*, &c. Thou hast cloathing, that is, thou hast goods, thou hast an Estate, thou canst make provision for us; there *Cloathing* is put for all outward Conveniences, as in other Scriptures *Bread* is. So that according to the extent of this interpretation, *Thou hast stript the naked of their Cloathing*, takes in all sorts of bodily grievances put upon the poor.

Hence observe.

That to oppresse the poor is the highest and greatest oppression.

It is our duty to Cloath the naked, how great then is their sin who strip the naked of their cloathing? it is sinful & unjust violently to take cloaths from him that hath greatest variety of cloathing, we may not rob the rich, what is it then to take from them who have not? or (as we say) *to rob the Hospitall*. *Solomon* (Prov. 28. 3.) tells us of an oppression which is very grievous, and that is the oppression of a poore man, which is true both actively, and passively, when the poore man is the oppressor, 'tis so, 'tis so also when the poore man is the oppressed. *Solomon* intends both, for he makes the poore to be the oppressed, and a poore man the oppressor. *The poor man that oppresseth the poor is as a sweeping raine, which leaveth no food.* 'Tis worse with the poore when the poore oppresse them, then, when the rich oppresse them, the rich may oppresse them much, but they come not so neere, as when a poore man oppresseth; for as the imbecillitie of the oppressed poore man can give him no helpe, so the necessity of the oppressing poor man will shew him no mercy. Nothing doth more harden the heart of a man then his owne want, and he hath little feeling of anothers misery, who is under the feeling of his owne: He that hath nothing takes what he can get, and his owne hunger devourerh all. The rich man oppressing the poore is a *dashing raine*, the great man oppressing the poore is a *thundering raine*, but the poore man oppressing the poore is a *sweeping raine*. As they who never knew poverty, so they who know it most, have the least stock of pity for the poore. Such are a sweeping rain indeed. There is a refreshing, a fatning, a filling raine, which the Lord sends upon the thirsty Earth, this produceth store of food. It raines corne and wine, milke and butter; There is also a sweep-

sweeping raine that takes away food, and destroyes the fruits of the Earth. Such a raine is a poore man opprelling the poor *Want is the greatest spoyler.*

Secondly, We may expound the Text thus; *And stript the naked of their cloathing*; That is Thou hast stript them till they are naked; for in Scripture we find the denomination to be taken from the End of the action, or that which the action tends to. As to illustrate it a little (*Esa. 47. 2.*) *Take the mill-stones, and grinde meale.* Now we doe not grinde meale, but whole Corne to make meale. So (*Esay 44. 15.*) *He bakesh Bread*; Now we doe not bake bread, but dough, that it may come to be bread, when it is bread once it needs no more baking. So (*Dan. 2. 21.*) *He giveth wisdom to the wise*; that is, he giveth wisdom to those who before were rude, and so makes them wise. Thus here, the denomination of the act is given from that to which the act hath a tendency. *Thou hast stript the naked*, not that they who are naked indeed can be stript, but thou hast stript them, & so made them naked. This very phrasis is used (*Hos. 2. 3.*) *Lest I strip thee naked*, saith the Lord to the Church, that is, lest in stripping thee I leave thee naked, lest I take away all the good things with which thou art Encompassed. So here, *Thou hast stript the naked of their cloathing*; That is, thou hast stript them till thou hast made them naked.

From this learne;

That there is such a Principle of unnaturalnesse in the nature of man, as to take away all, and leave nothing.

We finde more then Cloaths taken away by some, they goe closer then to the cloathing (as the Lord complaines, *Mic. 3. 3.*) *Who eat the flesh of a People, and flay their skin from off their backs*; There's oppression and cruelty in blackest colours, they will not leave them so much as their skin upon their backs. Skin is naturall Cloathing, as Garments are Artificiall Cloathing. These took away not only the cloathing which art, but that which nature had provided and put upon them, they flayed their skin from off their backs. Yet we are not to conceive that they were so cruell to pull off their skin, but because they would have all to their very skin, therefore they are sayd to take skin and all. They who are so unmercifull, that they will

will not leave a ragge to cover the skin, are justly charged with that unmercifullnesse, which will not leave so much as their skin to cover their flesh, yea, (as it followes in the same place) *that they would gnaw their bones*, they will have all, Cloaths, skin, and bones, from another, rather then not have enough for themselves. *Cruelty joyned with Covetousnesse knows no bounds.*

Eliphaz having thus shewed some of those particular evils, which he supposed Job had done, proceeds to shew what Good he had not done. *Sins of omission render a man as foule and vile, as sins of commission do.* H: that doth not the good which he ought and can, doth evill.

Vers. 7. *Thou hast not given water to the weary to drink, thou hast withheld bread from the hungry.*

Thou hast not given water to the weary.

Water is a very Common thing, and the word which is here used takes in all naturall waters, the whole Element of water. Seeing then water is not under lock & key, but lyes open to all commers, how comes it to be any mans gift? I answer, first, If we understand the words litterally & strictly, yet sometimes & especially in some places to give a cup of water to drinke, or a bucket of water to wash in, is no small charity to a wearied traveller. But secondly (I conceive) Job is taxed with *not giving water*, to shew his refusing to doe the smallest charity. So we finde it expressed (*Matth. 10. 42.*) when Jesus Christ would assure us that the least office of love or respect which we doe to a distressed Saint, to a Beleever upon that account as he is a Beleever, shall be rewarded, he gives it in this language; *Who-so-ever shall give to drink to one of these little ones a Cup of Cold water only in the name of a Disciple, verily I say unto you, he shall not lose his reward.* As by one of these little ones, he meanes any, the least of Beleevers, or righteous Persons; so by the gift that he speaks of, water, or Cold water, a Cup of Cold water, he means the least of favours. Cold water is a cheap commodity, and a little cold water, onely a cup of it, cannot as (some things cannot because they are worth so much) be prized, because it is worth so little, yet he that gives but this little thing, this (almost) nothing in the name of a Disciple, *he shall not lose his reward.*

*Non inania in
cor etiam levia
que sub frigida
aqua nomine
designat officia
esse decerint.
Hilar.*

So here to set forth the hardnesse of *Jobs* heart (as *Eliphaz* conceived) he puts it in these termes, *Thou hast not given water*, (no not cold water) *to those that are weary*; As if he had said, thou hast not onely denyed a feast, or a banquet of wine, which might put thee to some cost and charges, but thou hast denyed them water, cold water, which is not chargeable at all, which doth not so much as put thee to the cost of a little fire to heat it, or of any ingredient to mix with it, thou hast denyed them this cheapest charity. An old Poet (speaking of a place where water was sold) saith: *That which is lowest prized, a thing of no price, water, is sold here.* Thus far hast thou, O *Job*, (saith *Eliphaz*) fallen below the Law of love; *Thou hast not given water*; And to whom did he not give it. The next word answers that *Querie.*

To the weary.

That is, thou hast not given water to them to whom it doth most properly belong, or who had perfect need of it, *the weary, the thirsty*. There are some to whom we may very well refuse to give water, or any other refreshment of nature; they have enough, if not too much already, not onely in possession, as the rich, but in use or abuse rather, as the intemperate and the drunken; To give water to such is to powre water into the Sea; but thou hast not given it to the weary, not to those who are like the dry and parched ground.

In that the matter of charity is placed in water, observe;

That charity is accepted, and uncharitablenesse condemned, in the smallest matter.

It is not the quantity of the gift, but the affection of the giver, it is not the quantity of that which is denyed to be given, but the heart of him that denyes it, which the Lord takes notice of: be it much or be it little that is given, if it be given with an honest and willing minde, the Lord accepts it, and be it much or be it little that is denyed, if it be denyed with a churlish and uncharitable spirit, the Lord is displeased with it: and the lesse that is which is denyed, the more sinfull is the denial, and the more is the Lord displeased with it. When crusts or crums of bread, which fall from our Table, are denyed, when a cup of cold water is denyed, how cold is charity? and is it not crumbled:

*venit uliss-
in a terum
Hic aqua, Hor-
iat. Sat: 1.*

crumbled into a lesser nothing then those crumbs? We should honour the Lord with our substance, and our charity should not onely have cost in it, but liberality in it, how doe they honour God with their substance, who will hardly give to him (that is, to his poor) the shadow of their substance? If the Lord should command us to give some great thing, to testifie our charity, should we not doe it? how much more when he saith give but water to the weary for my sake, and I account you charitable.

Secondly, Note;

That Churlish and hard hearted Persons stick at small matters as well as at great.

It is supposed (Acts 5 15.) that the very shadow of Peter was healing to the sicke. There are some so hard hearted, that they would hardly bestow their shadow upon the poore to doe them good. It troubles them to part with the least Imaginable Benefit, or to doe the least Imaginable courtisie, not onely great things, but small things, even the smallest things the chippings of their loafe, the parings of their apple, yea the very huskes which their swine eat (as the letter of the Parable concerning the prodigal intimates, Luke 15 16.) are stuck at as too much for them who have nothing. And thus the heart of a wicked man is staid to the whole businesse of obedience; his heart is as much against obedience in a small matter, as in a great, he is so farre from swallowing the camell of holy duty, that he straines at the very gnats of it: and if a mans spirit be against obedience it selfe in its own nature, if his spirit be unfutable to it, let it be a duty of the least or lowest degree, he cannot but stick at it. The servants of Naaman the Assyrian said to him; *Had the Prophet bid thee doe some great matter, wouldest thou not have done it? how much more when he saith unto thee Wash in Jordan and be cleane.* There is a reason why we should rather doe small things then great as to the outward act, but I say, if the spirit of a man be crosse grayn'd and lye against the duty, he is as unfit and as back-ward to doe a little as to doe a great deale; he will not so much as give water to God or man, or if he doe give it, he doth not give it with a heart let out in love to God, or in compassion to the most needy man. It is a hard matter with him to give or doe at all, but it is a
impossible

impossible matter for him to give or do with a ready or chearfull mind. Thus the covetous man, the hard-hearted worldling cannot give so much as water: a worldly man never thinks that himselfe hath enough of the world, and he never thinks that others have too little, when he is full he thinks all others are full enough too. Such narrow hearted creatures the Prophet *Isaiah* describes (*Ch.* 32 6, 7.) who as they practice hypocrisie and utter error against the Lord, so they practice oppression and utter cruelty against man, to make empty the soule of the hungry, and to cause the drinke of the thirsty to fayle. The Instruments of the Churle are evill. What Instruments doth he meane? Some say, the instruments of his commerce, his weights and measures, he pincheth the poor there, that's true, those instruments of the churlish Merchant or Tradesman are evill. Yet we may rather expound it more largely for all the meanes, whether persons or things, whether agents and under-officers, or courses and devices, which the churlish man useth as instruments to compasse and bring about his purposes; all these savour of himselfe, they are evill, that is, false, treacherous, and lying in waite to deceive. For (as it followes) *He deviseth wicked devices to destroy the poore with lying words, even when the needy speaketh right, or (as we put in the margin) when he speaketh against the poor in judgment.*

Thirdly, Note;

That a little is much reckoned upon by those that are in need, or have nothing.

Water is a welcome mercy to the thirsty, to the weary, to those who are ready to dye with heate and travell. The rich man in hell would have been glad of a drop of water to coole his tongue. *Sicera* the Generall of *Abins* Army, beggs of *Jael*, to give him a little water, for (saith he) *I am thirsty.* (*Judg.* 4. 19.) The full soule loaths the honey-combe, that which is sweet and delicious the full stomack loathes it, but they that are weary, hungry and thirsty, a piece of bread, a Cup of water, how pleasant! how sweet! Such are glad of any thing, who are in want of all things. Much is little to them who have much, a little is much to them who have but little. The weary will thanke you more for water, then the wanton will for
K wine.

wine. The weary asked but for water to drinke and could not get it, thou wouldest not give it.

Fourthly, *Eliphaz* describing a wicked man, fixes most upon this sinne, his unmercifulnesse to the poore. And there is a generall truth in it.

That to be without compassion to the poore, is the marke of a wicked man.

They who have found the compassion of God to their own soules (as every godly man hath) cannot shut up the bowels of their compassion towards the pined body of man. The Apostle *John* puts the question (1 Ep. 3. 17.) *How dwelleth the love of God in him, that doth so?* The love of God, either as taken for the love of God to us, or for our love to God, dwelleth not in him, in whom there dwells no love to man. Now, if the love of God dwell not in a man, God dwelleth not in him, and if God dwell not in him, Satan doth; and what can he be called but *wicked*, in whom *the wicked*, or *the evill one* dwelleth? Thus the wicked *Edomites* dealt with the people of God, when they were wearied in their March thorow the Wildernesse. We read the children of *Israel* thus bespeaking the *Edomites* (*Numb.* 20. 17, 18, 19.) *Let us passe I pray thee thorow thy Country, we will not passe thorow the fields, or thorow the vineyards, neither will we drinke of the water of the wells, &c. we will put you to no trouble, no charge, we will be content with the common waters which we find abroad, this is all that we desire when we shall be weary and thirsty in our travels.* And *Edom* said unto him, *Thou shalt not passe by me, least I cut thee off with the sword:* And the Children of *Israel* said unto him, *we will goe by the high way, and if I and my Cattel drinke of thy water, I will pay thee for it, I will only (without doing any thing else) goe thorow on my feet.* See what a spirit *Edom* was of; when *Israel* put it to the lowest, we will drinke none of the water of your wells, or if we doe we will pay for it; No, *Edom* was so hard-hearted, that he would neither give, nor sell them water; they shall not have it either of free cost, or for money; thus uncompassionate was he towards a People that were travelling, that were weary and thirsty. The Inhabitants of *Teman* are commended for their tendernesse to men in distresse (*Isa.* 21.

14.) They brought water to him that was thirsty, they prevented with their bread him that ſled; They gave water and bread unasked; The wants of the diſtreſſed moved them, though they made no motion for the ſupply of their wants. They act moſt like God who prevents us with their favours. Even the light of nature leads to it. How unnaturall then are they who deny water to them who being weary and thirſty begge for it! The mercy of God by Jeſus Chriſt is highly Commended to us upon this Conſideration, that he gives it not only in bounty, but in Compaſſion, there is not only liberality, but there is a pity in it: therefore he ſaith (*Matth. 11. 28.*) *Come unto me all ye that are weary and heavy laden, and I will give you reſt.* To give eaſe and reſhment to thoſe that are weary and heavy laden, hath not only bounty and liberality, but pity and Compaſſion in it. (*Pſal. 136. 23.*) *Thanks to God who hath remembered us in our low Eſtate.* It is an act of grace for God to remember us in our highelt Eſtate, in our moſt flouriſhing eſtate, but to remember us in our low Eſtate, then to give us in reſreſhings and comforts, this is a clearer act of Grace. As it is ſaid (*Pſal. 68. 9.*) *Thou O God, diſt ſend a plentiful rain, whereby thou diſt confirm thine inheritance when it was weary.* As the goodneſſe of God is moſt ſeene in giving water to the weary, ſo is the wickedneſſe of man in denying it. *Eliphaz* urgeth *Job* further with this uncharitable ſence.

And thou haſt with holden bread from the hungry.

He gave no water, and he with-held bread. The word is ſometimes rendred to *hide*, to *deny*, and ſometimes to *deceive* a man of that which is due to him. Our tranſlation (*Thou haſt with-holden*) carries that ſence in it; Properly we are ſaid to with-hold onely that from a man which he hath a right to; *Thou haſt with-holden bread from the hungry.* As hunger and thirſt are put for all manner of Extreameſty; ſo bread and water are put for all manner of ſupplies generally. The Greekes and ſome Latines Interpret this ſtrictly of a morſell of bread, *Thou haſt with holden a morſell of bread*, as the rich man in the Goſpel did, *Lazarus* deſired but the crummes that fell from his Table, but could not get them. So here, thou haſt with-holden not only a full Table, but a morſell of Bread; This latter clauſe and

Verbum *וַיִּחַל*
ſignificat, ab-
ſcondere, nega-
re, fraudare.
Sabbahebas ei
ſi habebat, &
prohibebat ſi
non habebat,
i. e. nolabas ei
panem dare.
Deus.
Elarientiam
interaxit
fructum panis.
Ambr.

the former are of the ſame ſence, yet from that word *with-holden*, which implyeth a wrong done to the poore, note firſt ;

That the poor have a right in what rich men have.

And if they with-hold all from them, they ſhall be condemned, not only as uncharitable and illiberall, but as oppreſſors and unjuſt ; not only as not having given them reliefe, but as not having done them right. (*Prov. 3. 27.*) *With-hold not good from them to whom it is due, when it is in the power of thy hand to do it.* A thing is due upon a double account ; firſt, by the Law of Juſtice, ſecondly, by the Law of Love : I conceive here that the Proverbe is to be underſtood here of a dueneſſe, not by the Lawes of Common Juſtice (as if a man have his brothers Eſtate in his land, he cannot with-hold it from him without tranſgreſſing the Law of Juſtice) but of a dueneſſe by the Law of Love, or more ſtrictly by the Law of Charity : thus 'tis a duty to doe good to thoſe that are in want ; it is not onely a favour that we ſhew to them when we relieve them, but there is a duty in it which we owe to God, who hath commanded that their poverty ſhould be ſupplied by the plenty and abundance which he hath given to others. If therefore it be demanded, who are they to whom this doing of good is due ? I anſwer, not only they to whom thou art endebted in Juſtice, *witneſſe thy hand and ſeale* ; but even they two whom thou art endebted in charity, *witneſſe their want and need*. The poore have a right to what we are able to give, and can conveniently ſpare ; yea ſometimes their right may ly ſomewhat beyond the line of our conveniency. So then there is a poynt of juſtice in it, as well as of charity in relieving the poore ; and if (as the next words in *Solomon* imply) it be ſinfull to delay them till to morrow, it muſt needs be a wickednes to deny them for ever. Therefore the ſame *Solomon* (*Prov. 22. 2.*) ſpeaking of the poore and the rich puts them together ; *The rich and poore meet together, the Lord is the maker of them all*, Now the Lord is the maker of the poore and of the rich, not only in their naturall conſtitution, as they are men conſiſting of body and ſoule, (ſo indeed he hath made the poore as well as the rich, and they are both alike the worke of his hands) but the Lord is the maker of them in that

that capacity or ſtate wherein they are, he makes the rich man and the poore man, that is, he makes the one rich, and the other poore, he is the maker of them both and *Solomon* (I conceive) puts that into ſhew firſt, that poor men ſhould not envy the rich man, why ? for the Lord hath made him rich ; why ſhould the Eye be evill, becauſe the Lords Eye is good ?

And againe, that the rich man ſhould not deſpiſe the poore, or with-draw the bowels of his compaſſion from them, the Lord could have made the poore too if he had pleaſed, therefore be Compaſſionate towards them, for the Lord is the Maker of you both. And this answers that objection commonly given by ſome, why, are not my goods my own, may I not doe with them as I pleaſe ? I have not ſtolne them, I have wronged no man in the obtaining them ; it is well when men can ſay thus, that they have done no wrong in getting riches : but this is no argument (how juſtly ſoever any man hath got his Eſtate) that he ſhould keepe it all to himſelfe, and not give a portion to thoſe that are in want. The rich man with-holds what is due to the poore, when he with-holds reliefe from them. It is true your Eſtate is your own. it is yours, no man can challenge or claime it from you ; I, but God can claime it from you ; you are poſſeſſors and maſters of your Eſtate in reference unto men, but you are but Stewards and Servants of your Eſtate in reference unto God. Now a Stewards buſineſſe (you know) is not only to receive and lay up the Eſtate of his Lord or Maſter, but 'tis his buſineſſe alſo to pay or lay out according as he receives command or order from his Lord ; thus it is in this Caſe ; Rich men are but Stewards to the Lord in reference to all that they have. Therefore as they receive from him, and partake of the fulneſſe of the Earth which is his (for the Earth is the Lords and the fullneſſe thereof) ſo they muſt iſſue it according to his order and command : Now he hath left a ſtanding order for all times, that the rich ſhould diſtribute to the neceſſities of the poore and hungry. Rich men muſt not thinke themſelves Stewards only to receive in, but alſo to pay out what their Lord calls for, and therefore as they would give a good account of their Stewardſhip at the great Audit day, let them take heed how they *with-hold bread from the hungry*. I might ſhew further, that the rich are not only obliged to give, or
that

that it is their duty to give, but that they ought to give chearfully and readily, not upon constraint (2 Cor. 9. 7.) that they ought to give liberally and bountifully, not with restraint, and that they ought to give sincerely, not thinking thereby either to merit at the hand of God, or to get the praise of men.

Secondly, From the matter of this charge, *Thou hast withholden bread from the hungry*, we may observe, That

Not to doe good, or the omission of doing good to the poore, renders us culpable as well as the doing or Commission of that which is evill or injurious to them.

Not to relieve the poor is a sin as well as to injury or oppress the poor, yea not to relieve hath injury and oppression in it. The reason of it is cleare from the former poynt, because the poore have a right to so much of a rich mans estate as is a reliefe of their pressing necessities, to preserve them from perishing. And every man must acknowledge that to deny any man his right (by what title soever that right ariseth) is to oppress him. Nor is it enough to give them good words (which yet is more then some will give) unlesse we doe them good (Jam. 2. 15, 16.) *If a Brother or a Sister be naked, and destitute of daily food, and one of you say unto them depart in peace, be warmed and filled yet notwithstanding ye give them not those things which are needfull to the body, what doth it profit? Though you give them good words, yet if you give them no supply, what doth it profit? We may understand it two wayes.*

First, What doth it profit the poor? Can they feed upon your good words? or will your good words cloath them? what doth it profit them if ye say be fed and be cloathed, if you give them neither food nor rayment.

Secondly, What profit is it to you who say so? will God take it well at your hands, that you have spoken kindly to the poore, when you did them no kindnesse? therefore withhold not thy hand &c. And if it be so great a sin to withhold our bread from the hungry, what is it to take their bread from them? *Eliphaz* having thus taxed *Job* with neglect of the poore, he proceeds in the next verse to taxe him with an undue and partiall respect to the rich. As he was rigid to them who had

had nothing, so he was indulgent to those who had enough, if not more then enough, before.

Vers 8. *But as for the mighty man he had the Earth, and the honourable man dwelt in it.*

There is a twofold Interpretation of these words: Some understand them so, as if *this mighty man here meant had been Job himselfe*, and then the sense is thus rendred, *All these evils were done by thee, and these good things not done, when thou wast a man in power, and so hadst no need to doe any such evill, and hadst power enough in thy hand to doe good.* The Vulgar translation reads it (according to this Exposition) personally of Job; *In thy might thou art v^lss^l the earth, and being most powerfull thou dost dwell in it.* That is thou wast a man in power, thou hadst all in thy hand, thou hadst water and bread enough when the poore wanted it, thou canst not say that thou wast necessitated to keepe the pledge, or strip the naked, but thou in thy greatnesse and might didst oppress them; this interpretation (though I assent not to it) aggravates his sin exceedingly, for the more power any one hath in his hand, the greater is his sin, as in the Evil which he doth, so in the good which he doth not, or leaves undone; yea it may be sayd that we doe evil more then they who doe it, when we have power in our hand to hinder them from doing it, and doe not.

*In fortitudine
brachii tui pos-
sidebas terram
et potentissim^{us}
obtineras eam.
Vulg.*

But secondly, take the words as they import the partiality of Job; *The mighty man had the earth*; thou hast been over-kinde and favourable to him, how hard or churlish soever thou hast been to others.

The mighty man.

The Hebrew is, *The man of arme*; and it is usuall in Scripture to call a strong man a mighty man, or a man in authority, a man of arme. (Ezek 22. 6.) *Behold the Princes of Israel* Every one of them were in this to their power to shed blood; The Hebrew is, *they were to their arme*; that is as farre as they could reach forth their arme, or to the utmost of their power to shed blood, that is, to doe mischief and wrong, to afflict and vex others even unto death, or the shedding of their blood. They who are evill know not how to bound themselves in doing evil;

*Vir brachii, est
vir dignitate,
opibus authori-
tate prensus.
Eodem.*

evill; if they want not power, they seldome want will to doe it more and more. Thus the Prophet reproves that perverse generation; *Behold thou hast spoken and done evill as thou couldest* (Jer. 3. 5.) That is to the utmost Extention of thy ability and opportunity As those princes *shed blood to their arme*, or as farre as they could reach out their power; So did this people; And as the power of man, to the power of God is exprest by this arme (Job 40. 9) *Hast thou an arme like God? Canst thou thunder like him? That is, hast thou power like God?* (Esa. 30. 30.) *The Lord shall cause his glorious voyce to be heard, and shall shew the lighting down of his arme, with the Indignation of his anger, and with the flame of a devouring fire;* The revenging power of God, like a bird of prey, hovers over the heads of wicked men, but at last it lights down, and (as the word rather signifies) rests upon them.

*An refis longas
regibus esse
inanus?*

Againe, Some understand here by the arme of the wicked man, tho'e who are his Instruments, those who serve him, or whom he uses to supplant or suppress others, and reach his own ends by; Such may well be called the armes of mighty men, the armes of the men of the Earth. Evil men have their seconds or Instruments to doe evill. Upon this Consideration it was said anciently; *Doe not you know that Princes have long armes*; the meaning is, they have Agents and Servants in the severall parts of their Dominions, who are their hands or armes, both for protection of those who are peaceable, and to take revenge upon the rebellious. We commonly say of a Servant that is discreet and faithfull, he is his *Masters right hand*. The mighty have many helpers, many armes and hands to carry on their designs, and to doe their wills.

As for the mighty man, or the man of arme, he had the Earth.

This stands in opposition to what was spoken before, the poore man could not get a drop of water, nor a crust of bread, but the mighty man he had the Earth; As if he had said; *O Job, thou being in power diast passe away great possessions to the mighty, thou gavest both thy sentence and assistance, that they should have the Earth, but thou wouldest not helpe the poor so much as to a piece of bread, or a cup of water; The mighty man had the Earth; he speakes indefinitely, as if all the Earth were his. Wicked men are*

are called *men of the Earth* (Ps. 10. 18.) *To judge the fatherless, and the oppressed, that the men of the Earth may no more oppress.*

But it may be objected, Is not every man a man of the Earth? As Adam the first man was of the Earth, Earthly; so all men are of the Earth, Earthly; why then is it then said of a wicked man, that he is a man of the Earth, as if any man were of another Pedigree or extraction?

I answer; A man of the Earth is put in opposition to a man of Heaven, to a man that hath his Estate, or hope, or portion in Heaven; the Saints have their Conversation in Heaven and though they live upon the Earth, yet they are not men of the Earth; Carnall men are Earthly minded, they minde the Earth, and thats both their hope and business; they are not only Earth in their Constitution, but Earth in their affections, therefore they are called men of the Earth; these men had much of the Earth in their possession, as well as they had all of it in their affections and desires. *The mighty man be had the earth.*

Observe hence;

That Evill Magistrates in Power are more ready to favour great men, then to relieve poore men.

Eliphaz knew that Job was a Magistrate, a man in Power, and he supposeth that under his government, the poore got no bread, but the mighty men had the Earth, they had favour to have and doe what they list. It is very Common with the men of the world to be very free to those that are of the world; they are like those Clouds which we may observe sometimes blown over the dry Land, and emptying themselves into the Sea. The mighty that had store before, have more, and the poore, who had nothing, have nothing at all; Men love to bestow kindnesse upon them onely to whom they are like, or whom they love. A good man helps those that are good, and wicked men care for none but such as themselves. Wicked men are called *Oakes* (Zech. 11. 2.) *Howle ye firr trees for the Cedar is fallen,* (that is, the great man is fallen) *because all the mighty are spoyled; howl O ye Oaks of Basban, for the Forrest of the vintage is come downe.* The Chaldee Paraphrase saith, *Howle ye Governors of Provinces:* And he calls these Governors, *Oakes;*

L

first,

*Parietes vesti-
tes auro, hmi-
nes veste nuda-
ti? panem po-
stula homo, &
equus tuus au-
rum sub denti-
bus mandit.*
Ambros.

first, because of their strength; and, secondly, because of their fruit. What fruit doe Oakes beare? onely acornes; and who are fed with acornes? onely swine; Acornes are but hoggs meate; he gives the allusion thus; wicked men in power, beare fruit, but it is onely for swine, that is, for wicked men, they bestow the tokens of their bounty, the overplus of their plenty, upon hoggs and swine, that is, upon carnal and sensuall men, they have nothing for the People of God, for thole that are the true objects of charity; they make their horses fat, their doggs fat, none are leane but Gods poore. Thus one of the Ancients reprehends thole great ones of his time; *Ye cloath the walles of your houses with gold, with Arras hangings, and ye let the poore goe naked; the poore aske bread, and ye give it them not; it may be your horse chews a Golden Bitt, and the poore man hath not a Bitt of Bread.* The spirits of carnall men are carried out from that which is their duty, they care not how profuse and lavish they are to those who suits with their own hearts; the poore have nothing, while the mighty man hath the Earth. Thus *Eliphaz* reproved *Job*, though indeed it was otherwise with him, as appeares in the defence which he afterwards made for himselfe against these grosse insinuations. And as to this particular he answers (*Chap. 29 17.*) *I brake the Jawes of the wicked, and pluckt the spoyle from between his teeth;* he indeed pul'd the earth from the mighty, or the mighty from the earth; though *Eliphaz* here sayd, *The mighty had the earth, and*

The honourable man dwelt in it.

*Acceptus vel
elevatus facie
habebat in eo.*
Hebr.

*Hebrai princi-
pem vocant Na-
ti quasi elevati
facie de ab alijs
acceptam.*

The Hebrew is, *The man whose face is lifted up;* which phrase is Interpreted two wayes.

First Passively; Secondly, Actively. Passively thus, the man who is lifted up by others, that is, who is respected, who is revered according to his place or worth: All which agree with our rendering, *the honourable man;* And in the Hebrew, Princes and great ones are exprest by that word which signifies to *lift up the face*, because such are lifted up above others and are much respected by others. So the word is used (*Gen. 19. 21.*) See (saith the Angel to *Lot*) *I have accepted thee;* The Hebrew is, *I have lifted up thy face*, that is, I have respected and honoured thee by granting thy request.

Secondly,

Secondly, It may be taken actively, *The man that lifts up the face dwells in the Earth*; What is it to lift up the face? it is to Accept Person in Judgement, to accept him that hath the worst cause, and to reject him that hath the best cause for private ends. As if Eliphaz had said; *He that respects persons, that is, who perverts justice, he hath the Earth*; and so here seems to be a description of all sorts of wicked men flourishing in Jobs time and under his wing. Some oppress openly; the mighty man, the man of armes comes by main force and obtains the earth, or the riches and fatnes of the earth; Others oppress secretly and cunningly, they accept persons, and are byassed in Judgement by their own interest and advantages; The man of this strain dwells in it.

The word notes two things. First, *to continue*, he dwelt there, thou let't him abide, whereas if he had come into the Land thou should'st quickly have rooted him out. Secondly, The word signifies not onely to dwell but to sit, and to sit, in Scripture Language notes authority or dominion, he dwelt or sate in it, that is, he was the man in authority, he had the power, and the great places of government were entrusted in his hand. From both these observe;

First, *That evill Magistrates are apt to pervert Justice, in favour of those who are great in power.*

Favour should be shewed according to the Justnes of mens causes, and not according to the greatnesse of their persons. But usually the mighty men have the Earth, all goes on their side, and the honourable man dwells there, he sits safe and quiet, well and warme. This is so commonly scene, that 'tis become a Proverb, *The mighty man hath the whole earth for his house to dwell in; the poore man lyes every where, but seldome dwells any where.* The wicked are said to have their portion in this life, they would have the Earth to themselves, and they shall have nothing but Earth. So the Prophet describes them (E-say 5. 8.) *Woe unto them that joyne house to house, that lay field to field, that there may be no place, that they may be placed alone in the midst of the Earth.* Man is naturally a sociable Creature, and it may seem strange that he should desire to be alone in the midst of the Earth: Therefore by his desire to be alone, we must not

underſtand a ſtrict loneneſs, or ſolitarineſs, as if rich men had a minde to live alone, ſo as to have none about them or with them, but the meaning is, they would have none in power but themſelves, none in poſſeſſion but themſelves; they are unwilling that any ſhould have an eſtate but themſelves, they would have all others to be their underlings and tenants, their ſervants and villaines to till their ground and gather in their revenewes, they only would be Freeholders, all others muſt hold by their Copy, and doe them homage. If the greateſt man in the world were turned alone into the world, he would have but an ill being of it, therefore the meaning of the Prophet is, that they would be placed alone in the miſt of the Earth to command and rule, all others muſt ſerve them. And they whoſe pride, ambition, or covetouſneſſe provokes them to dwell thus alone in the earth, ſhall finde nothing, beyond this earth, but fire to dwell in.

Secondly, Obſerve this;

That for a Magiſtrate to ſavour men becauſe of their greatneſſe and power, is an utter departure from his duty.

The poor man ſhould have the Earth, that belongs to him, as well as the rich. The mean mans right to his little is as good, as the mighty mans to his great deal. Juſtice gives every man his owne, without reſpect to the Owner.

Thirdly, Conſider the words as a charge brought againſt Job, he being a man in Authority, and in place.

Then, Note;

He that lets wicked men oppreſſe or wrong others, when he is inveſted and entruſted with power to hinder them, betrayeth his truſt, and looſeth the ends of his inveſtiture.

The Lord chargeth *Eli* (1 Sam. 3. 13.) becauſe of the great Iniquity which his Sons committed; but it might be ſaid, What was their ſin to him? Yes; it lay in his power to hinder them; for *Eli* was the chief Magiſtrate in *Iſrael*, and therefore the Lord concluded; *I will Judge his houſe for ever, for the iniquity which he knoweth, becauſe his Sons made themſelves vile, and he reſtrained them not*; But did not *Eli* reſtaine them? there is a reſtraining;

First,

First, by way of Councell and advice; and in this sense *Eli* did reſtraine them (*Chap. 2. 23, 24.*) He ſaid unto them, why doe ye ſuch things, for I hear of your euill dealings with all the people; nay my Sonnes; for it is no good report that I hear ye make the Lords people to tranſgreſſe. Thus he put a moral ſtopp in their way, ſhewing the hainouſneſſe of their ſinne, and dehorting them from it; but *Eli* being a man in Power and Authority, might have gone another way to work with them, he might have puniſhed them for their ſin. And becauſe he did not, here was *Eli*'s ſin; and this is ſuggeſted as *Job*'s ſin, He was a man in Power, yet he winked at thoſe violent ones, and let them carry all in the Earth, when as he might have mended the matter, by checking their inſolencies & doing the poor right. This is charged on *Thiathira* in reference to the neglect of uſing their Church power, (*Revel 2. 20.*) *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebell, that Calls her ſelf a Prophetesse, to teach, and to ſeduce my Seruants to commit fornication &c.* That Angel ſuffer'd her; how did he ſuffer her? he did not uſe that Power that Chriſt had Committed to the Church, to admoniſh, to reprove, to caſt out, he did not ſtop that ſeducing Prophetesse by a due Exerciſe of Spirituall Power, but ſuffer'd her to ſeduce uncontrol'd. The more Power we have to prevent or remove either Spirituall or civill Evills, the greater is our ſinne when it is not done: if *Eliphaz* had not ſuppoſed *Job* a Magiſtrate, he could not have layd this burden upon him, or have repreſented him in fault, becauſe the mighty man had the Earth, and the honourable man dwelt in it, oppreſſing the weak, and vexing thoſe of low degree.

Eliphaz goes yet one ſtep further in the proſecution of this charge, and arraignes him for another Crime, and that a very great one; *The mighty man had the Earth, the honourable man dwells in it; But*

Vers. 9. *The widow thou haſt ſent empty away, and the arms of the ſtrengthleſſe have been broken.*

As if he had ſaid; Thou didſt fill the full with good things, but the hungry thou haſt ſent empty away; The honourable have been provided for, but they who were deſtitute of all friends,

she is loosed from the Law of her husband, she is left to her selfe, and her owne dispose alone. Take the word in the second signification, *to be silent*; A widow is so called because she hath lost that naturall, and never hath that civill liberty or freedome of speech, which her husband had, and therefore she needs others to speake for her, or must speake her minde by others; her selfe being either unable, or disabled to speake in her owne case, or to speake for her selfe. This being the widows state, he hath the greater sinne who deales unkindly with her. What Thrust away the widow, whose heart is bound about, yea and thrust thorough with many sorrowes; What? thrust away the widow, who is unable to mannage her owne cause, and defend her selfe in her right? yet this thou hast done. *Thou hast sent widows away*

Emp. y.

That is, without any helpe or comfort. The word is used to signifie the emptinesse of a vessell (2 King. 4. 4) It is used also concerning the Dreamer; who thinks that he hath eaten, but when he awakes his soule, (that is, his stomacke) is empty (Isai. 29. 8.) So we may expound the word *Racha* (Mat. 5. 22.) He that saith to his brother *Racha*; which some understand, not of a man that wants wit or honesty onely, but wealth or plenty. And then to call a man *Racha*, is to upbraid him both with poverty and simplicity. As if it shou'd (in disgrace) be sayd to him; *Thou poor snake, thou silly fellow, what dost thou talke, thou wh. hast so little wit, thou that art not worth a groat?* In the Story of *Jephthah* (Judg. 11. 3) such a sort of men are spoken of as his ayders and assistants; *Then Jephthah fled from his brethren, and there were gathered together vain men to Jephthah, and went out with him.* Some translate, *poor men were gathered together, and went out with him.* Vaine men, are usually idle fellows and vagabonds; and we may conceive his company or followers to have consisted of poor men rather then of vaine men. And in that sense the word is used (Neh. 5. 13.) *Even thus be he shaken out and emptyed*; That is, impoverished and reduced to nothing. And thus also the low estate of Jesus Christ is expressed (Phil. 2.) *He emptyed himself*; namely, of his divine glory and splendour; that is, he freed not his Majesty whilst he was in the flesh, but covered and veiled it, and was in appearance

pearance as a poore empty man, having voluntarily made himselfe of no reputation, though he were Lord over all. Such was the emptinesse, in which these widows were sent away by Job, as *Eliphaz* accuseth him. And this act may have a threefold interpretation. First, they were sent away *empty*; that is, not filled or relieved by thy charity; thou didst not open, eyther thy heart or thy hand to supply their necessities, or to make them up in what they wanted, and humbly desired.

Secondly, *Thou hast sent widows empty away*; That is, thou hast given them no reliefe by thy Justice; some widows beg meerly for our Almes, others bring their case and cause to the Magistrate or man in Authority, for helpe against their oppressing adversaries. In the 18th of *Luke*, the importunate widow, saith to the Judge, *Releive me against my adversary*; I beg not your charity, but your iustice; The widow is sent away empty, when her suite is not heard. We may understand *Eliphaz* eyther way, that when the widow sued for her right, she found no Justice; and when she came for an almes she found no charity.

Thirdly, We may interpret it yet higher; *Thou hast sent widows away empty*; That is, widows came to thee full or in a good condition, but thou hast emptyed them by oppression, and taken away what they had. Covetous Magistrates care not how or of whom they get it, so they can get it; They empty the widows purse, yea widows houses to fill their owne. Christ reproved the *Pharisees* for this (*Mat. 23. 14.*) *We un-*
to you Scribes and Pharisees for ye devoure widows houses; ye eate
them out of house and home, eyther by living upon them, or
by taking away their livings. We may understand *Eliphaz* in
 this sense also; *Thou hast sent widows away empty*; that is,
 widows came to thee for protection, and thou didst promise it,
 but then to make thy owne market upon them and serve thy
 selfe, thou hast oppressed them, they came to thee to doe them
 right, and thou hast undone them by unrighteousnesse. It is
 ill enough to deny widows charity, it is worse to deny them
 Justice, but it is worst of all to undoe them by injustice; yet
 those two Horse-leaches, pride and covetousnesse will not for-
 beare to draw from the widow. Some rich men undertake the
 widows cause, onely to enrich themselves by the spoyles of
 the

*Tralunt se ad
 tuendum maio-
 ribus, dedunt
 se divitum fa-
 ciunt. Illud g. a-
 ve est, quod hac
 lege iuri pau-
 peres videtur
 ut spoliatur; hac
 lege defendunt
 miseros ut in-
 feriores faciant
 defendentes.
 Savian. l. b.
 5 to de pro.
 v d.*

See next how *Eliphaz* chargeth him for his dealings with the fatherlesse.

These two desolate names are alwayes found alone, but often as one in Scripture; the widow who is disjoyn'd from her husband, and the fatherlesse, who are bereaved of their parents, are commonly joyned together. And these two names are taken in Scripture, either strictly, or more largely; strictly to signifie only such persons as have either lost their husbands or parents, Largely, and so the widow and fatherlesse, signifie any that are in distresse, or need our charity: Because the widow & the fatherlesse stand often in need of charity, therefore these names in Scripture, signifie any that need our charity While the Prophet saith (Hos. 14. 3.) *With thee the fatherlesse findeth mercy*; We are not to straighten his sense only to orphans, but to any that are in distress; he that is a father may be called fatherless, and the child that hath a father may be called fatherless, when extreemly needing the help either of God or man. And so the word *widow* must be understood (Rev. 18. 7.) where *Babylon* boasteth, *I sit as a Queen, and am no widow*; that is, I am neither friendlesse nor helplesse; or as the next words seem to expound it, *I shall see no sorrow*, which is usually the widows portion. Thus in the Text by the *widow* and the *fatherles*, we must understand not only those who are formally so, but all in affliction, who are equivalently so.

The arms of the fatherless have been broken.

In the former part of the verse, he saith; *Thou hast sent the widow away empty*; charging the sinne personally upon Job; here he only saith; *The armes of the fatherlesse have been broken*; As if he did not place the fault directly upon him; yet some translate it so; *Thou hast broken the armes of the fatherlesse*, making it Job's act; However our rendring layes fault enough

M

upon

upon him, and leaves him in particular without excuse, while it speakes only in generall, *The armes of the fatherlesse have been broken.* For it is as if he had said; thou hast permitted their armes to be broken; And if he should object; what if the armes of the fatherlesse have been broken? what is that to me? Yes, you being in place and power, and having strength in your own hands to preserve the fatherlesse, if the armes of the fatherlesse have been broken, the sin must lye at your doore: *Every man is guilty of all the evill, which he hath power and a call to hinder, and doth not hinder.*

The armes of the fatherlesse.

Armes may be taken either properly, or figuratively; The arme properly is a noble and most usefull Limbe of the body, we are not to understand it so here, as if he had broken the naturall armes of their bodyes; A mans arme is broken when his power is broken, though his skin be not so much as toucht. So then,

Per brachis ro-
bur divina, fa-
cultates que
Ophimo pro
brachis: et ma-
nus a se pos-
sunt intelligun-
tur.

By the armes of the fatherlesse, we are to understand whatsoever is the strength, or makes for the defence of the fatherlesse. *The arme* (as was toucht in the former verse) is put for strength, because the arme hath much strength and activity in it for the defence and use of the whole body. The estate, the friends, the kindred, all the meanes, helpes, and ayds which are subservient to the good and protection of the fatherlesse, are by a figure called the *Armes of the fatherlesse*; These armes, saith *Eliphaz*,

Have been broken.

NDI confrin-
gere con un dolo.
1. Non subveni-
endo.
2. Detinendo
ultraquam ip-
sis a se. cuius
religionem.

The word notes an utter breaking, a breaking to pieces; To break, as a thing is broken in a Morter with a pestle. This breaking may be also considered two wayes; either as done by a positive act, or by a negative act; that is, by withhold- ing that help which might preserve them from breaking. The armes of the fatherlesse are broken by denying them protection as well as by exercising oppression by them. Thus we see what a bill of inditement is here drawn up against *Job*, how he is charged with crimes, which are not only against the light of Scripture, but even against the very light of na-
ture,

ture, even with thoſe crimes which his hand was farre from, and his heart further from, with thoſe crimes which he did not onely forbear to practice, but which his ſoul did abhorre.

Hence obſerve ;

That the moſt innocent perſons, are often charged with the fouleſt and ſinfullſt crimes.

Job was ſo cleare in his own conſcience from this accusation, that he not only profeſſeth openly that he never did, but imprecates a like vengeance upon himſelfe if ever he had done it (Chap. 31. 21.) *If I have liſt up my hands againſt the fatherleſſe, when I ſaw my helpe in the Gate,* (that is, when by reaton of my great power and authority in the place of judgement I could eaſily enough have done it, no man daring to oppoſe or hinder me, but all rather being ready to countenance and aſſiſt me in it, if (I ſay) when I had theſe advantages over the fatherleſſe, I did ever break their armes) *then let mine arme fall from my ſhoulder blade, and mine arme be broken from the bore;* As if he had ſaid, if I have done this thing, let a divine and viſible retaliation poynt me out for the man, let all the world ſee and reade my ſinne in my puniſhment, and my iniuſtice againſt man in the moſt diſcernable judgements of God upon my ſelfe. Thus free and innocent was *Job*, and yet thus accuſed. And indeed if to accuſe were enough, there is no man in the world could be innocent or free. Who is there of ſo unſpotted a converſation, that may not be ſpotted with accuſation ? who while his conſcience is pure, may not have much dirt caſt in his face ?

Secondly, *Eliphaz* accuſes *Job* of all this, not becauſe he knew it to be ſo, but becauſe he thought it was ſo. Whence note (which hath formerly been toucht at)

That to charge any man upon ſurmiſe with things that we cannot prove, is a high breach not only of charity but of juſtice.

The Lord reproves *Jobs* three friends in the laſt Chapter of this Booke, becauſe they had not ſpoken of him the thing that was right ; and as they had not ſpoken the thing that was right of God, ſo not of *Job*. They pitcht upon no reaſon why they

condemned him ſo much, but only becauſe he indured ſo much. They concluded him a man of ſinne, becauſe he was a man of ſorrow. The Apoſtle gives us the true genius of charity (1 Cor. 13 3, 4) *Charity beleeueth all things*; not that charity is ſo credulous as to take up every thing for truth which is ſcattered by any common and ungrounded report; that's no commendation in any man, much leſſe is it the commendation of a godly man, therefore when the Apoſtle ſaith *Charity beleeueth all things*, the meaning is, Charity interprets every thing in the beſt ſence which it will beare; and makes the faireſt conſtruction which every mans caſe and condition will admit. And againe at the 5th verſe; *Charity thinkes no euill*; that is, it thinkes no euill of others; As a godly man will not maintain euill thoughts, or ſuffer them to lodge within him, in reference to any ſinne which himſelf is tempted to commit. So a charitable man will not maintaine or lodge euill thoughts of others, in reference to any ſinne which he can only ſuppoſe that they have committed. Againe, as charity *thinkes no euill*, that is, it doth not plot euill againſt others; ſo thinks no euill, by a raſh ſuſpecting it of others. Thus, *charity beleeues all's well, and thinkes no euill*. How uncharitable then are they, yea, how unjuſt who beleeves all's ill, where they know of none, and thinke the worſt of them in whom they never ſaw any thing, but what was good? It is not enough for a man to ſay he doth not judge his brother maliciously, he ought not to judge him ignorantly. Though to ſpeake or judge ill of another, becauſe we wiſh him ill, be the greater ſinne, yet barely to ſpeak or judge ill of another, by whom we know no ill, is very ſinfull: And then 'tis moſt ſinfull, when we doe it not onely as not knowing any euill they have done, but becauſe we know, heare, or ſee the euills which they ſuffer. 'Tis dangerous as well as improper to make the hardeſt and harſheſt dealings of God with any man, the ground of our hard and harſh thoughts of him.

Thirdly, Conſider who they were whom *Job* is ſuppoſed to have oppreſſed; they were not the great ones, nor the mighty men of the earth, but the fatherleſſe, and the widow.

Whence note;

That the poore are uſually the ſubject of oppreſſion.

The

The greater fiſh in the ſea of this world devour and live upon the leſſer; The ſtrong ſhould ſupport the weak, and they who are upper moſt ſhould uphold thoſe who are under them. But becauſe the weak and the underlings may moſt eaſily be oppreſſed, therefore they are moſt uſually oppreſſed. As covetouſneſſe is cruel, ſo 'tis cowardly, and dares not meddle with its match. God in reference to Spiritualls, *fiſher the hungry with good things, and the rich he ſendeth empty away,* (Luk. 1. 53.) Ungodly men in reference to temporalls, would ſend the rich away empty, if they could, but they are ſo farre from filling the hungry with good things, that they take away all the good things they can from the hungry, they care not if they ſtarve the hungry, if they make the poore poorer, and take all from them who have but little.

Fourthly, *Job* having been a Magiſtrate, and ſo (by his place) a Miniſter of Juſtice, is ſtrongly preſſed with the doing of injuſtice.

Whence note;

First, *That they who have power, may eaſily, though not alwayes juſtly, be ſuſpected for the abuſe of it.*

To have a power in our hands whereby we may doe good, is a temptation to do evil. 'Tis hard to keep power within its bounds, and to rule that, by which others are ruled. The Prophet (*Iſa. 1. 10.*) calls the rulers of *Sion*, *rulers of Sodome*, becauſe they ruled like them, or rather worſe then they, eating up the people, under their charge, rather then feeding them, and vexing thoſe whom they undertooke to governe, and to be a Shield unto againſt the vexations of others.

Secondly, Note;

That as oppreſſion is a ſin in any man, ſo it is moſt ſinfull in thoſe who have power in their hands to releev the oppreſſed.

Such act not only contrary to a common rule, but contrary to their ſpeciall duty; by how much we have the more obligation not to doe a thing, by ſo much we ſin the more if we doe it.

Thirdly, Note;

That as it is very ſinfull in Magiſtrates to wrong any man, ſo it is moſt ſinfull to wrong them, or to deny them right, who have moſt need of it, the widow, and the fatherleſſe.

Magi-

Magistrates are called Gods ; And God who hath honoured them by putting his name upon them, expects that they should honour him, by imitating or acting like unto him. What a Magistrate doth, he should do like God, he should doe it so that every one may be convinced that God is in him and with him of a truth. As God takes care of the widow, and of the fatherlesse, so should he. God is knowne by this Title ; *A father of the fatherlesse, and a Judge of the widow, is God in his holy habitation* (Psal. 68. 5.) That is, in Heaven ; for that's the habitation of his holinesse, and of his glory, there he dwells, *Judging for the widow, and the fatherlesse* ; And as that is the speciall businesse (as it were) of God in Heaven, so they who are Gods on earth, ought to make it their speciall businesse to judge for the widow and the fatherlesse. Hence we finde the widow and the fatherlesse commended by name to the care of the Magistrate, The fatherlesse have no naturall parents living, or none neere of kinne remaining to maintain and defend them, therefore the Magistrate, who is (*pater patriæ*) the common father of his Country, should be their Foster-Father. They who want power are the Charge, and should be the special care of those in power. Thus they are commanded (Psal. 82. 3, 4.) *Defend the poore and fatherlesse, doe justice to the afflicted and needy, deliver the poore and needy : rid them out of the hand of the wicked.* Here's their worke, and the neglect of this worke (how busie soever Magistrates are about other worke) is often complained of aloud in Scripture, as a crying sinne, as a sinne that ruines Nations, and drawes down publicke Judgements upon a people. (*Isaiah 1. 17.*) *Cease to doe evil, learne to doe well, seeke Judgement, relieve the oppressed, Judge the fatherlesse, plead for the widow :* And at the 23 verie ; *They judge not the fatherlesse, neither doth the Cause of the widow come unto them.* Again (*Jer. 5. 28*) *They judge not the cause of the fatherlesse.* It is a sin not to judge any mans Cause, not to judge the Cause of the richest, of the greatest ; yet it is more sinfull not to judge the Cause of the widow and the fatherlesse. And when he saith, *They judge not the Cause, &c.* the meaning is, they judge not the Cause of the fatherlesse impartially and righteously. And indeed, he that doth not judge righteously, doth not judge at all ; and when the Prophet saith, *They judge not the cause of the fatherlesse,*

therleſſe, it is as if he had ſaid; *Among all the Cauſes that lye unjudged, this is the Cauſe, that God takes moſt notice of, and is moſt diſpleaſed with the neglect of it, even when the cauſe of the fatherleſs is not pleaded, or judged.* All are forward enough to plead the Cauſe of the rich; but when the Client is poore, and appears (*in forma pauperis*) his cauſe ſeldome finde any but a poore and formal pleading. We read (*Acts 6. 1.*) That there was a great murmuring of the Grecians againſt the Hebrewes, becauſe their widowes were neglected in the dayly adminiſtration. Church Officers (in their capacity) as well as State Officers (in theirs) ought to have a carefull eye upon widows that are in want. And the Apoſtle James (Chap. 1. 27.) ſummes up (as it were) all Religion into this one duty; *Pure religion and undiſſed before God, and the father is this, to viſit the fatherleſs and the widow.* Not as if this were indeed all religion, or the all of religion: but as when the Spirit in Scripture, hath to doe with prophane perſons or meere morall honeſt men who place all religion in civill righteouſneſſe and workes of charity, then he calls them to firſt Table duties, or to the ſincere worſhip of God, ſo when the Spirit is ſpeaking to thoſe who place all their religion in worſhip, or in firſt Table duties, neglecting the duties of charity and righteouſneſſe, then we finde all religion placed in ſecond Table worke, in giving every man his due, in compaſſion to the poore, in helping the helpleſſe, in feeding the hungry, in cloathing the naked, in comforting the ſorrowfull, and by name the fatherleſſe and the widow. *This is pure religion to viſit the fatherleſs and the widow.* That is, this is the practicall part, or the true practice of Religion, without which all Religion is vaine; Therefore when the Apoſtle had ſaid (*v. 21.*) *Receive with meekneſſe the engraſſed word:* Left any man ſhou'd ſtay there, and thinke he had done enough when he had been a hearer, he adds, *Be doers of the word;* That is, looke to the practicall part of Religion, be diligent in the duties of love to men, as well as in thoſe of the worſhip of God.

Take theſe two inferences from the whole verſe.

First Seeing God taketh ſo much care of the widow and the fatherleſſe, *Let the widow, let the fatherleſſe truſt in God.* They who receive peculiar promiſes from God, ſhould put forth ſuitable acts of faith towards God. Faith cannot worke without

out a word, and where it hath a word it ought to worke. We have both put together in the present case (*Jer. 49. 11.*) *Leave thy fatherlesse children I will preserve them alive, and let the widows trust in me:* As if God had said, if none will take care of them, I will, I will take care of them, I will be a father of the fatherlesse, a husband to the widow, leave that care to me. Therefore let the widow and fatherlesse trust in God; A word from God is a better and a bigger portion, then all the wealth of this world.

Secondly, Seeing the Lord is so jealous over them, and so ready to take their part against all their adversaries, this should provoke them to be full of zeale for God; God stands up for their protection, therefore they should stand up for God their protector and patron. How carefull should they be to please him, who is so watchfull to preserve them? Speciall promises call for speciall obedience, as well as for speciall faith; The more God engageth himselfe to doe for us, the more should we engage our selves (in his strength) to doe for him; *None have more reason to be rich in faith and love to God, then the poor and fatherlesse.*

Thus far we have examined the Inditement, or Charge which *Eliphaz* brought against *Job*; now see, what he inferres upon it, here is thy sin, and there's thy punishment.

JOB, CHAP. 22. Vers. 10, 11.

*Therefore snares are round about thee, and sudden
fear troubleth thee;
Or darknesse that thou canst not see, and abundance
of waters cover thee.*

THese two verses have variety of expressions, but the intendment of all is one and the same, *Snares and fears, and darknesse, and abundance of waters*, signifie all manner of evils; All these are upon thee, because thou hast sent widows away empty, and hast suffered the Armes of the fatherlesse to be broken; because thou hast done these things, therefore

Snares are round about thee.

Some render the Originall Text to another sence, not as bearing an effect of the former words, not as if he had been punished with these evils for those sinnes, but as if these evils had caused him to sinne; and so the words are expounded, as a kinde of Icorne; as if Eliphaz had said, *When thou didst those things, no doubt snares, or feares, or darings, or waters came upon thee, thou wast forced by suffering these evils, to doe all this evill, wast thou not? was it not because thou wast prest with snares and feares and darknes and waters, that thou didst oppresse the widow and the fatherlesse?* All which Questions are reducible to these plain Negations. *Thou wast not pressed with any of these perplexities upon thy selfe, to oppresse the poore; there was no snare, no nor any feare neer thee, darknesse did not hinder thy sight, nor did the waters of affliction cover thee; Thou hast not been thrust upon sin by these temptations, nor constrained by the moral violence of any incumbent necessity, but hast done it freely, to sin even in this manner and at this high, hath not been thy refuge, but thy choyce; Thou hast not acted these iniquities by any instigation either from persons or providences, but upon thine own election.* This is a fayre sence and a mighty reproofe; seeing (as was lately noted) every evill we doe is by so much the worse, by how much we have had the lesse provocation, or solicitation to doe it.

וְלֹא יָדָע
non
significat illationem
neque autem convenientiam
consequentis ad antecedens
sed convenientiam
apud similitudinem
etque
antecedentis ad
consequentem.
Ccc.

But I rather take the words as we render them to expresse the sad effects and fruits of his sin; As if *Eliphaz* had said; *Because thou hast taken a pledge of thy brother for nought &c. because thou hast set widows away empty, and the armes of the fatherlesse have been broken, therefore snares are round about thee, &c.* The words may have a threefold Allusion.

*Hostile aliquid
& oblationale
significat.*

First, To the besieging of a City, snares are round about thee, thou art now hemde in on every side with troubles; as *Chrill* threatens *Jerusalem*; *Thine enemies shall cast a trench about thee, &c.* A trench is but a great snare to catch men, as men catch birds and vermine in snares. Or

Secondly, The Allusion may be to Imprisonment, thou art compassed with strong walles, and shut in with gates, thou art shackel'd with iron snares.

Thirdly, The words may allude to hunting and fowling, in such disports nets and snares are set to take the interded game. Snares are often spoken of in Scripture, to intimate or set forth the afflictions and sorrows that entrap and hold the sons of men. So that to say, *Snares are round about thee*, is no more but thus, troubles are round about thee; and these snares are sometimes set by the hand of man, sometimes by the immediate hand of God. Good things are often made a snare to the undoing of evill men, and evill things are often made a snare to the troubling, though not to the undoing of good men. But I shall not prosecute this allusion, having spoken of it at the 18th Chap. v. 6, 7. 8. where *Job* complains that God had taken him in his snare; as also in the 19th Chapter at the 5th verse.

And sudden fear troubleth thee.

*Passio pro. ob-
jecto & mate-
ria sunt in omni
idiomate fami-
liare. Sanct.*

We may understand this feare; first, for the passion of feare, or for feare within: Secondly, for the occasion of feare, which is feare without. *Sudden fear troubleth thee*, that is, the appearance or apprehension of some terrible thing causeth thee to feare. Feare is often put in Scripture for the thing feared, for the object of feare, or for that which causeth feare. Thus also hope is put for the thing hoped for, and *vision* for the thing seene, or the object of the vision.

Thirdly, Some expound fear in the Text, for that speci-
all

all feare which riſeth from guilt, or for terror of conſcience. *Sudden fear troubleth thee*; That is, thy conſcience flies in thy face and affrights thee; thy feare flows not from any outward troubles that threaten thee, or from wants that afflict thee, but from thoſe wickedneſſes which have been committed by thee; thy conſcience vexeth and tormenteth thee, not onely with fear, but with ſuddain fear; fear ruſheth upon thee unexpectedly, violently, like an armed man. *Sudden fear troubleth thee*. Taking fear in all or any one of theſe interpretations.

Note.

Sudden fear ſurprizeſt ſecureſt ſinners.

When they ſhall ſay peace and quietneſſe, then ſorrow and anguiſh come upon them as paine upon a woman in travell, and they ſhall not eſcape. The Prophet in viſion (*Zeck. 5. 1.*) *Saw a flying roll*; That flying roll was the Curſe: And it was called a *flying roll*, to note the ſpeedy and ſudden coming of thoſe judgements that were written in it; They came not onely upon the ſpurre, but upon the winge. They came flying; Flying is a ſwift motion, and that motion is applyed to judgement, when once God giveth it a Commiſſion to come. Hence alſo (*Deut 32. 41.*) the ſword is called a lightning ſword, or a ſword that hath lightning in it; *If I* (ſayth the Lord) *whet my glittering* (or lightning) *ſword*. The ſword of the Lord is as Lightning; it hath burning and ſwifeneſſe in it; divine vengeance cometh as Lightning. It is called alſo the overflowing ſcourge (*Iſa. 28. 15*) 'Tis a ſcourge becauſe the laſhes of it cauſe much ſmarte and paine, and 'tis an *over-flowing ſcourge* to note the ſuddenneſſe of it; The ſcourge comes in like a mighty flood.

Again, This ſuddenneſſe of feare, or of things feared, may have reference unto the ſecurity of wicked men, who though they have often heard of dangers, and judgements have been threatned upon them, yet they alwayes come ſuddenly upon them, becauſe they never prepare for them. To ſuch as are unprepared, evils are alwayes ſudden, how often ſoever they have been warned of them. As to him that is prepared, death is never ſudden, though he dye) as we vulgarly phraſe it) a ſud-

den death. So he that is unprepared for death, dyeth suddenly, though he dye that which we commonly call a lingring death. Thus death and judgement shall come suddenly upon all ungodly men. *It shall be* (saith Christ, *Matth. 24. 37.*) *as in the dayes of Noah, they were eating and drinking, they were marrying, and giving in marriage, till the day that Noah entered into the Arke, and knew not till the flood came, and took them all away.* But did they not know of the flood, till the flood came; assuredly they did, for Noah foretold them of and preached the coming of the flood, a hundred and twenty yeares before it came. (*Gen. 6. 3*) *My spirit shall not alwayes strive (I will not alwayes be contending) yet his dayes shall be an hundred and twenty yeares;* That is, he shall have an hundred and twenty yeares warning, all that time the old world had warning of the flood, and Noah preached upon that Text all that time; yet the flood came upon them (saith the Text) and *they knew it not*; that is, they regarded not what Noah said; they tooke no thought neither to prevent the flood, nor to prepare for it. The Author to the Hebrews tels us, that Noah by faith being warned of God of things not seen as yet, moved with feare, prepared an Ark to the saving of his house, by which he condemned the world (that is, the then world, of unbelief and hardnes of heart) & became heyr of the righteousness which is by faith (*Heb. 11. 7.*) He had a holy feare in him, and a faith also; a faith that the thing should be done, and a feare of God who threatned to doe that thing. Thus by faith being moved with feare, he prepared an Ark for the safety of himselfe and of his household. Why did not the rest also make preparation? they did not beleieve, nor did they feare. Christ rebuked his Disciples in the storme at Sea (*Matth. 8.*) with, *why are ye fearfull. O ye of little faith;* The old world might have been rebuked, with, *why are ye fearelesse,* even because ye are of little, or rather of no faith at all. *Unlesse dangers threatned be beleevd, they are never feared, and unlesse they be both beleevd and feared, they are never avoyded.* Whensoever the Lord of such servants shall come, he cometh in a day, when they look not for him, and in an houre that they are not aware of (*Matth. 24. 50.*) that is, he cometh suddenly. What can come more suddenly upon any man, then that which he looked not for, nor was at all aware of. Thus he shall come to cut them asunder,

der, and so appoint them their portion with hypocrites; There shall be weeping and gnashing of teeth. Sudden feare troubleth thee;

Vers. 11. *Or darkness, that thou canst not see, and abundance of waters cover thee.*

Some render this verse by way of interrogation; *Shalt thou not see darkness? and shall not the abundance of waters cover thee?* an tu solus non vis-deras q̄ tanta scelera impune feceris? shalt thou only not see darkness, and passe unpunished for such monstrous wickednesses? As if he had said; thou seemest to wonder, that darkness is upon thee, thou makest strange of it, that floods or abundance of waters cover thee. But hast thou not deserved and called forth these Judgements, by many sinfull provocations?

Others render this Text, not as a Question, but as a direct Assertion; *Thou thoughtest, that thou shouldst, or thou hadst a conceit, that thou shouldst never see darknesse, nor any trouble coming upon thee, thy heart was lift up in hope of Impunity; thou didst perswade thy selfe, that God had as high an opinion of thee, as thou hadst of thy selfe, or thou hast flattered thy selfe in thy sinfull way, and thou thoughtest that God would have flattered thee also.*

But I shall rather (as we) connect it with the former verse, carrying on the same intention;

Or darkness, that thou canst not see.

Darkness may be taken either properly, or improperly; darkness properly taken is that of the ayre by the withdrawing of the Sunne: This is not here intended. Darkness improperly taken is that of our state: and it is twofold First, Internall, which is indeed ignorance, or the darkness of the minde: As if he had said, Darkness veyles the eye of thy understanding, that thou canst not see, either the hand of God upon thee for thy sins, or those thy sins which have caused God to lay his heavy hand upon thee. Thy understanding is darkned, that thou canst not see; This intellectuall or internall darknesse is twofold.

First, Natural or inbred, every man hath naturally so much darkness in him, that as he cannot see the truths that are in the word of God. so he cannot see the intendment of the works of God.

Secondly,

Stupiditas pla-
ne niti tua fiele-
ra huiusmodi
rum calamitatu-
a pte moe u-
undantium &
obruentium in-
sum esse vides.
Metc.

Secondly, Judiciary, or inflicted (*isa. 6. 9.*) *Goe and tell this people, heare ye indeed, but understand not: and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes.* What were these eyes and eares that were to be made heavy and shut? Surely, they are to be understood, not of Organicall, but of intellectuall eares and eyes. But who was to shut these eyes? A holy Prophet. And how was he to shut them? By prophecyng or speaking to them in the Name of the Lord. The proper worke of the Word is to open the eyes, and enlighten the mind. But when a people have long shut their own eyes against, or only dallyed with (that transcendent inercy) the light, then God (which is the severest iudgement) shuts their eyes, and darkens them with light. Of this Judiciary darkness, some interpret the present Text; as if *Eliphaz* had said; there is a worse plague upon thee, then all those spoken of, even blindness and confusion of minde, so that thou canst neyther see what brought thee into them, nor how to find thy way out, but art as a man under water, or in the darke, amazed in these thy afflictions, not knowing what to doe, or which way to turn thy selfe.

Secondly, Darkness taken improperly is Externall, so a state of sorrow and affliction, is a state of darknesse. As before *snarcs*, so here *darkness*, notes any troublesome condition, or the trouble of any mans condition. And when to darknesse, this is added, *Darkness, that thou canst not see*, it may import the greatest degree of darkness, even darkness in perfection, or as the Scripture speaks, *thick darkness, yea, outer darkness*. There is a darkness in which we may see, a darkness which hath some kinde of light in it, but when darkness is so thicke that we cannot see, that is, that we cannot see any thing in it, (as we commonly say of extreame darkness, 'tis so darke, that a man cannot see his hand) then 'tis perfect darkness. Light is not (properly) seene, but 'tis the medium or meanes by which we see; much lesse is darknesse seene, it being properly that which intercepts and hinders sight; yet 'tis rare to meete with darknesse which hath not some mixture or tinctures of light, or with such darknesse as in which nothing at all can be seene: yet such was this metaphoricall darknesse, with which he supposed *Job* was muffled up. I have more then once in other passages

paſſages of this Booke, met with and explained this terme, ſhewing how and why afflictions and troubles are expreſſed by it, and therefore I ſhall not now ſtay upon it. Only here take notice. That the old Heathens had ſuch conceptions of darkneſſe, And therefore being in a proſperous ſtate they had reſort to the Sun, to Jupiter, Minerva, Mercury, their Idol-Deities, as the diſpenſers of light and comfort; but being under ſufferings and ſorrows, they made their applications to the Earth to Neptune, and others, whom they vainly beleevd, were Rulers of the Night and Lords of darkneſſe, as if theſe could command and chaſe away all evils from them. Scripture Language is full of ſuch Deſcriptions about men in ſorrow. *Darkneſs, that thou canſt not ſee;*

And abundance of waters cover thee.

* The word rendred *abundance*, lignifies a company or troop of waters, which meete and march together, even as horſes prepared for battell, and ready to give the charge. So the word is tranſlated (2 Kings 9 17.) *A Watchman from the Tower ſaid, I ſee a company.* And that was Jeſhu with his troopes, who came marching furiously with the revenge of God in his hand upon the houſe of Abab And ſo Ez k. 26. 10 *By reaſon of the abundance of their horſes, their duſt ſhall cover thee; thy walls ſhall ſhake at the noiſe of the Horſemen, and of the wheelles, and of the Chariots.* Reade the ſame uſe of the word (Iſa. 60. 6.) *The multitude* (ſome read the inundation) *of Camels ſhall cover thee;* They ſhall come in ſuch abundance, that they ſhall come like a ſtound, and ſhall be as the gathering of many waters. Troopes of Horſes and Camels ruſh together as many waters; And waters ruſh and throng together, even as many horſes. Thus, here abundance, or an Army of waters come in upon thee and cover thee. Waters in Scripture frequently ſignifie afflictions, (Iſa. 43. 2.) *When thou paſſeſt thorow the waters* (that is, thorow great afflictions) *I will be with thee* (Pſalm. 18. 16.) *He drew me out of many waters;* That is, out of many afflictions. (Pſal. 66. 12.) *We went through fire and water, but thou broughteſt us forth into a wealthy place.* Fire and water, note all ſorts of afflictions, hot and cold, moiſt and dry. And ſome conceive that water in a metaphorical ſence is ſo often uſed in Scripture to ſignifie affliction; becauſe water in a proper ſence did.

Gentiles i'em ſentire gaſſie- bant dum, non erjdu n in pro- ſperis quos in adverſis adhibant deos. In proſpe- ris quidem ſoẽ, Jovem opulen- tũ Minervam, Mercurium, A- pollinem, hos omnes quaſi lu- cis & ſecunda- rum re um lar- gito eſſas in al- ve ſis telluris, Neptunum & alios malorum depulſores, nẽe multum poten- tes, quaſi tene- brarum ipſi do- mini eſſent.
Bold.
* *וַיָּבֹאוּ* quam- vis multitudi- nem aut inunda- tionem ſignificat- cum celeritate & quadam & ſtre- pitu..

did once affl & the whole world. As the generall Judgement upon the world at the last day shall be by fire, so the first generall Judgement upon the world, was by water; it was a floud of waters, by which the Lord destroyed the whole world Like-wise *Pharoah* and his Host of *Egyptians* (which was the second most Eminent judgement, that ever was in the world) were overwhelmed by the waters of the red Sea. Thus *Moses* sang (*Ecc.* 15. 4, 5) *'Pharoahs Chariot & his host hath he cast into the Sea, his chosen Captaines also are drowned in the red Sea; The depths have covered them, they sank into the bottom as a stone.* And again, (*v.* 10.) *The Sea covered them, they sank as Lead in the mighty waters.* Water being the Element and the Instrument, which God hath so often used in his angry dispensations towards sinful men, it may emphatically expresse any dispensation of his anger. Yet if we consider the very nature of the thing it self, it carrieth significance enough to be the Embleme of saddest and sorest affliction.

First, There is in water a swallowing power; as water is easily swallowed, so it swallowes all up. Man cannot subsist in it when it is most peaceable, and he can hardly escape out of it when 'tis enraged. Sorrow and affliction are swallowers also; unlesse mercy appeare and moderate them, they drowne and overthrow all. The Apostle useth that expression when he adviseth the *Corinthians* (*2 Ep.* 2. 7.) *To forgive and comfort the incestuous person, whom, according to his advice, they had formerly Excommunicated or cast out from fellowship in the Church; Lst* (saith he) *such a one should be swallowed up with over-much sorrow.* Sorrow of any sort, even sorrow for sinne may possibly have an excesse, or an over-muchness in it; and when ever it hath so (beyond the end for which it serves, for sorrow is not of any worth in it selfe, but as it serves to a spirituall end, When (I say) sorrow hath such an excesse, then) not onely the comforts, but the gifts and usefulnessse of the person sorrowing, are in danger to be swallowed up by it.

Secondly, Water doth not onely swallow up, but enter in; when it covereth the body, it fills the bowells. Thus affliction like water, fills within as well as covers without. *David* testifies that his afflictions did so (*Psal.* 69. 1.) *Save me O God, for the waters are come in unto my soule.* Not onely have these

these waters sweld over me, but they are soured into me. Inward or soule-afflictions, as well as outward, and bodily afflictions, are set forth by waters. (*Psal. 109. 18.*) *As hee washed himselfe with curring, like as with his garment, so let it come into his bowells (or within him) like water, and like oyle into his bones.* Liquids penetrate, so doe afflictions.

Thirdly, As the water is not mans proper Element, he lives and breaths in the ayre, not in the water; So affliction is not our proper Element, though it be due to our sin, yet it is not proper to our nature. Man was not made to live in affliction, as the fish was made to live in the water; and therefore as it is said; *The Lord doth not willingly afflict nor grieve the Children of men,* (*Lam. 3. 33.*) 'Tis (as it were) besides the nature of God, when he afflicts the children of men. So it is said (*Heb. 12. 11.*) *No chastising for the present seemeth to be joyous, but grievous.* Man is out of his Element when he is under chastnings. He was made at first to live in the light of Gods countenance, in the smiles and embraces of divine love. As man is out of his way when he sins, so he is off from his end when he suffers; He was not designed for the overwhelming choaking waters of sorrow and judgment, but for the sweet refreshing ayre of joy and mercy. It often proves a mercy in the event to be covered with these waters; To be covered with them, that we may be washed by them is a mercy, but only to be covered with them, especially (as *Eliphaz* here saith of *Job* was) to be deeply covered with them is a deep and sore affliction. *Abundance of waters cover*

Hence note;

That as God hath treasures of mercy, and abounds in goodness, so he hath treasures of affliction, and abundance of wrath.

As God hath abundance of waters sealed up in the Clouds, as in a treasury, and he can unlocke his treasury and let them out whensoever he pleaseth. either to refresh or overflow the Earth; so he hath abundance of afflictions, and he can let them forth, as out of a treasury, when he pleaseth. And as we read (*Exod. 47*) that the waters of the Sanctuary, those holy waters were of severall degrees; first, to the Ankles, secondly, to the knees, then to the Loines. and then a river that could

not be passed over, abundance of waters. Thus also the bitter waters, the waters of affliction are of severall degrees : some waters of afflictions are but Ankle deep, they onely make us a little wet-shod, there are other waters up to the knees; and others to the Loins, and others we may rightly call abundance of waters, a sea of waters, *I am come into deep waters* (saith David, *Psalm. 69. 2*) or *into depth of waters, where the floods overflow me*; And having said (*Ps. 42. 6.*) *O my God, my soul is cast down within mee* ; He adds in the next words (*v. 7.*) *Deep calleth unto deep at the noyse of thy water-spouts : All thy waves and thy billowes are gone over me.* Where, by deep to deep, by water-spouts, by waves and billowes, he elegantly sets forth his distresse, in allusion to a Ship at Sea in a vehement storm and stresse of weather ; when the same wave upon whose back the vessell rides out of one deep, plungeth it downe into another ; Thus the afflicted are tossed and overwhelmed in a Sea of trouble, till they are at their wits end, if not at their faiths end.

Take two or three Deductions from all these words layd together. We see, by how many metaphors, the sorrows of this life are set forth, even by *snares, and feares and darknes, and waters.*

Hence note ;

First, *That as God hath abundance of afflictions in his power, so he hath variety of wayes and meanes to afflict the sons of men; either for the punishment of their sin, or for the tryall of their graces.*

If one will not doe it another shall ; if the snare will not, fear shall, if feare will not, darknes shall ; and if darknes will not, the waters shall, and if waters of one hight will not doe it, he will have waters deep enough to doe it ; abundance of waters shall doe it ; he hath variety of wayes to deale both with sinners and with Saints.

Secondly, Consider the inference which *Eliphaz* makes, *Therefore snares, &c. are upon thee* ; That is, because thou hast done wickedly in not relieving and in oppressing the poore, therefore snares have entangled thee. This (though false in *Jobs* particular case, yet) is a truth in Generall. And it teacheth

eth us, That, *There is an unavoydable ſequell between ſinne and ſorrow.* Looke upon ſinne in its owne nature, and ſo the ſequell is unavoydable, ſin is bigge with ſorrow; as affliction burdens the ſinner, ſo ſinne is burdened with affliction. Sinne hath all ſorts of affliction in its bowells; and we may ſay of all the evils that afflict us, *they are our finnes.* Sinne is formally the tranſgreſſion of the Law, and ſinne is virtually the puniſhment of tranſgreſſors. Many (I grant) are afflicted for tryall of their graces (as hath been ſhewed before) but grace had never been thus tryed if man had not ſinned. Sinne is the remote cauſe of all afflictions, and it is the next or immediate procuring cauſe of moſt afflictions. Would any man avoyde the ſnare, let him feare to ſinne; would he avoyd feare, let him feare to doe evil; would he keep out of darkneſſe, and not be covered with abundance of waters, let him take heed he drink not iniquity like water, let him have no fellowſhip with the unfruitfull workes of darkneſſe. God tells the ſinner plainly what portion he is to expect; *Say woe to the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him. (Iſa. 33. 11.)* We may as well hope to avoyd burning when we run into the fire, or dirtying when we run into the mire, as to eſcape ſmarting when we run into ſin.

Yet more diſtinctly, we may conſider all thoſe evils comprehended under thoſe words in the Text, *Snare, darkneſſe, &c.* eyther in reference to wicked men, or to the Saints. Snares and darkneſſe upon the wicked, are the iſſues of divine wrath. While theſe ſad diſpenſations are ſent out and meeete with Saints, they are the iſſues of divine love. For though a godly man may provoke God to anger, and finde by many evidences that God (as to his actings) is angry with him, yet as to his perſon he alwayes loves him. And therefore (as a wicked mans Table is made his ſnare, ſo) he is aſſured that his ſnare ſhall be made to him a Table, that his darkneſſe ſhall worke light, his evils good to him. He is aſſured that the Lord will deliver him out of theſe ſnares, and cut the cords of the wicked. (*Pſal. 129. 4.*) That he will deliver him from feare, from darkneſſe, and bring him up out of the abundance of waters which cover him, as *David* ſpeaks (*Pſal. 36. 2.*) *For this* (that is, becauſe thou art ſo gracious) *ſhall every one that is godly pray*

unto thee in a time when thou mayst be found (The Hebrew, is in a finding time, which according to our translation, notes the season when God may be found, as the Prophet speaks (*Isa. 55. 6.*) Yet it may be well expounded for the time when trouble finds, that is, takes hold of the godly man. And so the word is used (*Psal. 116. 3.*) *The paines of hell gat hold of me* (we put in the Margin) *found me.* In which sence the word is used also, (*Psal. 21. 8.*) *Thine hand shall finde out,* (that is, take hold of, and apprehend) *all thine enemies, thy right hand shall find one those that hate thee.* Now in this finding time, either when God may be found, or when trouble finds a godly man, he (setting himselfe to pray) hath this promise, *surely in the floods of great waters, they* (that is, the floods of great waters, by which are meant, great dangers) *shall not come nigh him,* (that is, the Godly man) to hurt or drown him. Sometimes prayer keeps the flood off, and alwayes prayer delivers the Godly man out of the flood. Wicked men have no mind to come nigh God with their hearts (and so some interpret the latter part of this verse in the Psalme) nor will God admit them nigh unto him else, in the floods of great waters. And the floods of great waters shall not (which is the scope of our reading) come nigh the Godly man for his hurt, when he drawes nigh to God in prayer with his heart.

Thus we have seen the sins of *Job* drawne out into a Charge, and the Judgement of *Eliphaz* upon it, what the event the sequell, or Issue of those sins, was *snarcs and feares, and waters, and darkness.*

There is yet one thing further, that I shall here take notice of from the constant course of *Jobs* friends in dealing with him. We see that still they charge him with sinne, and still insist upon it, that all his afflictions and miseries were the fruits of his sinne. *Job* (as hath appeared in opening severall passages of this Booke) hath as often disproved their inference, and denied that his sufferings were caused by his sinne, at least not by any such way of sinning, as they charged him with. Labouring also much to enforme them, that God hath many other reasons why he afflicts his people, and that God might take libertie to afflict him, though he were no such kinde of creature as they rendred him; yet notwithstanding all he could.

could ſay either to purge himſelfe or better conforme them, they perſeuered in the ſame opinion, both concerning his perſon, and the cauſe of his afflictions.

Whence note ;

It is hard to convince thoſe who are under a miſtake, whether about perſons, or doctrines.

Error is as binding upon the conſcience, and as ſtrongly embraced by the affections, as truth is ; For it binds and is embraced, not in the name of an error, but in the name of truth. And men are therefore wedd d to, and in love with their own conceptions, becauſe (how monſtrous and hard favoured ſoever in themſelves, yet) nothing is more beautifull in their eye then they, *No man* (ſaith the Apoſtle) *ever hated his owne fl ſh, but loved and cheriſhed it.* The fl ſh of our minds (ſuch a e all ſaie principles and poſitions) is more loved and cheriſh d by us, then the fl ſh of our bodies. Beſides, when men have once taken up an opinion, they think it a diſhonour to lay it down again. 'Tis rare to finde a man that will yeeld up his Judgement, though it be a miſguided one, or acknowledge that he is in an error, though he begins to take ſome knowledge or at leaſt ſome ſuſpition of it. A light intimation or onely the Appearance of a probability will amount to a prooſe againſt cyber perſons or doctrines which we like not ; but the cleareſt demonſtrations will hardly raiſe a Jealouſie againſt what we like. Let *Job* ſay what he will in his owne caſe, he cannot be beleevd by his friends, and his friends will ſay again what once they had ſaid, though it had been more then once before fully answered. The preſent age hath given us ſad experiences of this thing. For, as many have been unſtable, and toſſed to and fro with every winde of (falſe) doctrine, ſo others have been ſtubborn and unmoved from their errors though the ſtrongest winds of truth have breathed, yea blown hard upon them. And thoſe prejudices which have (with ſo much ſeverity) been taken up by brethren againſt brethren ; how doe they remaine, in many minds, as mountains, unmoved to this very day ?

I know:

I know not which is worse, unsettledness, in the truth, and an easinesse to let it goe, or tenaciousnesse in an error, and a hardnesse to let it goe. Nor doe I well know which is worse, a readinesse to take up hard thoughts of our brethren, or an unreadinesse to lay them downe. Were the lawes of love to man, and zeale for God observed, these extreames would alwayes be avoyded. Pure zeal for God would fixe us in the truth, and make us more easie to be brought off from our most applauded errors. True love to man, would cause us to examine every ground of suspicion against a brother twice, before we doe indeed suspect him once; And it would cause us to rejoyce in any appearance of his innocence, whereby we might discharge our own Spirits of all suspicions concerning him. Our *love* (as the Apostle prays *Phil. 1. 9*) ought to abound in knowledge and in all judgement. That is, we ought to love Judiciously as well as affectionately or sincerely. So that, true love will not over looke the faults of another, nor will it approve against light. Yet true love is ready to entertaine any light offered, that grounds of suspicion may be removed, and we restored to a right understanding of our brethren.

JOB, CHAP. 22. Vers. 12, 13, 14.

Is not God in the height of heaven? and beholds the height of the Starres how high they are.

And thou sayest, How doth God know? can he judge through the dark cloud?

Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven.

IN the former part of this Chapter, we have found *Eliphaz* charging *Job* with those hainous crimes, injustice and uncharitableness towards man; in these three verses he proceeds to charge him with a higher crime, even irreligioufnesse and impiety against God; as if (at least) *Job* doubted, if not denied the providence of God about what is done here below, or affirmed that he neither rewarded the righteous according to their good, nor punisheth the wicked according to the evill which they have done. That's the scope of this context, in which we may observe.

First, A twofold truth held forth.

Secondly, A wrong suggestion of two errors, as arising from those truths.

Thirdly, An indeavour to prove and make good, what he had wrongfully suggested.

These two truths are contained in the 12th verse; first, *God is in the height of heaven*; secondly, *The Stars are very high*; these are cleare truths; from these *Eliphaz* makes a wrong suggestion, as if *Job* upon those grounds of Gods being in the height of heaven, &c. had pleased himselfe with this conceit, that God could not (at such a distance) take notice of what passeth among, or is acted by men in this inferiour world.

(Ver. 13.) *And thou sayest, how doth God know? can he judge through the darke cloud?* As if he had said, God being in the height of heaven, cannot know, much lesse judge concerning the state of things here below; Why what should hinder? He tells us what in the 14th verse, where (which was the third thing) he endeavours to prove his suggestion; *Thick clouds are*
a cove-

a covering to him that he seeth not, that's the first proof: and then we have a second, in the latter end of that verse, God hath other things to do then to mind what is done here, he hath higher busineses and employments then to look upon us, who are creeping upon mole-hills, and engaged about a heape of earth; for, he walketh in the circuit of heaven; that is, there lyeth his greater worke, he hath enough in a nobler Sphear to imploy himself in; and therefore surely, thou thinkest, that God takes no care at all, or not such speciall care about the affayres and wayes of men. This is the summe and scope of these three verses. They are a new charge of impiety upon Job, as shutting up or restraining providence of God to the things of heaven alone; and we see how Eliphaz frames arguments and proofes of the point for Job, which as will appeare afterwards) never came into his heart.

Now though Eliphaz misapplyed all this to Job, yet herein he fully characteres, and clearly paints out the spirit of carnall men, for such secure themselves in their evill wayes upon this presumption, that God takes no notice of them, or that he hath something else to do then to trouble himselfe with what they are doing.

Ver. 12. *Is not God in the height of heaven?*

*Nonne deus sublimior est caelo? Pagnin
Nonne deus exaltum altum tenet? Tygur:
Nonne deus in sublimitate caelorum? Mont:
Deus sublimitas caelorum.
Hebr:*

There are divers readings of these words; first, thus; *Is not God higher then the heavens?* A second thus; *Dost not God possesse the high heaven?* The Originall may strictly be rendred, *God is in the height of heaven*; that is, *God is above all heavens*: we render well; *God is in the height or sublimities of heaven.*

This Question; *Is not God in the height of heaven?* is taken three wayes.

First, Some read it as an Exhortation given by Eliphaz to Job, to draw off the motion of his thoughts, & most of all the settled bent of his heart from those inferiour things, his losses & troubles, his sorrows, paines, and sicknesses; he would divert his minde from these worldly sorrows, and raise it up to heavenly enjoyments, *Is not God in heaven?* As if he had said, *Why standst thou peering upon things below? Why dwellest thou so much upon thy dunghill; and thy present poverty, God is in the height of heaven, consider him there.* This is both a safe and a very spirituall

tuall way to ease our minds of all the troubles and sorrows which we meete with in this world ; could we but ascend in Spirit to the height where God is, could we by an eye of faith look to him. live upon him, and in him, all burdens would be light, and pressuress easie to us.

Secondly, This question may be taken as a plaine assertion or affirmation, and it is of the same value and signification with this, *God is in the height of heaven, there he is, and from thence he beholds all the children of men, their wayes and workes.*

Thirdly, *Is not God in the height of heaven?* May be understood not as the question of *Eliphaz*, and so his affirmation, but as the question of *Job*, and so his supposition. As if *Eliphaz* apprehended *Job* thus speaking in his heart ; *Is not God (sayest thou) in the height of heaven?* or, dost not thou, O *Job*, say thus ; *God is in the height of heaven* ; I grant that he is there, but I deny that he is there, in thy sense, or according to thy opinion. He is not concluded, or shut up there, he is not so in the height of heaven, but that he mindeth what is done upon the earth, yea in the very depths of hell. As if he had said ; *Thy thoughts and conceptions of God are too strait and narrow ; Thou speak'st much below God, while thou sayest he is in the height of heaven. While thou confinest God to heaven, thou makest him like thy selfe on earth.*

Annus domini est (in quo) in al.itudine coeli ? Jun.

From these words in the two former Expositions,

Observe ;

That the height of heaven, or heaven above, is the place of Gods speciall residence.

Heaven is my throne (saith the Lord, *Isa.* 66. 1.) the throne is the seate of a Prince, there he declares his power, and his state ; his glory shines from his throne. A Prince looks like a common man when he is abroad in the world, but when upon his throne, then the rayes of Majesty break forth, and he appeares as he is. Thus the holy Prophet begs a gracious look of the Lord from heaven (*Isa.* 63. 15.) *Looke downe from heaven, the habitation of thy holinesse, and of thy glory.* Heaven is called the habitation of Gods holinesse, and of his glory, because his holinesse and glory shine forth more in heaven, then upon the earth ; little of the holinesse of God is discovered to us here, though so much of it breaks forth here as causeth the

heart of carnall men to quarrell with it continually. Nor are any able with these eyes, or rather with these hearts to beare the glory of God, or endure his holinesse. When but some extraordinary g'impes of these appeared to *Isaiab*, he cryed out, *Who is me, I am undone (or cut off) because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, & mine eyes have seen the King, the Lord of Hosts, (Ila.6.5.)* As God is of purer eyes then to behold iniquity, so man is of impurer eyes then to behold the glory and holinesse of God in cleare manifestations of it, and therefore heaven is the seate, the habitation of his holinesse, and of his glory. Hence we may take two further inferences

First, That *our hearts, and our eyes should be lifted upwards*; the whole current of Scripture speaks of God as above in heaven. And that's the reason why the Apostle (*Col. 3.1.*) exhorts, *Set your affections on things above, and not on things here below*; And as on things above, so most of all upon God who is above. The old word was *Lift up your hearts*; and *David* saith in prayer, (*Psal. 25. 1.*) *I lift up my soule to thee.* And againe, (*Psal. 123. 1.*) *Unto thee lift I up mine eyes, O thou that dweldest in the heavens* Yea our Lord *Jesus Christ* himselfe when he prayed (*Joh. 17. 1.*) *Lift up his eyes to heaven, and said, Father the houre is come, glorifie thy Sonne, &c.* The eye lift up to heaven is a signe of the heart lift up to heaven, and that corporall visible action, serves to fixe our most spirituall affections upon the invisible God. 'Tis indeed an easie thing to lift the eyes up to heaven, but it is very hard yea impossible, without a divine assistance to lift up the heart to heaven; the heart of a prophane worldling mudds so much in the earth, that he seldome lifts up so much as his eyes to heaven; and how much or how often soever a hypocrite lifts up his eyes to heaven, yet still his heart mudds in the earth. The eye looks upward naturally, but if ever the heart looke upward, 'tis a worke of **Grace.**

Secondly, *Then serve the Lord with reverence and holy feare, in all your addresses to him, and appearings before him.* We reverence those who are on high on earth, and shall we not reverence him who is higher then the highest? him who is in the height of heaven? While *Christ* bids us say, *Our Father which art*
in

in heaven, he teacheth us, as to pray with confidence, because God is our father, so to pray with reverence, because he is a father in heaven, (*Matth. 6. 9.*) The Preacher (*Ecc. 5. 2.*) makes this an argument why we should be taken up in high thoughts of God, why we should speak in a reverentiall manner both of him, and to him; *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God.* He puts (as it were) a double bridle upon man in his drawing neere to God; first, upon his mouth, *Let not thy mouth be rash*; and secondly, upon his heart (for the heart will talke at randome as well as the mouth, yea the heart will talke more at randome then the mouth can; and there is praying with the heart alone, as well as with the heart and mouth together, therefore saith he) *Let not thy heart be hasty to utter any thing before God.* Why for God is in heaven, and thou art upon the earth, therefore let thy words be few. Here are indeed two arguments to enforce this compolure of spirit; first, the highnesse and Greatnesse of God; secondly, the lowneis and vileness of man. Consider God is above, and thou art below, not onely in regard of place, but of state and dignity, of power and majesty. The being of God in heaven, notes not onely a power of sovereignty to command us, but a power of ability both to punish and to provide for us, to punish our rashnesse, and to supply all our wants wherewith we acquaint him, and humbly mention before him; therefore *Be not rash with thy mouth, and let not thy heart be hasty, &c.* The same Solomon in the same booke, allegorically describing the declined decrepid condition of man, saith of the old man, that he is afraid of that which is high (*Ecc. 12. 5.*) Young men will be clambering and ascending, but old men are afraid of that which is high, they dare not goe up a high steepe place, least their strength or breath should fayle, or least their braine should turne, and they through giddnesse tumble downe. Old men love to keepe upon levell or even ground, and are afraid of that which is high. Surely both young and old, have reason to be afraid of him that is high, to have reverentiall thoughts of God, who is in the height of heaven, higher then the heavens. The distance of man from God, as God is in heaven and man on earth, is great, and the dissimilitude of man to God, as God is holy and man corrupt, is farre

greater ; either of theſe Conſiderations ſingle is enough, but both theſe laid together, is abundantly enough to keep the heart in an humble ſelfe-abafi ng frame before the Lord.

2^{ly}. Taking theſe words, *Is not God in the height of heaven?* As the ſuppoſed ſpeech of *J. b.* thou ſayeſt God is in the height of heaven ; that is, confined to heaven, ſo, that he looks no further, but thou art deceived, God is not lockt up in heaven, he looks to all things here on earth. As the earth is the Lords, and the fulneſſ of it, as to right & propriety, ſo the earth is the Lords with all the fulneſſ of it, as to care and providence. Though there be a diſtinction in the manner or manifeſtation of his being in heaven and on earth ; yet he is as truly and as much on earth as he is in heaven.

Hence note ;

God is omnipreſent, or every where.

Though we are to adore and worſhip God as in heaven, yet we muſt not ſhut up God in heaven ; as he is in heaven, ſo he is upon the earth alſo, he is with us, yea he is in us, he is in all places, not circumscribed by any, nor limited to any place. God is preſent in all places, and fills all places with his preſence, onely he doth not declare his preſence alike in all places. The Lord appears where and as he pleaſeth, but he cannot be otherwiſe or otherwhere then he is, and that is every where. While the Pſalmiſt quieried, *Whether ſhall I go from thy preſence?* He was ſo farre from imagining that any ſuch place could be found, that in the very next words he concludeth God to be every where, by an enumeration of all places, (*Pſal. 139 7, 8.*) *If I aſcend up ſo heaven, thou art there ; if I make my bed in Hel, behold thou art there.* (Hel ſtandeth in utmoſt oppoſition to heaven, as heaven in Scripture-language is the higheſt, ſo hell is the loweſt place ; now ſaith David, *If I make my bed in hell, thou art there*) *If I take the wings of the morning, and dwell in the utmoſt parts of the ſea, even there ſhall thy hand leade me, and thy right hand ſhall hold me ;* That is, there I ſhall find thee efficaciously preſent with me. The Lord having ſaid (*Iſa 66. 1.*) *Heaven is my throne,* preſently adds, *and the earth is my footſtool ;* So the earth is called, becauſe its ſituation in nature is below the heavens, his throne is there, his footſtoole is here.

here. (*Ier. 23. 23, 24.*) *Am I a God at hand, saith the Lord, and not as farre off? Can any hide himselfe in secret places, that I shall not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?* All these expostulating questions, are resolved into this one position. God is every where; And though some read the first, not as a Question, but as an Assertion, Thus; *I am a God at hand, and not a God as farre off*, yet the sence is the same; God therein affirming, that he is ever neere us, and never as farre off from us, wheresoever we are. Though God be in those places which are furthest off from us, as well as in those that are neere at hand, yet God himselfe is never as farre off from us, but always at hand. When *Solomon* had set up the Temple, (*1 King. 8. 27.*) He was sure of the presence of God in it, and therefore did not speak doubtingly, but admiringly, when he asked, *But, will God dwell on earth?* (that is, will God manifest himselfe gloriously on the earth :) *behold the heaven, and heaven of heavens cannot contain thee, how much lesse this house that I have builded?* *Solomon* knew that heaven could not contain, that is, limit God, much lesse could the house which he had builded. Yet the Lord made the Temple another heaven to himselfe, it was as his second heaven, there the Lord had a kinde of glorious residence beyond what he had in any other part of the world; Now the Assemblies and Congregations of the Saints are in a speciall manner the dwelling place of God, and his second heaven, He dwells so much in the Churches that he seems not to dwell at all in any part of the world beside (*2 Cor. 6. 16, 17.*) *I will dwell in them, and walk in them. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you.* God who is in all the world, dwells onely in and with his people. They who separate from whatsoever is unholy, have him neerest them who is altogether Holy. To conclude this poynt, we may make use of that distinction of the Schooles to cleare the difference how a corporall substance, and a spirituall, as also how a spirituall created and uncreated substance, may be said to be in a place. All bodyes are in place *circumscripively*, spirituall substances created, Angels and soules of men are in place *definitively*: We cannot draw a line about an Angel, as about the body of a man, yet the Angel is so in his place,

place, as not in another : but God who is a Spirit, and uncreated, is in place *replively*, that is he filleth all places where he is, but is not limited by any place where he is, He is (as some have not unfitly spoken) a *Spheare whose center is every where, and whose circumference is no where*. This is a mytery which indeed we are not able to comprehend by reason, but we must take it down by faith. The Lord is in the height of heaven, yet so there, as he is not shut up there.

But if any shall yet query, *How is the Lord every where?* how is he in heaven, and in earth? is it so as the Sun may be said to be every where? the Sun is seated in heaven, yet is by way of communication on earth, the Sun by light, heate, or influence is all the world over, in some degree or other, yet the Sun moves onely in his Obe. Or is God to every where, as a Sovereigne Prince, who though in person he reside here or there, yet in power and Authority he is every where with his own Dominion? I answer, No; These allusions are farre below this truth. God is every where, not only as the Sun by light, heat, and influence, not onely as a Prince, by his power and Authority, but (as we speak) in person, and in his Essence. Further, the Lords presence in all places is not as that of the aire, which is more every where then the Sunne; the aire is every where filling all places, and so encompassing all bodies, as if it made them all but one Great body; yet that part of the aire that is in one place is not in another, for the aire is divisible. But we must not take up any such apprehensions of God, for as he is every where, so he is wholly every where; God cannot be divided or parted as the air is & may. *The divine Essence* (as one of the Ancients hath expressed this astonishing mytery) *is whole within all things, and whole without all things, no where included, no where excluded, containing all things, contained of nothing, yet not at all mingled with the nature of these things, nor defiled with their pollutions.* That which the Philosopher speaks of the soul of man, (*That it is all in the whole body, and whole in every part of the body*) comes neerest this mytery. Some quarrell at that expression about the soule, yet there is a truth in it. The soule is indivisible, much more God, wheresoever he is, he is all and altogether; he is every where, and every where all. So he is in the height of heaven, and so he is on earth below.

*id est una essentia
est tota intra
omnia & tota
extra omnia,
nusquam inclusa
aut exclusa, om-
nia continens, a
nullo contenta,
nec propterea
mixta rebus
aut reum sor-
dibus inquinata.
August. Ep. 11.
55. ad Dard :*

But

But if God be every where, why doth Christ teach us to pray, *Our father which art in heaven,* (*Mat. 6. 13.*) And when the Heathen made that scolling demand, *Where is now their God?* Why did David Answer, *Our God is in heaven,* (*Psal. 11. 2, 3.*) To these and all other Texts of like import, we may answer, heaven is not there spoken of as bounding the presence of God, but as guiding the faith and hope of man. *In the morning* (saith David, *Psal. 5. 3.*) *will I direct my prayer unto thee, and will look up.* When the eye hath no sight of any helpe on earth, then faith may have the clearest visions of it in heaven. And while God appeares so little in any Gracious dispensation for his people on earth, that the enemy begins to scoffe, *Where is now your God?* Then his people have recourse by faith to heaven, where the Lord not only, is, but is glorious in his appearances. From whence as he seeth how it is with us, so he seems to have a kind of advantage to relieve us.

But as some Scriptures seeme to confine God to heaven so other Scriptures seem to deny that he is every where on earth. Thus Moses said to the people of *Israell* (*Numb. 14. 42.*) *God is not up for the Lord is not among you.* And againe, (*Deut. 7. 21.*) *Thou shalt not be affrighted at them, for the Lord thy God is among you;* with some the Lord is, with others the Lord is not; and he is with the same persons at one time, not at another; How then can it be said, that the Lord is every where present? I answer, when Moses saith (and many other Texts which speake in the same forme) that God was sometimes with his people, and sometimes not; we are not to understand it at all of a locall presence, or absence, but of a favourable presence or absence. Thus God is with some persons, and not with others; thus he is sometime present with, sometime absent from the same person. It was this favourable presence for which Moses did so earnestly entreate the Lord (*Exod. 33. 15.*) *If thy presence goe not with us, carry us no further;* That is, unlesse thou please to be with us, to prosper our way, and protect us in it, let us stay where we are. This presence of God is a high favour indeed and God is thus present but in few places (comparatively) of the whole earth.

Once more, those Scriptures may seeme to imply that God is so in heaven, that he is not also upon the earth, which speak

of his coming down from heaven to earth, (*Gen. 11. 5.*) *And the Lord came down to see the City and the Tower which the Children of men builded.* Whence some may inferre, if he came down to see the City, then he was not there before, and if so, then he is not universally present in all places. Againe, (*Gen. 18. 20, 21.*) *And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sinne is very grievous, I will goe down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not, I will know.* This passage yeelds the same difficulty and objection; To both which we may adde that of *David (Psal. 14. 2.) The Lord looked down from heaven upon the children of men, to see if there were any that did understand;* He doth not say, God was among the children of men here below, but being in heaven (as a man standing upon a high place or Tower) he looked down.

I answer, These Texts speak of God after the manner of men, or they speak thus, not to teach us, how God knowes what is done on earth, but to confirme, and assure us that the Lord doth clearely and certainly know whatsoever is done by, or among men on earth, even as clearely and certainly as a man knoweth any thing by his view upon the place. God knoweth all things presently, without searching, though never so secret, and all things certainly without enquiring, though never so doubtfull. God neither ascends, nor descends; He doth not come down by any motion, but he comes down to our apprehension. He shewes us after our way, that he knoweth, because we cannot conceive his way of knowledge. If I would assure another man that I certainly know such a thing, I tell him, I came from the place I saw it, or I beheld it with my own eyes; now that's all that is intended, when 'tis said, *The Lord came downe from heaven to behold, and see the Tower of Babel, and the condition of Sodom;* Or it is, to admonish all Magistrates and Judges, that they passe no sentence of punishment, either upon places or persons, upon bare heere-say and reports, but that they first enforme themselves fully of the matter of fact, as *Job* professed his course was in all legall proceedings (*Chap. 29. 16.*) *The cause which I knew not I searched out.* Thus we see notwithstanding all these appearances from Texts of Scripture to the contrary, That this

Scrip.

Scripture-truth standeth firme. The Lord is so in the height of heaven, that he is every where also here upon the earth.

From which take these two Deductions.

First, *Seeing the Lord is every where present, we should be every where holy.*

For wheresoever he is, he is the holy Lord; That was the charge which God gave to *Abraham*; *Walk before me, and be upright*; As if he had said, Wheresoever thou walkest, walk as having me present with thee, and be upright in my presence. *I* (saith *David*, a type of *Christ*, *Psal.* 16. 8.) *have set the Lord alwayes before me, he is at my right hand, I shall not be moved.* He that by faith eyes God continually as his protector in trouble, shall not be moved with any evill that he suffers, and he that eyes God by faith as his pattern in holinesse, shall not be moved from doing that which is good. This thought, *The Lord is at our right hand*, keepes us from turning either to the right hand or to the left. It is said of *Enoch*, that he *walked with God*, (*Gen.* 5. 22) and though the History of his life be very short, yet 'tis said of him a second time (*ver.* 24.) That he *walked with God*. He walked so much with God, that he walked as God, he did not walke (which kinde of walking the Apostle reproves, *1 Cor.* 3. 3) *as men*. He walked so little, like the world, that his stay was little in the world. *He was not* (saith the Text) *for God took him*. He took him from the world to himselfe, or (as the Author to the *Hebrewes* reports it) *he was translated that he should not see death, for he received this testimony that he pleased God.*

Secondly, It followeth; if God be every where present,

That the godly are never out of the reach of God to help them, and that the wicked are never out of the reach of God to punish them.

(*Isa.* 43. 2.) *When thou passest through the waters, I will be with thee, and when thou walkest through the fire, thou shalt not be burnt.* The presence of God is the protection of Saints in the evill which they suffer; and they who do evill cannot be hid from his punishing presence. There is no running from God. It is said of *Jonah* (*Chap.* 1: 3.) *That he fled from the presence of God.*

Q

Whether

Whether fled he? The Text saith he fled to Sea, but did not God find him there? He fled from the commanding presence of God, but he fell into the angry presence of God. We have a large description in the 9th of *Amos*, how carnall men hope to shift out of the hand of God. *I (saith the Lord) will slay the last of them with the sword, though they dig to hell, thence shall my hands take them.* We read what wise counsell the servants of the King of *Birhadad* gave him after he had been defeated by the King of *Israel* (*1 King. 20. 23, 24, 25*) *Their Gods are Gods of the hills, therefore they were stronger then we, but let us fight against them in the plains, and surely we shall be stronger then they. Make thee an Army like the Army that thou hast lost, horse for horse, and Chariot for Chariot, and we will fight against them in the plain and surely we shall be stronger then they, and he hearkened to their voice and did so.* Why did they desire to fight them upon the plaine? they thought God was a God of the hills, and not of the valleys, but (*ver. 28.*) *A man of God said to the King of Israel, thus saith the Lord, because the Assyrians have said, the Lord is God of the hills, and not of the valleys, therefore will I deliver this great multitude into thy hand.* As if he had said, however you deserve not in the least, that I should own you, or assist your cause, yet that I may confute the blasphemous and derogatory principles of these *Syrians*, I will give you a second victory against them, even in the valleyes, where they suppose they have you at an advantage, and shall deal with you beyond the extent of my power and Territory. Though God had no cause to respect the honour of the *Israelites*, yet he could not forget the honour of his owne name, which was obscured by those superstitious *Syrians*. The most received Doctrine and Divinity of the Heathens confined their Gods to certaine places, some to this City, and some to that, some to the hills, and some to the plains, some to the Sea, others to the Land. 'Tis said that the same night in which *Alexander the Great* (of whose Conquests *Daniel* Prophesied) was borne, that the Temple of *Diana* at *Ephesus* was burnt to the ground. And the Heathens gave this as the reason of it, because *Diana* was absent from her Temple, being gone to assist at the birth of *Alexander*; implying that their Goddesse was so in one place, as she could not attend what was done elsewhere. Such were the grosse conceits which they had
of

of their Gods, and they imagined the God of *Israel* to be such a one, as their owne. The veriest Idolater in the world presumes his God as good as any is. But *Jehova* the living God hath taught us to say, *Who is a God like unto thee?* and our experiences have sealed to it, that *there is none like the God of Jeshurun, who rideth on the heavens for thy helpe, and in his excellency on the skyes* (*Deut. 33. 26.*) And we have learned to comfort our selves in all places and streights, in this assurance, that he is the God of the hills, as well as of the valleys, of the Sea, as well as the dry Land, and that he is as truly present in the lowest depths, as in the highest heavens. *Is not God in the height of heaven?*

And behold the height of the Starres how high they are.

The Hebrew is, *Behold the head of the Starres*; The head of a man is the highest part of him, and the head of any thing is the top of it. *Behold the head or height of the Starres how high they are*; Starres are high, but God is higher; many creatures are high, but God is high above all creatures. The creature is strong, but God is stronger, the creature is wise, but God is wiser, the creature is glorious, but God is infinitely more glorious; The glory, wisdom, strength, and highest height of the creature, is but a glimpse of what God is. *The Starres are high.* I shall not enter into an Astronomicall Discourse about the Starres, or the height of Starres. I shall not meddle with a *Jacobs staffe*, to take the elevation of the Starres, no need of such Discourse here, all that is intended by *Eliphaz*, is a prooffe that God is infinitely exalted in his highnesse and majesty above the Stars.

Behold the height of the Starres how high they are.

This word *behold* in Scripture is often applied to things of wonder; To say, *behold*, is not a calling for the bare act of the eye to see the height of the Starres, but it calls for a worke of the minde, duly to consider of, and to wonder at their height. Some creatures, especially the heavenly, are not onely usefull, but wonderfull, and 'tis as hard to understand them, as it is comfortable to enjoy them. The Hebrew word for *Heaven* cometh from a roote which signifies to amaze and astonish; And indeed there are naturall wonders and mysteries enow in the heavens to astonish any considering man. And the true rea-

son why we are no more astonisht at them, or doe no more admire them, is because we doe so little consider them. We often see or look upon the Starres, but we seldome behold them. And therefore David saith (*Psal. 8.3.*) *When I consider the heavens, the work of thy fingers, the Moon and the Starres which thou hast ordained, what is man that thou art mindfull of him?* As the beholding and consideration of our owne works will make us ashamed, because they appear so bad, so the consideration and beholding of the works of God will make us astonisht, because they appear both so good and great. *Behold* (saith the Apostle, *1 John 3. 1.*) what manner of love the father hath bestowed upon us, that we shon'd be called the Sons of God; even this transcendent Love of God in our Adoption is passed by as a small matter, by those who will not take the paines (or rather the pleasure) and leysure to behold and consider the manner of it. No mervaile if the power of God in making the highest Starres, be passed by as a low thing, by those who doe not behold, that is, diligently consider them.

Behold the height of the Starres how high they are.

We are called to consider this.

Hence note,

That it is our duty to contemplate the excellency of the creature.

God hath not onely given us the book of the Scripture, but of the creature, and we must attend to the reading of this as well as of that, even to the reading of every leafe and line of it. There are foure great leaves of this booke. First, the heavens; secondly, the earth; thirdly, the Sea; fourthly, the aire. These are the foure great leaves of this book of the creature; in every one of which we should labour to be expert Scholars, and spell out the name and mind of God in them. For though (as I said before) beholding notes wondering, yet we must not behold them to wonder at them, like children; but we must behold them to learn somewhat from them, or to be instructed by them as men.

Behold the Starres.

First, In their number; As God said to Abraham (*Gen. 15. 5.*

5.) *Looke now towards Heaven, and tell the Starres if thou be able to number them; and he said unto him, so shall thy seed be.* 'Tis matter of wonder that God should make so many of those eminent Lights, that he should set up so many flaming torches in heaven for man to see his way, and work by on earth. That God who hath spread this Canopie over our heads, should also embroyder it with such a multitude of Golden spangles, which render it as much our delight, as it is our duty, to behold them.

Secondly, Behold the Starres in their order, they move by rule, they keep their ranks, none of them goe out of their place, or forsake their station. They who are skilled in the motion of the Starres, know where to have them a hundred years hence. In the 5th of *Judges*, it is said, *The Starres in their courses fought against Siffera.*

Thirdly, We should consider the Starres in their magnitude, what vast bodies they are; Some of them are bigger then the whole body of the earth (as Philosophy teacheth us) though, to appearance not bigger then the blase of a candle, nor broader then the palme of a hand

Fourthly, Consider also the difference of the Starres in their greatnesse, and magnitude, they are all great, but not all of a greatnesse, not all of one size. Astronomers divide the Starres into six magnitudes. We should likewise observe, and wonder at their light, which is their glory: the light of the Starres is the glory of the Starres, and so the more light any Starre hath, the more glory it hath. Thus *one Starre differeth from another Starre in glory* (1 Cor. 15. 41.) But I shall not stay upon these things, having insisted somewhat largely upon them at the 9th Chapter, v. 9. Whether I referre the Reader. Onely note here, that as the Starres of heaven are of severall degrees; God hath not levell'd them, either in light or magnitude: so he hath diversly distributed the light of parts, and gifts, of understanding, and knowledge, of estate and power, to and among the children of men here on earth. 'Tis good for all, that all are not alike; The universe could not be either so beautifull, or so orderly, if every particular had the same beauty, or were of the same order. And he that cannot be content to have lesse, and to be lesser then another, is altogether unfit,

not onely to be as great, or to have as much as another, but to be or have any thing at all. Nor is any man more fit to be more then he is, then he that can rejoyce while another is more then he.

Secondly, Note ;

The creature leads us to God.

That's the tendency and scope of all that is here asserted. *Eliphaz* calls not *Job* to the meditation, or contemplation of the Starres to leave him there. Some study the heavens much, but their lives are earthly ; they study the Starres, yet there is nothing but dirt in their hearts, and the reason is, because they study the Starres, for the Starres sake, and not for Gods sake, and make the Starres their end, not their way, or as Starres, to lead them to God. This is the reason why many Astronomers and Philosophers, who busie their heads and minds much in speculation about the nature of the heavenly bodyes, know not at all what it is to have their conversations in heaven, or to minde the things that are above. We should so behold the glory of the Starres, as from thence to inferre, that God is much more glorious, yea, that, these things which were made glorious, have no glory in comparison of that Glory which made them. *Plato* taught his Schollers to say ; *The earth is beautifull, the heavens are more beautifull, but God who made the earth and the heavens, is more beautifull then both.* The visible creature shewes the invisible God (*Psal.* 19. 1, 2.) *The heavens declare the glory of God, and the firmament sheweth his handy worke.* But O how glorious is the invisible God, who hath made such visible creatures ? and what a worke-Master is he who hath set up such a work ? (*Rom.* 1. 20.) *The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternall power and god-head.* The things that are made, carry us to the maker of them, and they tell us, that none but he who hath an eternall power and god head, could possibly make them. The Heathen thought the Sunne, Moone, and Starres, to be Gods, therefore certainly there is very much of God, much of the glory and power of God to be seen in them. And *Job* saith (which doth plainly shew that in nature it is so, *Ch.* 31. 26.)

If I beheld the Sunne when it shined, or the Moon walking in brightnesse, and my heart hath been secretly inticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge, for I should have denyed the God that is above. That is, if I have been inticed to worship the Sunne, or Moone, as ravishd with their beauty (for 'tis so farre from being a sin, that 'tis a duty to behold the Sunne when it shineth, and the Moone walking in brightnesse, but so to behold them, as to adore them, or do obeylance to them, (which was the custome of the Heathen, expressed it seemes among them by kissing their hand, as we doe at this day in token of respect and reverence to men above us) this is an iniquity, even that grosse iniquity of Idolatry, or worshipping the creature instead of or more then the Creator, who is blessed for evermore. Now (I say) inasmuch as these creatures have so much of God in them, that many Heathens have mistaken them for God, how will it condemne us of dulnesse and stupidity, if we be not led to God in the knowledge and beholding of them? For as to make these creatures Gods, to not to see God in these creatures, is to deny the God that is above.

Thirdly, While we behold the Starres of heaven, it should exceedingly both humble us and make us thankfull, for whose use, comfort, and accomodation in this life, God set up those Glorious Lights. God did not make them for his owne use, he had no need of them, he was from everlasting without any of these creatures. The Starres are nothing to him; The Sunne is nothing to him; yea in that state of glory where we shall injoy God for ever, we shall have light without Sunne; so that these lights were made for our use, and for ours onely while we are walking in the darke vale of this present world. Now, while we behold the height of the Starres how high they are, and consider for whom as well as by whom they were made; even for us, for poore us, who are but dust and ashes: This should at once lay us low in humblenesse (looking upon them as an honour too great for us) and raise us up in thankfulness, because the benefit and comfort of them is so great to us. Thus David speakes in that excellent prophecy of Christ (*Psal. 8. 3.*) *When I consider thy heavens the worke of thy fingers, the Moon, and the Stars, which thou hast ordained, what is man that thou art mindful*

find him, and the son of man that thou visitest him? As if he had said, thou hast made all these creatures for man; see what a heaven, what starrs God hath framed, and set up for man. Lord, what is man that thou art mindfull of him? Thus behold the height of the starres, how high they are; as to lead thee unto God, and to admire his highnesse, so to be humbled at thy own basenesse, and to be thankfull for his benefits.

Eliphaz having laid down these two Propositions, *God is on high, and the Starres are high*, proceeds to make an inference from both, which he formeth up (by way of supposition) from *Jobs own mouth*.

Vers. 13. *And thou sayest, how doth God know?*

As if *Eliphaz* had said, thou art so far from making that right improvement which thou oughtest of these truths, that the Lord is in the height of heaven, and that he hath made those high and glorious lights in heaven, that indeed thou dost quite pervert his meaning in making them; *Thou sayest, how doth God know?* Instead of honouring God who formed these lights, thou art darkning his honour, and ecclipsing the light of his omniscience. For whereas thou shouldest have said, seeing God is on high, and hath made the Starres, which are so high, surely nothing can be hid from his knowledge, Thou sayest, *How doth God know?* And there is a twofold saying of this; first, a saying with the tongue; secondly, with the heart; The vaine heart of man hath many sayings, and this among the rest, *How doth God know?* (*Psal. 14. 1.*) *The foole hath said in his heart, there is no God.* And he that saith in his heart, *How doth God know?* speakes as foolishly as that foole doth, who saith, *There is no God.* To deny that or doubt whether God knoweth all things, is not onely to doubt, but to deny that God is at all; He is not God who knoweth not all things.

*Dicitur 1. verhis
prolatis 2. men-
tis cogitatione
et falsa persua-
sione.*

And thou sayest, how doth God know? The conjunctive particle *And*, is here put as a causal, *And thou sayest*; that is, therefore thou sayest, *how doth God know?* So the sense is more cleare, *Is not God in the height of heaven, &c. He is. And what then?* The use thou makest of it is this; *Thou sayest, how doth God know?* so the particle

particle is uſed (*Gen. 49. 16.*) *He ſaw that reſt was good, and he gave his ſhoulders to the burthen, &c.* that is, *therefore he gave his ſhoulders to the burthen.*

Thou ſayeſt, How doth God know?

We may answer; Firſt, Negatively, Not by ſence, as we; eyes and eares are aſcribed to God improperly in Scripture; nor doth God know by diſcourſe, drawing one thing from another; but in the Affirmative, he knowes intuitively, he knowes every thing nakedly in it ſelfe.

Againe, Some read, *What doth God know?* how farre doth his eye extend? what are the objects of his knowledge? To this we may answer, God knoweth all things; even the hearts of all the children of men; There are no ſecrets to God. But whether we expound it of the manner or matter of divine knowledge, the ſence is the ſame, either an affirmation that God did not know all things, or at leaſt a doubt whether he did or no. *Thou ſayeſt, How doth God know?* But where, and when did Job ſay this? Job might challenge Eliphaz; bring your proofes and witneſſes againſt me; why doe you impute ſuch thoughts to me, and frame ſuch imaginations in my breaſt? certaine'y Job never ſpoke this, and as ſurely Job never thought this, yet Eliphaz puts it directly upon him. What was his ground? onely as the former crimes of uncharitableneſſe and iniuſtice, his breaking the armes of the fatherleſſe, &c. were faſtned upon him, becauſe of the ſcares, ſnares, and darkneſſe, in which he was; as if he muſt needs have done thoſe evils, becauſe he endured ſo much evil. Jobs ſufferings were great, and therefore according to the Logicke of Eliphaz, his finnes muſt needs be very great. So here, he hath onely this to prove his ſuppoſition, that Job ſaid, *How doth God know?* becauſe Job had ſaid, that God doth ſometime proſper wicked men, and afflict the righteous. As if he who ſaith, that God ſuffers wicked men to proſper in this life, muſt needs alſo ſay, that God regards not the things of this life; ſo that Eliphaz ſeemes to ſpeake thus; *We have heard thee ſaying, that the wicked proſper, and that the godly are afflicted;* what need we any further witneſſe, that thy opinion is, *God neither takes notice nor care of the things here below.* Out of thine owne mouth we condemne

*Exil irabet
hec conſequi ex
Jobi dictis, queſi
neceſſe ſit cum
queſi dicat impro-
bos proſpere a-
gere, exſtimare
etiam deum res
humanas non-
curare. Mark*

R

thee

thee as Guilty of this blasphemy, That, *Thou sayest, How doth God know?*

Hence observe;

First, That good men are sometimes charged with saying and doing the worst and vilest things.

Thus (1 King. 21. 13.) Nabab was accused of blaspheming God and the King. Christ himselfe was taxed with blasphemy more then once (Matth. 9. 3.) And ben lazzarine (the Scribes) said within themselves this man blasphemeth. There they did not only averre it, but they said it within themselves. At other times they spake it openly (Job 10. 33.) *I know as yet thou art not dead, for a good deed shall thee not kill, but for blasphemy, because thou beest calling a man master thyselfe God.* And againe, (Matth. 26. 65.) *He hath spoken blasphemy, ye have heard me blaspheme.* To speake or do well and heare ill was the portion of Job, and may be the portion of the holiest of those who are Christs.

Secondly, Note;

That when men are treated in dispute, they are apt to make false inferences from the tenets and sayings of their opposers.

Eliphaz saith, *Job* denied providence, whereas *Job* adored it, that he denied Gods knowledge of the good and evil done in the world. because he maintained, that good men receive evil, and evil men good in the world. When we deny transubstantiation, or that the bread is changed into the very substance of the body of Christ; Papists inferre, that we deny, that Christ spake truly, when at his Last Supper he said, *This is my body*; and they will herce force it upon us, that we say, *God is not omnipotent*, because we affirme that it is inconsistent with the nature of a true humane body (such as Christ hath now in heaven, though glorified and spiritual) to be in many places at once. For as some deny the omnipresence of the divine nature, so Papists affirme the omnipresence of the humane nature, And (say they) while we deny this, we deny the omnipotency of God. Others charge us that we make God the author of sinne, and hat, according to our tenet, all the impiety and wickednesse that is in the world (yeet it is done); because we affirme, That God hath passed an Eternall absolute

and unchangeable decree concerning all the ſonnes of men. When all other arguments taylor, how uſual is it to make the divineſt truth guilty of the moſt uncomely and ugly conſequences that are imaginable.

Further, Thou ſayeſt, *How doth God know?* Take it either of the inward or of the outward ſaying, either of the tongue or of the heart, ſaying ſo; *Eliphaz* would prove from it, that certainly *Job* was a wicked man. And his inference had been true, if he could have proved it true, that *Job* had ſaid ſo.

Hence obſerve;

That to have evil thoughts, or to ſpeak evil of God, is the character of a wicked man.

He that is good, muſt needs both thinke, and ſpeake good of God. *David* doth often aggravate the wickedneſſe of his enemies, from the language of their hearts and tongues, (Pſ. 10. 11.) *He hath ſaid in his heart, God hath forgotten, he hides his face, he will never ſee.* And againe (Pſ. 144. 7, 8. 11.) *Send thy hand from above, rid me and deliver me out of great waters, from the hands of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand, is a right hand of falſhood.* If the mouth ſpeaketh vanity, the hand is full of falſhood; we may even ſeale deceit in their hands: whoſe mouths ſpeake any kinde of vanity, but expect a ſay this, which is the vaineſt vanity of all, *How doth God know?* or ſurely God doth not know. Such the Plaiſt re- bukes (Pſ. 94. 4. 5. 7.) *How long ſhall they utter and ſpeak hard things? What things were thoſe? The next words ſhew us; They ſay, we have ſinned thy people, &c. yet they ſay, the Lord ſhall not ſee, &c. underſtand ye brutiſh, among the people, he that forme the eye, ſhall he not ſee? There is no greater argument of brutiſhneſſe and ignorance, then to queſtion the knowledge of God; or to ſay, How doth God know?*

And (which is the ſame in other word) can he judge through the darke cloud.

As if *Job* had further argued thus; I am ſafe enough from the knowledge of God, for as he is high above me, ſo there are dark clouds between him and me; *Can he judge through the darke cloud?* My opinion is he cannot. For knowledge given be-

*Si non acuit er-
go nec judicare
potest, ad res illas
enim iudici in-
requiritur cog-
natio causa.*

*Et quasi per co-
lignum iudicat.
Vulgo.*

fore judgement; He that knoweth not certainly, can never judge rightly. Justice is pictured blind, in reference to persons, but not in reference to things or causes; Justice must take no notice of this or that man, whether he be great or little, high or low, a neere friend or a stranger; Justice is blinde as to all these considerations, and knoweth no man; but Justice must know every mans case and cause; unlesse man know that, how can he judge? and if God know not that, how can he judge? He must have light to see what is done, before he passe Senterce upon what is done; therefore, *Can he judge through the dark cloud?* Surely he cannot. Thus the Atheist concludeth indeed, and thus *Eliphaz* represents *Job* concluding in his owne heart; there is not onely a great distance between God and me, not onely is he in the height of heaven, and I below on earth, but there are many gloomy clouds between him and me; As he is high above me, so there are such impediments in the way that he cannot see me. The Vulgar reads, *He judgeth as through darknesse.* Now the best of Saints see God through a glasse darkly, or in a riddle (1 Cor. 13. 12.) And secure sinners thinke that God seeth them onely through a cloud darkly, or (as *Eliphaz* speaketh) *through a dark cloud*, he knoweth not clearly but dimly. To judge through a cloud, is to judge of things confusedly, not distinctly, by guesse or conjecturally, not exactly or face to face. This is all the sight which an evill heart alloweth God (if he allow him any) concerning his wayes and actions. They who doe things which cannot abide the light, are willing to beleeve that all they doe is in the darke. Theirs are works of morall darknesse, and therefore they please themselves with thinking that their works are hid either in naturall or artificiall darknesse. It is said of the Lord in Scripture (*Psal.* 97. 2.) *Clouds and darknesse are round about him, while judgement and righteousness are the habitation of his throne*; but these imagine that God cannot proceed in judgement and righteousness, because clouds and darknesse are round about him. It is said (1 King. 8. 10, 11, 12.) *The cloud filled the house of the Lord, so that the Priests could not stand to minister because of the cloud for the glory of the Lord filled the house of the Lord. Then spake Solomon, the Lord said that he will dwell in the thick darknesse.* Read *Exod.* 20. 21. *Deut.* 5. 22.

Psal.

Pfal. 18. 11. God is light (saith the Apostle, John 1 Ep: 1) and he dwelleth in light which no man can approach unto (1 Tim 6. 16) How then can he be said to dwell in thick darknesse? I answer; those Scriptures which say that God dwells in darknesse, that clouds and darknesse are round about him, teach us, that God and his wayes are much hid from us; we are not able to looke up to him, or see clearly what he doth, much lesse can we see what his counsells are. The clouds and darknesse which are about him, do not hinder his sight of us, but our sight of him. Our darknesse is no darknesse to him, but his darknesse, yea his light is darknesse to us. Againe, God is said to dwell in a cloud, to reprove our boldnesse and curiosity, who are too apt to pry into what is not to be knowne, and to neglect our duty in what we know, or to neglect the knowledge of our duty. God hath some reserves in counsells; some of his providences are wrapt up in clouds. He will be trusted and honoured in what he is not scene or knowne. Not to know these things is indeed our nescience, but not our ignorance, and not to seeke after the knowledge of these things, is our duty, not our sloath. Thus God who dwells in light, dwells also in a cloud; for he dwells in light that no man can (no nor ought to) approach unto. We may come neere his light by faith, but we cannot come neere his light by knowledge. There is such an Infinite, such an overcoming light in God, that it is a darknesse to us; the most Eagle-like eyes of a humane understanding are not onely dazzel'd, but quite blinded with his brightnesse. Now as no man can judge through this light of God, so some men are ready to say (and thus *Eliphaz* brings in *Job* saying) that God cannot judge through dark clouds, through clouds and darknesse. Nor doth *Eliphaz* bring in *Job* saying thus only by way of doubt or question, but by way of averrement and resolution in the next verse.

Vers. 14. Thick clouds are a covering to him, that he seeth is not.

This verse is but an explication of the 13th, *Can he see through the darke cloud?* There he puts the question, here he gives a peremptory answer, he cannot certainly; for, *Thick clouds are a covering to him, that he cannot see.* The Hebrew for *thick clouds*

clouds are
not all
of one
kind
some are
more
transparent
than others

cloud is but one word, which in the roote, signifies *to be thick*, or, *to be thicke*. Some clouds have a kind of transparency in them, and are as it were transparent. Others are more grosse and opaque, quite hindering and intercepting our sight of all that is beyond them, with these (saith *Eliphaz*) thou O *J. b.* vainly conceitest, that the sight of God also is intercepted, so that, as we cannot see God, so God cannot see us; A vayle or thick clouds seclude his sight. Nor is this the only reason why thou art overcome with this ignorant perswasion. Thou hast a second, which though possibly thou wouldest conceale, yet will not I, and this is it, Thou also sayest,

He walketh in the circuit of heaven. As if thou hadst said, suppose God can see through the thick cloud; and so my former reason should sayle, yet I know well enough that the Great God of heaven hath other matters to meddle with, other affaires to busie himselfe about, then to trouble himselfe with me. *He walketh in the circuit of heaven*; we are not to take walking as a meere motion, but as walking notes imployment, *he walkes in the circuit of heaven*, that is, he is wholly taken up there. When the Lord asked of Satan, *Whence comest thou?*

The verb
walketh
signifieth
to go up
and downe

he answered, *From going to and fro in the earth, and from walking up and downe in it.* Now what doth Satan when he walks up and downe the world, doth he walke like an idle vagrant that hath nothing to doe? doth he walke with his hands in his pockets, as having no businesse? doth he walke meerey to take the aire, or to take his pleasure, to see, and be seene? no, when Satan walks about the world, *his walking is working*, he goeth about to tempt, to try, to lay snares and baits, to catch and captivate the soules of men. So here when it is said, *God walketh in the circuit of heaven*, the meaning is his businesse, yea even his whole businesse lyes there; He hath enough to doe in heaven, and therefore hath no leisure to attend what is done on earth. That's the scope and tendency of these words which *Eliphaz* fastens upon *J. b.*; *He walketh in the circuit of heaven*. We are sure enough of him. The words carry the same sense, with that speech of the whorish woman (Pro. 7. 18, 19, 20) *Come (saith she) let us take our fill of love till the morning, let us solace our selves with loves.* But the young man might possibly object, your husband will come home, and that will spoyle all.

all. No, (saith the) never leave it, he is farre enough out of the way; *The good man is not at home, he is gone a long journey; He hath taken a bag of money with him, and will come home at the day appointed;* That is, he will not come home till the day appointed, he hath great business abroad, and he hath carried money enough with him to bear his charge till he hath done his business. He is standing and running in a farre Court, and minds not home, nor hath he the least suspicion of what we doe at home. Thus when the sinner is about to depart farre from his duty, he puts or conceives God farre from him. *He is like them the circuit of heaven.* From the Generall scope of *Eli. 12.* and the 13th and 14th verses, Observe:

First, *Carnal men frame conceptions of God like themselves.*

Thus the hypocrite is described (*Psal. 10. 21.*) *Though thou tellest that I was altogether such a one as thyselfe.* Not that he thought God was a man, but that God had such thoughts of good and evil, as man hath. As if what is right in mans eyes, were so in the eyes of God also; or as if what did not displease man, were pleasing, or not much displeasing unto God. When the Lord saith (*Eli. 55. 8.*) *My thoughts are not your thoughts, nor your ways my ways,* he doth plainly intimate, that they did begin to frame thoughts of God like their owne: but saith God, *as the heavens are higher then the earth, so are my thoughts then your thoughts, and my ways then your ways;* That is, as my thoughts have a vastness in them to all things beyond yours, so especially in this thing, the performance of my promise for the pardon of sinne. O how unlike is God to man in this? God is not more unlike man in his absolute freedom from the least inclination to commit any, the least sin, then he is in the admirable freeness of his inclination to pardon any, even the greatest sinne. Men are commonly not onely unmercifull to those who wrong them, but revengefull, and when once offended are hardly drawne to a reconciliation, and seldome fully reconciled: but that somewhat of offence stayeth behinde. But the thoughts of God are not so. He is slow to wrath, and ready to forgive. He quickly pardons the offence, and receives the offender into favour; no more retaining the memory of his offence (as to his hurt) then if he had

never

never offended. Thus the Lord would assure sinners, that his thoughts in pardoning sinne are not as theirs. And it is but need he should doe so; For when sinners begin to be awakened, they frame such thoughts of God, as to pardon of sin, as they have in themselves: when they looke upon their sinnes as too bigg to be pardoned by man, they conclude presently the Lord cannot or will not pardon them. And as many under temptation, frame thoughts of God like their own about the pardon of sinne; so it is the constant course of wicked men (which is indeed the worst of their sinnes) to frame thoughts of God like unto themselves, while they commit and continue in sinne. Man should not dare to Imagine any thing of God in reference either to his justice or mercy, either about the punishing or pardoning of sinne, but what he hath declared of himselfe, all that we Imagine beside that, is the making of another God. There are many false gods made with mens hands, but the hearts of men make many more. The heart of man makes thousands of false or strange gods. Every undue, every wrong Imagination of God, is the forming up of a strange, of a new god. When we ascribe to God such a kinde of power, such a kinde of knowledge, such a kinde of holinesse, such a kinde of justice, such a kinde of mercy, as is common to the creature, in all this we frame up a new god to our selves. And thus those Gentiles of whom the Apostle speaks (Rom. 1. 21. & 25.) *Became vain in their Imaginations, and their foolish heart was darkned;* in what was their foolish heart darkned? in false notions of God; therefore they are said (ver. 29.) *to change the glory of the Incorruptible God, into an Image made like to Corruptible man, and to birds, foure footed beasts, and creeping things.* Now as there is the changing of the glory of the Incorruptible God into the Image of a Corruptible man, that is, into the Externall Image of a Corruptible man, (for some set up false gods in the likenesse of men;) So there is a Changing of the glory of the Incorruptible God, into the Internall Image of a Corruptible man, that is, into such thoughts and Conceptions as are ordinarily in men. Let such consider, that, if to make a worship of our owne for the true God, be indeed to set up a false god; (all they worship false gods who set up a strange worship for the true God, now, I say,

say, if they who doe but set up a new worship for the true God make a strange God) what then doe they who in their hearts set up a new God, that is, who frame Conceptions of God which himselie never gave ground for in his word ? Such was the Conceit which *Eliphaz* had of *Job*, when he presumes him saying, *How doth God know ? Can he judge through the dark cloud ?*

Secondly, From the particular misapprehension of God imposed by *Eliphaz* upon *Job* ; *And thou sayest, how doth God know ? &c.* Observe,

Sinfull men fancy to themselves that God either doth not or cannot take notice of them in their sinfull wayes.

Thus they reason; *Can he see through the dark Cloud ?* and conclude, *Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven ?* What *Eliphaz* layes to *Jobs* charge fallly ; is often charged by the holy Ghost upon wicked men truly. (*Psal. 10. 11.*) *He hath said in his heart God hath forgotten, he hides his face, he will never see it.* Who this He is, whose heart speakes this language, appears clearly in the former part of the Psalm, where he is more then once called *The wicked* (*ver. 2, 3.*) and where more then one of his wickednesses are described, (*ver. 7, 8, 9, 10.*) *His mouth is full of cursing and deceit, and fraud, under his tongue is mischief and vanity, he sitteth in the lurking places of the villages : in the secret places doth he murder the innocent &c.* After all this, he sayeth in his heart *God hath forgotten, that is, he hath forgotten the poor whom I have under my power, therefore I may safely oppresse them. He hideth his face, he will never see it ;* that is, God will never take any knowledge, either of my doings or of their sufferings. We have a sample of the same impiety (*Psal. 73. 11.*) *And they say how doth God know ? and is there knowledge in the most high ? behold, these are the ungodly in the world, &c.* And again (*Pf. 94. 6. vers.*) *They slay the widow, and stranger, and murder the fatherlesse* (here are their workes of darknesse) *yet they say, the Lord shall not see, neither shall the God of Jacob regard.* Not only did they presume that the Lord did not see, but that he should not, *The Lord shall not see !* As if they could stop or blind the eyes of God as easily as they had blinded their owne Consciences. Take one instance further. (*Ezek. 8. 12.*) *Then said he*

unto me Son of man, Seest thou what they doe? hast thou seene what the Ancients of the house of Israel doe in the darke, Every man in the Chambers of his Imagery. for they say the Lord seeth us not, he hath forsaken the Earth. Much like the language here, *He walketh in the circuit of Heaven*; he hath other businesse to doe then to minde us. As God is sometimes said to forsake the Earth in wrath, to punish the sin of Man, so wicked men say he alwayes forsakes the earth in neglect both of their sin and punishment. And as Idolaters who have a minde to other gods, are willing to beleeve that God hath forsaken the earth, as to the protection of them; We (say they) are in danger, God takes no care of us, therefore blame us not if we betake our selves to other Gods for protection; *If he had not forsaken us, we had not forsaken him*: So all sorts of resolved transgressors, who have a minde to any sinfull way, are willing to beleeve that God hath forsaken the earth, as to any observation of them. We may doe what we list, for God doth not minde or regard what we are doing. If we thought he did indeed see us, we durst not thus sin against him. But seeing he doth not trouble himselfe with any care about us, why should we trouble our selves with any fear about him? Now, this *Presumption that God doth not see us in what we are doing, opens a doore to the doing of all Evill*. Security from danger is the great encouragement unto sin. Though wicked men would not be lesse sinfull, yet they would not sin so much, or be so full of sin, did they not vainly flatter themselves out of the sight of God. Every man would faine beleeve that God doth not see him when he is doing that which he would not have seene or be seene in doing it. And how doe men please themselves in this false hope that God doth not see them, when they doe that which is displeasing unto God!

From the intendment of *Eliphaz* to convince *Job*, that the Clouds are no covering to God, and that the Circuit of Heaven doth not Confine him.

Observe;

Thirdly, *God is omniscient, he knows all things.*

Thou sayest thus; *How doth God know?* I tell thee God doth know; And thou hast an argument upon thy backe, if thou hast

none in thy heart to prove it, thy sense or feeling may teach thee, if thy reason or understanding doe not, and by thy suffering thou mayst see that God seeth what thou hast been doing. This great truth, *That God is omniscient, or knows all*, may easily be knowne, and ought to be beleaved by all. When the Lord had made the world in six dayes (*Gen. 1. 31.*) *He saw all that he had made* ; All was in view at once, he had a Prospect of the whole creation in his eye. And as all his owne Creatures, so all our Creatures are seen by God ; he seeth all that himselfe hath made, and he seeth all that we have made, or are making day by day. (*Gen. 6. 5.*) *God saw that the wickednesse of man was great in the Earth, and that every thought of the Imagination of the thoughts of his heart was only evill continually, or every day.* The Lord saw, that is, the Lord knew fully (infinitely more fully then we know those things which we see) every Imagination or figment of the thoughts of mans heart. The figment of our thoughts, is what the minde fashoneth or maketh up within it selfe by thinking : corrupt nature keepes a constant mint of evill imaginations in the head, as it hath a sinke of filthy affections in the heart. The minde of man hath a formative faculty in it. And the same word which the Holy Ghost useth to signifie the worke of God in making man, (*Gen. 2. 7.*) *The Lord God formeth man out of the dust of the earth, or dust out of the earth* (the same word, I say) is used in the Noun (*Gen. 6. 5.*) to signifie, *the imagination of man*, because that is alwayes shaping moulding or forming one sort of thoughts or other, and, naturally, none but ugly evill thoughts. These are the creatures which man (as fallen) is the maker of ; and he maketh (as I may say) infinite creatures, he is forming them continually in his imagination, that's the shop wherein there's a dayly Creation (such as it is) of monstrous wickednesses, till God by his new Creation chargeth the frame and nature of it. Now (I say) as God seeth his own Creatures ; so he seeth all our Creatures, though we make them in the shop of our darkest imaginations. And much more doth he see all the Creatures which we make without, that is, all our bodily and externall actions. (*Iere. 17. 10.*) *I the Lord search the heart, I try the reynes* ; if he search our hearts, then surely he searcheth all our wayes, if he seeth our thinkings, then surely

*Deus ſcientia-
rum, id eſt,
perfectum ſci-
entiam ſe
rum omnium
cognitum
eſt in ſe in
dicit.*

he ſeeth our walkings. Therefore 'tis ſaid (1 Sam. 2. 3.) *The Lord is a God of knowledge*; the Hebrew is, *The Lord is a God of knowledges*; that is, all things fall under his knowledge; he is perfect in all knowledges, there is nothing knowable, but the Lord knowes it, as a by him. *Actions are weighed*, now the weighing of actions is more than the ſeeing of actions, for a y ſee that which they cannot weigh. *He weigheth actions*, that is, he takes not only the act on it ſelfe, but every circumſtance of it into Conſideration; he takes his ballances, and tryes fully how much each ingredient weigheth, and what it comes to. He weighs whole States, Kingdomes, and Nations. So it was ſaid to the Babylonian Monarch *Belſhazzar* (Dan. 5. 26, 27.) *Mene, God hath numbreth thy Kingdom and finiſhed it, Tekel, Thou art weighed in the ballances, and art found wanting*. Thy counſels, thy policies, thy undertakings, the whole compaſſe, all the contrivances of thy Government are weighed and found too light. And as God weigheth the actions of Princes, ſo of private perſons (Prov. 5. 21.) *The wayes of a man* (that is, of every man, even of the meanest man) *are before the Lord, and he pondereth all his pathes*; he puts them into a Balance, and doth not only ſee them, but ponder or weigh them. *David* ſaith of ſome wicked men that they weigh the violence of their hands in the earth (Pſal. 58. 2.) though they doe violence, yet they doe it not violently, but with a kinde of ſkill and deliberation. They doe wrong and oppreſſe with a ſhew of Juſtice, whereof weightes are the common Embleme. Now as ſome men doe evil, not haſtily, raſhly, or all at once, but give it out by weight, and with a ſeeming gravity and zeale for Juſtice. So the Lord doth never looke over the wayes of men raſhly or haſtily, but weigheth them out even to a graine, yea to the duſt of the balance he pondereth all their pathes. That is, he knowes them throughout. Therefore *David* (Pſal. 139.) having ſpoken much to this poynť of the Excellencie of Gods knowledge, concludes at the 6th verſe; *Such knowledge is too wonderfull for me, it is high I cannot attaine unto it.* Some expound this Text, not of the knowledge of God concerning us, but of our knowledge concerning God. *Thy knowledge or the knowledge of thee is too wonderfull for me, I cannot attaine unto it.* Others thus; *This thy knowledge* (namely that which he had before

before deſcribed) is more wonderfull (or more exact) then that I ſhould be able to deceive it. We may impoſe upon and deceive the moſt knowing man, but we cannot impoſe upon or deceive God. I conceive our reading to be moſt ſutable both to the Text and context. Such knowledge, that is, Such knowledge as thou haſt of me, of the leaſt and greateſt things, even of all things that I or any man doth, is too wonderfull for me. For though we may know ſome actions of men, yet we cannot know them all, and we can hardly weigh any of them to the utmoſt. And in this acknowledgment we may take notice of the Psalmiſt's modesty, who though he had the immediate aſſiſtance of a prophetic Spirit, yet confeſſed, that he was not only not able to know God, but not to know himſelfe, his thoughts, words, and wayes, as God knew them. Such knowledge of my ſelfe as thou O Lord haſt of me, is too wonderfull for me, I cannot attaine unto it.

Some perhaps may query upon this, if the Lord knoweth all the wayes of men, and pondereth all their actions is not this a trouble to God? is not this a diſturbance of his peace, and a diſtraction to him?

I anſwer (as I ſaid before) this is to frame a God like our ſelves, for to him that is omniſcient, it is all one to know all, and to know but one thing. it is no more diſtraction, no more trouble to God to know all that we doe ſpeake, or thinke then to know any thing. If two or three ſpeake to a man together, he is not able to take in their ſence, the variety of their diſcourſe makes ſuch a hurry and trouble in his ſpirits, that he looſeth all that is ſpoken. But the application of thouſands or of Millions at the ſame time in ſpeaking to the eare of God, is no more trouble, then if but one did ſpeake; an infinite eare heares all, and an infinite eye ſees all, without any the leaſt diſtraction; the infinite knowledge of God takes in all the actions of all men, as eaſily as the ſingle action of any one man.

Again, Others may ſay, Surely the Lord will not take ſuch exact knowledge of all the actions of men, eſpecially of mean men, or ſurely not of the meane actions of meanest men; poſſibly of ſome perſons in great place and of ſome great things done by thoſe perſons he may take notice, but to ſtoope to
small

Non vacat exi-
guis rebus Ecce.

small things, if it be not a trouble, yet it cannot but be a dishonour to, and too great a condescension for the great God. The Heathens said their *Jupiter* had no leasure to deale in small matters; And may not we Christians say, Is it not honorable enough for our God, to have to doe with small matters.

I answer; This also is to frame a God like our selves; as it doth not weary God to behold, to try and ponder all the wayes of all men (which was the fear concerning *Moses* that he should be tired out with the various cases and affaires of that great people; and was therefore advised by *Jethro* to make more Judges, that so the weightier matters onely might be brought before and judged by him) So it is no dishonour at all to God, no, it is his honour that he takes cognisance of the smallest matters as well as of the greatest, of the lowest as well as of the highest concernments of the children of men. (*Psal.* 113. 5, 6.) *Who is like unto the Lord our God, who dwelleth on high? who humbleth himselfe to behold the things which are in Heaven, and in the Earth.* Who is like to God in this? this is the honour of the high God that he will humble himselfe to behold the lowest things, the things which are in the Earth, as well as things in Heaven, and the lesser, the least things in Earth, as well as the greater or the greatest. *Though the Lord be high yet he humbleth himselfe unto the lowly* (*Psal.* 138. 6.) and as to *lowly persons*, so to the *lowest things*. Indeed the Lord doth humble himselfe to behold the things which are in Heaven, it is a Condescension in him to take notice of any Creature; yet he doth not only humble himselfe to behold things in Heaven, but things in the Earth, and in this who is like unto the Lord our God? this is his glory, and for this he is to be glorified, yea to be cryed up with this admiring Elogium, *Who is like unto the Lord our God?* none among the sons of men are like him in this, yea there is no God like unto the Lord our God in this. We have cause to say (considering our vilenesse) *What is man that thou shouldst take notice of him?* 'Tis too Great an honour for man, but it is no dishonour to God to take notice of the meanest man. The greatnesse of God appears as in the making, so in the governing and disposing of the smallest things. The power of God is secne in making a fly

or a worme, as well as in making an Elephant or the vast Leviathan; So also is his wisdom and providence seen in the observing and ordering of those businesses and motions of the creature, which compared to others are but as a flye to an Elephant, or but as a worme to *Leviathan*. There is nothing doth more detract from the greatnes of God, then the denyall or disbeleefe of his cognisance of and care about little things. And as it shewes the exactest perfection of holinesse attainable by man in this life, when he taketh an account of and reprooves himselfe for the least sins, whether they be omissions of that good which he is commanded to doe, or commissions of that evill which he is forbidden to doe. So it is an undenyable argument of the exactly and absolutely perfect holinesse, iustice, goodnes and faithfulness of God, that he taketh an account of, and will certainly reward or punish every man for the least good or evill which he hath done. It is the glory of him who walketh in the circuit of heaven, that he sees all to the center of the earth. *Eliphaz* having thus detected and reproved (as he thought) those thoughts and assertions of *Job* which detracted so much from God. as if he did not marke the wayes of men; proceeds to put the question to him, whether himselfe had well marked the wayes of wicked men.

JOB,

JOB, CHAP. 22. Vers. 15, 16.

Hast thou marked the old way which wicked men have troden.

Which were cut downe out of time, whose foundation was overflowed with a flood.

TEU

Observare dei
actiones im-
punitis ipius iudi-
cia magna pars
scientia est.

Senitam saculo-
rum vel seculi;
aeternam aut
aeternitatis, nam
ea omnia deno-
tat vox לְעוֹלָם
Rab. Kimchi.

THe word translated *to marke*, notes a diligent observation ; So it is used (Chap. 10. 14.) *If I sin then thou markest me,* (that is, thou takest exact or strict notice of me) *and thou wilt not acquitt me from mine iniquity.* (Psal. 37. 37.) *marke the perfect man, and behold the upright,* that is, take speciall knowledge of him, for the end of that man is peace. (Psal. 107. 43.) *who so is wise will observe, or marke, these things, he shall understand the loving kindnesse of the Lord.* So here, *Hast thou marked?* hast thou with diligence and seriousnesse of spirit observed, the *old way which wicked men have troden* The Hebrew is, *The way of age, the way of ages, or as some read, the Eternall way, the way of Eternity.* David prayeth (Psal. 139. 23, 24.) *Lead me in the way everlasting ;* that is, Lead me in the way of holinesse and righteousness, which leads to eternity. Which yet one of the Rabbins expounds, as a periphrasis of death ; for death is called, *the way of all the earth* (1 King. 2. 2.) *the way of all flesh* (Josh. 23. 14.) As if David had said, Lord, if upon search thou findest that I walke in any way of wickednesse, that is, of willfull sinning, then destroy me, lead me to my grave, yea cast me with the wicked to hell, or to everlasting condemnation. Master Broughton thus ; *Hast thou marked the way of the old world ?*

But what was this way of the old world, about which *Eliphaz* questions *Job*, whether he had taken notice of it yea or no ? The way of the old world may be taken two wayes.

First, For the way of their sinnes.

Secondly, For the way of their punishment.

First, *Hast thou marked the old way* of their sinne ? and the old way of their sinne may be considered under a twofold notion.

First,

First, As it was the way of their opinion. Secondly, As it was the way of their practice : Some reſtraine it here to the way of their opinion, and Interpreter *Eliphaz* as chiefly intending that ; *Haſt thou obſerved the old way* ; that is, the old Erroneous opinions which were in the firſt ages of the world : In thoſe times there were not a few like thy ſelfe, who either flatly denyed or belyed the providence of God, who ſaid (as thou doeſt) *How doeth God know ?* Surely he hath forſaken the earth, and intermedles not with what is done here below. Thus a learned Interpreter expounds the Text, with reference to their ungodly opinion, *They* (ſaith he) *who lived in the time of the flood denyed Providence* ; *Haſt thou* (O *Job*) *marked their opinion and conſidered it ?* And that this wicked Error did prevaile in thoſe times, may be Collected from what is reported by *Beroſus* of the Giants (of whom we read in the 6th of *Genesis*, verſ. 4th, *There were Giants in the earth in thoſe dayes*) Among other of their abominations, this (ſaith he) was one, or this was a Chiefe one, the roote, or ſource of them all, they blaſphemed God, and contemned Religion, they thought there was no Supream Power, none to whom man was accountable for any of his actions. *Haſt thou marked this old way of Error ?*

*Ad eos opinio
hac referenda
eſt, quæ ætius
ſentio eſſe uer-
ſam q, tol-
lendam provi-
dentiam.
Vatabl:
Gigantes reli-
gionis contemp-
tores. Beroſus.*

In purſuance of which Interpretation, the words which we render, *Haſt thou marked*, may be expounded thus ; *Haſt thou taken up the old way ?* art thou a follower of that Sect, of that Tribe who have gone in that wicked way ? doeſt thou alſo maintain their blaſphemy, that God takes no notice of man ? This notion holds fair with what he had ſaid before.

*Cuſtodiendi
verbum proſe-
qui expantiur.
Merc.*

Secondly, As it may be referred to thoſe abominable, Atheiſticall opinions which reigned in thoſe times, ſo to the wicked Practices, to the old Cuſtomes and ſinfull Courſes which were followed in thoſe times ; for where a wicked opinion is lodged in the heart, what kinde of wickedneſſe is there that they may not breake forth in the life ? And ſo here the old way is the way of ſinne, the corrupt Courſe and practices of that debauched generation, eſpecially the way of pride and ambition, which appeared much in the titles given them, *Mighty men, men of name*, Or as we render, *Men of renown*. They were men of honour and name with men, but we read not of

any honour they did to or received from God. It is the highest disgrace, to be memorable for actings against grace, or for ungracious actings.

*Num ob'e' vas
perpetuum, or-
d nem, quem in
Anticris
bus impijs re-
n. in deus, post
natis homines
Merc.
Putat hunc esse
perpetuum or-
nem domini ut
impios hic uni-
at, sed fallitur.
Merc.* Again, The old way may be taken for the way of punishment, or for that course of divine Justice which was Executed upon wicked men in those elder times. There is a way of Judgement which God takes, as there is a way of Sin which man takes. Sinfull wayes lead into troublesome wayes, and end in death. Hast thou considered the way of justice which the Lord went in towards those old Sinners? powring out his wrath, and emptying the vialls of his Indignation upon them, till he had consumed and swept them off as rubbish from the face of the earth. Hast thou marked the old way, which either the lusts of wicked men have led them into, or which the justice of the Lord hath brought them into. Hast thou observed the old way?

Which wicked men have trodden?

The Hebrew is, *Men of Iniquity*; Which phrase plainly imports, that he doth not speak of the ordinary race, or ranke of sinners, but of the Extreamest sinners, men so full of Iniquity, that they deserved this black Title, *men of Iniquity*. Antichrist is called not onely a *man of sin*, or *the man of sin* but (which implyeth a sinner of a higher forme, then both the former) *That man of sin* (2 Thes. 2.3.) He being indeed not onely among the chiefest sinners, but the chiefe of sinners. The phrase in the Text is a degree lower then that, yet it notes a very great degree. And therefore when the Prophet would assure the greatest sinners repenting and returning to God, of the readiness of God to pardon, he expresseth them in this stile (Isa. 55. 7) *Let the wicked forsake his way, and the unrighteous man, or (as the Original Text hath it) the man of iniquity, his thoughts and &c* As a *man of Bloods* notes a very bloody man, a man given up to that particular sin of cruelty. So a *man of iniquity*, is one given up to sin in Generall. Hast thou marked the old way which wicked men, men of iniquity, have

Trodden.

This word, *trodden*, referred both to a sinfull and a suffering way, notes the frequency of their going or being in those wayes.

wayes. And as it is referred to their ſinfull way alone, it notes firſt their boldneſſe in ſinning; ſecondly, their reſolvedneſſe to ſin: A trodden way, is ſuch a way as a man hath often gone, and in which he is not afraid to goe. *H-aſt thou marked the old way.*

Hence note. Firſt,

The way of ſin and Error is an old way.

The Devill ſinned from the beginning, and men have ſinned from their beginning, not onely have there been ſinnings, but greaſt ſinnings from the beginning; the old way is the way of ſin, though the oldeſt way be nor. There was holineſſe before there was ſinne, and truth before there was Error; So that the way of ſin is the old way, but not the oldeſt way, God, all whoſe wayes are ho y, was from everlaſting. The Angels who have been holy as long as they have been, were from the beginning. And the firſt beginning of man in his converſation, was, no doubt, like his conſtitution, holy. He quickly went out of the way, but ſurely his firſt ſtep was not out of the way, he went right before he went wrong, and ſtood before he fell. Again, if you take the way for the way of puniſhment.

Note.

That God in all ages hath puniſhed ſinners in their ſinfull wayes.

God hath every where and every when left the tract and print of his anger and diſpleaſure upon ſinners; though ſome particular ſinners, have gone unpuniſhed in ſome age, yet there was never any age wherein ſinne was not puniſhed in ſome. The Lord gives a morall ſtopp to ſinne perpetually, that is, by his Lawes he declares againſt it, his word is expreſſe againſt all ungodlineſſe, both the word of his Command, and the word of his threatning. Now as the Lord doth alwayes put this morall ſtopp in the way of ſinne, ſo, he often puts a Judiciary ſtop, or a ſtop by way of Judgement. And as in the 3d of *Genesis*, he ſet a flaming ſword in the way of the tree of life, ſo he continually ſets a flaming word, that is, a threatning to keepe the way of the tree of death, that is, of ſinne. Thus he alwayes meetes ſinfull men in the way of their luſts (as the Angel met *Balaam* when he went to curſe the *Iſrael* of God)

God) with a drawn sword to stopp them in their way; the Lord hath set many drawn swords in the way of every sin; and he hath left the prints of his wrath upon the backs of many sinners, that we should take heed of sinning. The Lord hath left many sad examples upon record against sin, nor hath he at any time favoured it, or done any thing which might indeed encourage sinners; for though sometimes wicked men have prosper'd, yet, should we looke into all times, we cannot finde that wicked men were ever blessed; Judgement hath overtaken them sooner or later. And if it hath at any time come too late to overtake them in this world, yet it will come soone enough to overtake theirs in this, or themselves in the world which is to come. No man is blessed, at any time, who comes at last to be miserable.

Thirdly, In that he saith; *Hast thou marked the old way?*

Note,

It is our duty to observe and marke, as the way of sinfull men, so the way in which God punisheth their sin.

All the wayes of God are to be marked; as we are to observe what the Lord speakes, so what he doth; his works as well as his word, are remarkable. *Who so is wise* (saith the Psalmist, *Psal. 107. 43.*) *and will observe these things, even they shall understand the loving kindness of the Lord.* I may say also, that they shall understand the judgements of the Lord. And againe, the Prophet confirmes it (*Hos. 14. 9.*) *Who is wise, and he shall understand the things present, and he shall know them for the wayes of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.* The wicked fall in the way of his commandments, and therefore surely they shall fall in the way of his judgements. And as the Lord hath given us Examples of this, so he hath given this as the use of thole Examples, that we should marke and observe them. The Apostle (*1 Cor. 10*) shewes that all the dealings of God with that his ancient People the Jewes, are written and recorded as our Examples (*ver. 5, 6, 7.*) *Wish many of them God was not well pleased, but they were overthrown in the wilderness.* Now these things were our Examples, to the Intent that we should not lust after evill things as they lusted, neither be Idolaters, as some of them were, nor fornicators,

tors, nor tempt Christ, nor murmur, &c. He shuts up all with the same doctrine (ver. 11.) Now all these things happened unto them for Ensamples, and are written for our admonition, upon whom the Ends of the Earth are come, therefore let him that standeth take heed lest he fall. The Apostle Peter also (2 Pet. 2.) brings in; first, the Instance of the Angels that fell; secondly, of the old world; thirdly, of Sodom and Gomorrah. Whom God condemned with an overthrow, making them an ensample unto those that after should live ungodly. The Scripture speaks of two sorts of Ensamples. First, for imitation; secondly for caution; the lapied Angels, the old world, these Cities Sodom and Gomorrah, are all left as Ensamples for caution, that all after ages marking the old way of their sinne and punishment, might fear to sin and suffer as they have done.

Fourthly, From the manner of this Expression (*which wicked men have troden*) taking the way conjectively for the way both of sin and punishment; this troddenesse of it notes the frequent passage which many have made through it. They have not gone it once only but often. Hence observe.

As wicked men offend often, so the Lord hath punished often, as they have made paths in sin, so God hath made paths in judgement.

It is easie to follow sinners (as it were) by the print and tract of those evils which have overtaken them. But I passe it here, because *Eliphaz* proceeds more directly to describe the punishment of wicked men in the next words.

Vers. 16 *Which were cut down out of time, and whose foundation was overflowne with a flood.*

At this verse the Original hath a very conspicuous note of distinction. The *Jewes* are very exact in observing the letters and the verses of every booke in the Bible, and between these two verses is the middle of the booke: there being exactly the same number of verses behinde as we have had before in this whole booke of *Job* (taking the 16th verse Inclusive) So that now we are halfe the booke over according to the number of verses. The whole containing 1070. The former:

former part hath had 535 and as many remain for the latter part. This I touch onely by the way.

Which were cut downe.

וְעָפְרוּ *perierunt* The words carry an allusion to the felling of trees; as if he had said; These men were like great Oakes and tall Cedars, but the Lord cut them downe. The word is Conceived more properly signifying to wrinkle, or to make furrowes in the face; for this word is used but once more in all the Bible, and it is in the 16th Chapter of this Book, ver. 8. and there we translate, *wrinkles*; *Thou hast filled me with wrinkles, which is a witness against me.* So some render it here; *Who were wrinkled out of time.* Now what are wrinkles? they are the markes of old age, and they shew that weaknesse is coming upon us, or that we are in our declining Condition; so that it is a very Elegant Expression to say, *They were wrinkled out of time*, that is, *they were old afore they were old*, before they were old according to the nature of man, they were made old by the Judgements of God; They lookt as if they were worne, spent, and eaten out by time, whereas indeed they were spent, eaten and worne out with the wrath and indignation of God which fell upon them. Thus *they were wrinkled out of time, or before their time.*

They were cut down, and no time, as some render: But it may be said, as Solomon did (*Eccl. 3. 1.*) *There is a time for every thing*; how then could they be cut down in no time? There may be a twofold interpretation given of this Hebraisme.

First this, to shew that they dyed a violent not a naturall death, that either God by his immediate Judgements did cut them off, or that he gave them up to the Justice of man, who cut them off before their time. Man hath a set time, an ordinary time of dying (the dayes of man are threescore years and ten, this is the ordinary time of dying) they that dye before, are in Scripture sence. *Cut down out of time, or not in time*, that is, not in that time at which men usually dye according to the course and custome of nature.

Secondly, when 'tis said, *They were cut down without time*, the meaning is, they were cut downe very suddenly, as if it were done without any time at all; God was so farre from lingring or taking up long time to destroy these men, that he

cut

cut them down (as it were) without any time at all, even in a moment, in an Instant, as speedily as a man can thinke it, farre more speedily then any man can do it. He did it without delay. As usually the grace of God, so often the wrath of God makes no demurs.

Observe from the manner of Expression, *Cut downe.*

That, God brings ruining judgements on the stoutest of sinners.

He doth not onely pull off some of their fruit, and leaves, or lop off their branches, but he cuts them downe, yea he stubbs them up by the roots, till there is nothing left, they are cut down root and branch. Thus the Lord threatned the house of Jeroboam (1 King. 14. 10.) *Behold I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam, him that pisseth against the wall* (that is, every man of his house) *and him that is shut up and left in Israel* (that is, him that is most esteemed, as things shut up are, and him that is least esteemed, as things left abroad are; or those who are secured or have secured themselves in strongest holds, as men shut up are, as well as those who are left naked and exposed to the easiest dangers, as men left at large are) *and will take away the remnant of the house of Jeroboam* (that is, all who have escaped or survived the former troubles) *as a man taketh away dung till it be all gone*; that is, till his house be utterly exterminated: for dung being a filthy and noysome thing, men never leave taking it away, from places where it is an annoyance, till they have taken it all away. *That which is offensive in the whole nature of it, is offensive in the least degree of it.*

Again, when 'tis said, *He cuts them down without time, or before their time*, we may observe.

Wicked men are often ripe for judgement, before they are ripe in years.

It is said in the 15th of Genesis, *The iniquity of the Amorites is full, their sin is not come to a full stature*; for as there is a fulnesse of stature in holinesse unto which Saints at last arrive in Christ, so there is a fulnesse of stature in wickednesse to which the Lord suffers sinners to arrive; and as when Saints have attained their full stature in holinesse, they are received into

into glory ; so when wicked men have attained a full stature in wickednesse, they are cut off and turned down to destruction. Though the Lord suffer long, yet he will not alwayes suffer. And as some are but young men, yet old Saints, and have had much Experience of God, and of the wayes of graoe, though but little of the world (that distinction which the Apostle gives of Saints into little children, young men, and fathers (1 *Job.* 2. 13, 14.) is not to be understood in reference to naturall years, but to standing in grace, or to a growth and progresse in holinesse) so some wicked men, are but of few years, or but young in reference to their naturall age, who yet are o'd in sin, aged in wickednesse, they are fathers in abomination, while but children in time, and so are cut down before time *Wicked men are never cut down till they are ripe in sin, but they are often cut down before they are ripe in nature.*

Thirdly, *Which were cut down out of time ; namely, in little time, or without delay.*

Hence note ;

That, God can quickly make an end of wicked men.

He needs not take any long time to doe it ; he tooke but very litle time to make the world, it was made in six dayes, which in reference to the greatnesse of the worke is no time : when a great thing is done in a little time, we may say it was done without any time at all. Now if the Lord could frame a world without time, surely he can cut downe the world, or the inhabitants of it in a little time ? *Ruining work is easier then building worke.* He that built (in this sense) without time, can pull downe without time, we need not trouble our selves with such thoughts as these, when we see wicked men, Enemies of God and his people in their height and strength, O what a length of time will it require ? O how many yeares must be spent in cutting downe these strong Oakes, those tall Cedars ? the Lord can cut them downe in a moment. Our late experiences have shewed us wicked men cut downe without time ; before they thought they could be shaken, yea toucht, they have been cut downe ; when they concluded they could not be reached, they have been ruined. The

Jeſuites

Jeuites and other Machavillian politicians have a received Maxim of State among them, *Take time and ye may doe any thing.* If you are disappointed in a project this year, waite a few yeares longer (say they) and you shall either finde or make a way to accomplish it. But the Lord can doe any thing he hath a minde to at any time, or without taking time. The Apocritic prophesying of the Antichrist saith (2 *Thes.* 2. 6, 7.) *Now we know what he withholdeth, that he may be revealed in his time; for the mystery of iniquity doth already worke, onely he who now letteth will let, till he be taken out of the way.* The power and preiendour of the Romane Empire stood in Antichrists way, and he could not cut it down without time, He was hacking and hewing, heaving and thrulling many yeares, yea some ages before he could remove that block out of his way, and so make a way for his own Greatnesse. The wisest of men must have time to bring about their ends. Onely God, the onely wise God, can cut down and remove whatsoever stands in his way (though it stand like a great mountain) without time or without taking time, if once his time be come in which he would have it removed. The wicked of those elder times were cut down suddenly, without time. *Eliphaz* confirms it further in the next words.

Whose foundation was overflown with a flood.

In this latter clause *Eliphaz* seemes more clearly to hint at some particular wicked men, or to shew who those wicked men were that he Intends as the object of his observation, namely, those, *whose foundation was overflown with a flood.* It is usuall in Scripture, by some one word to alude to great actions and changes past. Take two or three Instances for Illustration of this (*Psal.* 55. 15.) *David* Imprecates vengeance upon his enemies in this Language; *Let them goe downe quicke into hell.* Which expression carrieth a plaine allusion unto that dreadfull judgement. (*Numb* 16. 31, 32.) *It came to passe as he (that is, Moses) had made an End of speaking all these words, the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up and their houses, & all the men which appertained unto Corah, and all their goods. They and all that appertained to them went down alive into the pit, &c.* This historicall

Narration the Psalmist hints at in his imprecation, as is plaine by that word *quick or alive*; *Let them go down quick (or alive) into hell*; that is, let such wrath seaze upon them, as seazed upon *Corah, Dathan and Abiram*, on whom the earth clised and they perished from among the Congregation. Again, when the Apostle makes promise to Saints in the behalf of Christ what assistance they might expect from him in time of temptation, and what issue from it, he thus assures them; *The God of peace shall tread Satan under your feet shortly*, (Rom. 16. 20.) Which plainly beares upon that first grand Promise, that (*Christ*) *the seed of the Woman should break the Serpents head* (Gen. 3. 15.) for it is by vertue of that act of Jesus Christ bruising the head of Satan, that Satan is trodden under our feet. As Christ bruised him under his owne feet, so he will bruise, or tread him under our feet; the seed of the woman in person, as well as in their representative, shall breake the Serpents head. Lastly, those words (Rom. 9. 16.) hold a cleare correspondence with that Story (Gen. 27.) concerning *Jacob* and *Esa*, *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*. He had said before that *God loved Jacob and hated Esa*; and concludes upon it, *So then, it is not of him that willeth*. &c. We may take notice in that famous peice of the divine History, that much meanes was used that *Jacob* might obtaine the Blessing; *Rebecka* her heart was set upon it; she did what she could to procure the Blessing for her younger Sonne, her will was wholly in it; and *Jacob*, he run for it too; for as soone as Ever his mother had given him counsell, he ran presently to the flock and brought in a Kid to make the savoury meat for *Isaac*; Now the Apostle *Paul* to advance the freeness of grace, doth not onely instance in those two persons, but useth a phrase of speech which savours so much of that passage, that though he had not named the men, yet every man who knew the Scriptures must needs understand both of whom and of what he meant it; *It is not of him that willeth*, &c. that is, it was neither *Rebecka*s will to have it so, nor *Jacob*s hast (which appeared in his running to the flock) to have it so, that gave him the Blessing, but it was of God that shewed mercy. And as it was then, so it is now, though a man be as willing as *Rebeckah*, or though he make as much speed as *Jacob* for his blessing, yet

yet all comes freely by the grace of God. Thus the frequent usage of Scripture shews us how much the Spirit of God delights to lead our thoughts (by the light of some one word) a great way back into the consideration of what hath been done and written of old for our instruction. The words of the text now under discussion (*Whose foundation was overflown with a flood*) are surely an allusion to some particular persons or action in the dayes of old, and they may be applied three wayes.

First, To the drowning of the whole world in the time of *Noah* by a flood, when the Lord opened the windowes of heaven, and overwhelmed both man and beast in those mighty waters, which universall judgement is (by way of eminence) called, *The Deluge*, or, *The Flood* unto this very day.

Secondly, They may have respect to the overthrow of *Sodom* and *Gomorrhah*. which Cities, though they were destroyed by fire, yet it was with a flood of fire. The Text saith expressly (*Gen. 19. 24.*) *When the Lord rayned upon Sodom and upon Gomorrhah brimstone and fire from the Lord out of heaven, and he overthrew the Cities and all the plaine, &c.* They were overflowne with a flood of fire.

Thirdly, The allusion may be carried to the destruction of *Pharoah* and the *Egyptians* in the red Sea; They also were overflowne with a flood. The waters of the red Sea which stood up as a wall for *Israel* to passe thorow, at the Command of God returning upon the *Egyptians*, swallowed them up, them and their Chariots and their hortes. *The enemy said* (thus *Moses* describes that fatal overthrow (*Exod. 15. 9, 10.*) *I will pursue, I will overtake, I will divide the spyle: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.* Thus the enemy raged and foamed with revenge, like a tempestuous Sea, and had opened all the sluices of his will to overflow them. And when the enemy had thus breathed out his wrath in a four times repeated, *I will*; Then the Lord did blow with his wind, the Sea covered them, *They sank as lead in the mighty waters.* So then the words may relate to any of those three signall Judgements, to the drowning of the old world with a flood of water, to the destruction of *Sodom* and *Gomorrhah* with a flood of fire, or to the overthrow of *Pharoah* and his *Egyptian* host in the red Sea.

*Hunc locum a
v. 15 ad v. 20.
omnino respice
ad immersionem
Pharaonis &
Egyptiorum non
levitibus suadeor
conjecturis.
Pined.*

But more particularly, for the explication of these words,
whose foundation was overflown with a flood.

Whose foundation.

*Ex omnia quæ
 illis velut fun-
 damenti cre-
 rant, in quibus
 spem & præsidi-
 um ponebant,
 &c. Merc.*

This word *foundation* taken in a proper sence, referres to a ma-
 teriall building And the foundation of any building is the stability
 and strength of it; by *foundation*, in a metaphoricall sence, we are
 to understand all those things by which the state of persons or
 things is upheld; and here whatsoever wicked men support and
 beare up themselves by, as a building is born up by the foundation,
 is to be understood as their foundation. So their power, their rich-
 es, their counsell, their wisdom, their friends and confederates;
 whatsoever, I say, is the support of their worldly State, that's their
 foundation. And thus it is here said, *their foundation was overflown.*

With a flood.

In two of the former Instances, to which the allusion was made,
 their foundation was overflowne by a flood properly taken. If we
 take it more generally for all wicked men, who at any time have
 been overthrown, we may say, that they have all been overflown
 by a flood metaphorically. For so.

First, The displeasure of God, by what meanes or instru-
 ment soever put forth is called a flood; whether it be by
 sword, or by famine, or by pestilence, it is a flood. (*Esa. 8. 7.*)
 We read warre Compared to a flood; *Now therefore behold the
 Lord bringeth up upon them the waters of the river, strong and many
 (what were these waters?) Even the King of Assyria, and all his
 glory, the King of Assyria with his Armyes, in which he glori-
 ed, or which he counted his glory, were the waters of the ri-
 ver, strong and many) and he shall come up over all his channells,
 and goe up over all his bands (that is, the former Limits of his Do-
 minion) And he shall passe thorough Judah, he shall overflow and goe
 over.* There the Sword is Compared to a flood, or to a migh-
 ty river, which beares downe all before it The same Prophet
 speakes again in the same Language (*Esa. 59. 19.*) *When the
 enemy shall come in like a flood, the Spirit of the Lord shall lift up a
 Standard against him; as if it had been said, The enemy shall come
 rushing in like a mighty torrent, but the Spirit of God, like a more
 mighty*

mighty winds, shall blow and rush upon him, causing him to recoil and give back or (as our M^{ost} gentle hath it) put him to flight. Again (*Ezek. 13.*) The Prophet foreshewes the approaching calamity upon those who had seduced the *Jewes* into a vaine security; which is there called, *the building of a Wall with untempered mortar.* A wall he calls that prophecy, because it promised safety, and defence; but he calls it also a wall built with untempered mortar, because that false prophecy was a weak prophecy, and should shortly fail. The manner how, he gives us in the notion of the Text (*vers. 13.*) *Wherefore thus saith the Lord God, I will even rent it with a stormy wind in my fury, and there shall be as an overflowing shower in mine anger, &c.* that is, wrath shall be upon it (the Babylonian Army was the speciall judgement in which that wrath was expressed) and that *shall be as an overflowing shower.* Great and continuall showers will try the strongest buildings, and quickly overthrow the weak. A wall of untempered mortar is no match for a storme. As our Saviour also assures us in the close of his Sermon on the Mount, (*Matth. 7. 27.*) where all those evils, troubles, afflictions, sorrowes, and persecutions, whether sent upon such as are really godly, or onely in name and outward profession, are called *rain, floods, winds.* So saith the Text, *The raine descended, and the floods came, and the winds blew and beat upon the house and it fell, and great was the fall of it.* While it stood, it stood to no purpose but for a shew, but when it fell, it fell to purpose, *The fall thereof was great.* Thus it is more then evident from Scripture phrase, that raine and floods signifie all sorts of afflicting evils, and therefore we need not restraints the word *flood* in the Text to a Deluge of Elementary water, or of water in a proper sence, but we may Enlarge it to any kinde of afflicting Evil or trouble whatsoever that falls upon man. And the Scripture is (I conceive) so frequent in the use of this metaphor of a flood, and of waters, where great calamities are set forth, for these two reasons.

First, To note the swiftness and suddenness of the judgments of God. Floods come often very suddenly, and rise not onely beyond expectation, but before there is any the least expectation of them. *Noahs* flood was long foretold before it came, but when the time came, wherein it should come, it came

at once. Though God give long warning of his judgements, yet most men are surprized with them, they come like a flood.

Secondly, To note the Irresistablenesse of the Judgements of God; who or what can stand before mighty waters? Great floods doe not onely wash and overflow all, but ruine and overthrow all, there's no resisting. Such are the Judgements of God, they are a flood both for their suddain rising and breaking in upon sinners, and likewise for their Irresistible violence in breaking and ruining them.

Further, It is not to be passed by, That *Eliphaz* doth not onely say, They were *overflowne*, but, *Their foundation was overflowne with a flood*. He calls it the overflowing of their foundation, to note, that they were totally or utterly ruined and overthrowne: for when the foundation is destroyed, all is destroyed; destruction to the foundation is the work of destructions. The cruel enemies of the *Jewes* cryed, *Rase it, rase it even to the foundation thereof* (Pl. 137. 7.) but to rase the foundation it selfe is more cruell then raising to the foundation. When the Lord threatned a full and finall destruction of those foolish Prophets who had seen vain visions for his people, he said (*Ezek.* 13. 14.) *I will brake down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, &c.* That is, I will destroy it as farre as destruction it selfe can go. There shall not only not a stone be left upon a stone of this building above ground, but even the under-ground stones shall not be left. The very foundation shall be opened and discovered. That which lyeth at the bottome, or the bottome it selfe of those flattering prophecies, all the wiles & secret ways of them shall be revealed. *David* complaines of those irreparable breaches made upon the civill state in this stile (*Psal.* 11. 3.) *If the foundations be destroyed, what can the righteous doe?* The civill foundation of a Nation or people, is their Lawes, and Constitutions, the order and power that is among them, that's the foundation of a People, and when once this foundation is destroyed, *what can the righteous doe?* what can the best, the wisest in the world doe in such a case? what can any man doe, if there be not a foundation of Government left among men? There is no helpe nor answer in such a case, but that which followes in the 4th verse of the same Psalm; *The*

The Lord is in his holy Temple, the Lords throne is in heaven, his eyes behold, his eye lids try the children of men. As if he had said; in the midst of these confusions when ask is said (Psal. 82. 5) All the foundations of the earth are out of course; yet God keeps his course still, he is where he was and as he was, without variableness or shadow of turning. We read in the vision of the four Monarcheys (Dan. 2. 34.) That The stone Cut without hands smote the Image upon his feet that were of Iron and Clay, and brake them to peeces. The stone did not strike the Image upon the head, or upon the breast, the golden head, the silver breast, &c. but upon the feet that were of Iron and Clay. Now the feet are to a naturall body, as the foundation is to an Artificiall body; A mans feet are the foundation of his body; if the feet be smitten and broken to peeces, the body must needs fall. And therefore as soone as ever it was said, That the Stone brake the feet to peeces, The ruine of the whole Image is described in the immediately following words of the vision (ver. 35.) Then was the Iron, the Clay, the brasse, the silver, and the gold broken to peeces together, and became like the chaffe of the Summer threshing floore, and the wind carried them away, that no place was found for them. The breaking of the feet, was the breaking up of the foundation, and so the breaking down of all whose foundation was overflowne with a flood

Hence note;

First, Wicked men thinke themselves very sure, they have foundations, they lay foundations.

The people of God are sometimes over-conceited about the strength and stability of their worldly foundations. H ly David said, *In his prosperity, I shall never be moved, Lord by thy favour thou hast made my mountaine to stand strong,* (Psal. 30. 6, 7.) And if a godly man may, by the strength of temptation, thus over-reckon the strength of an Earthly state: what may they doe whose state, yea whose minds are altogether earthly? How often doe they judge themselves wise and politique enough to lay for themselves an everlasting foundation in things which cannot last? and that they are to surely bottom'd in the favour of men, that they shall never be removed. *Babylon* thinks her selfe settled at this day upon such everlasting mountaines, upon

upon such perpetuall hills of power and policy, that certainly her foundation shall never be overflowne. Thus she spake her heart out, while *she said in her heart* (Rev. 18. 7.) *I sit a Queene, and am no widdow, and shall see no sorrow.* Babylon is bottom'd and foundation'd upon so many hills, that is, upon so many Interests and advantages of strength, as render her (to her selfe) impregnable and unremoveable. And as this vaine confidence beares up the Spirit of that Man of sin, so of very many sinfull men, who presume they are upon a sure foundation, when indeed none but the godly mans foundation is sure. (Pro. 10. 25.) *As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation.* The wicked man supposeth himselfe founded as on a Rock of ages an everlasting strength, such as the righteous man hath in God, or such as God is to a righteous man (Esay 26. 3) *Yet as the whirlwind he passeth away, but the righteous is an everlasting foundation.* We find not the Copulative word, *is*, expressed in the Hebrew, there 'tis only, *but the righteous an Everlasting foundation*; So that I should rather read it thus; *But the righteous have an everlasting foundation*: wicked men seeme to have, but the righteous man indeed *hath an Everlasting foundation*. There is no earthly foundation everlasting; For all earthly things passe away, and are so farre from lasting for ever, that they last but (as it were) for a little, for a moment. What then is this everlasting foundation? It is a foundation laid in heavenly things; The foundation which is laid in things above shall abide; The things which are not seen, and they onely, are eternall (2 Cor. 4. 18.) but the strongest foundation laid in things below, endures but for a season, *The things which are seen, are temporall*, as the Apostle speakes in the same place. Such foundations are soon overflown with a flood. As will appear yet further in the next observation; Which take thus;

The flood and storm of Gods anger will overflow all the foundations, the strongest foundations of wicked men.

Their riches, their power, their wisdome, their Councils, whatsoever they have imagined, laid and made for a foundation to themselves, either of honour or safety, shall be overflown and swept quite away; yea all their refuges laid together

ther will prove but a refuge of lyes, (*Iſa. 28. 17.*) Judgement alſo will I (ſaith the Lord) lay to the line, and righteouſneſſe to the plummet, and the hyle ſhall ſweepe away the refuge of lyes, and the waters ſhall overflow the hiding place. That is, thoſe places where in they thought to hide and ſecure themſelves againſt the overflowing ſcourge. A wicked man is in greateſt danger when he thinks himſelfe in greateſt ſafety, and then moſt ready to fall when he ſaith in his owne heart, or boaſteth it out to others, that he is upon a ſure foundation; For whatſoever opinion he hath of it; yet the truth is, his foundation is but ſand; and (which makes his caſe more miſerable) though he be told ſo, and others have found it ſo, yet he will not beleve it. While (as the Prophet ſpeakes, *Iſa. 44. 20*) *He feedeth of aſhes, a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay is there not a lye, or (as the former Scripture hath it) a refuge of lyes in my right hand.* O ly the righteous is, or hath (as Solomon ſpeakes) *an everlaſting foundation.* A righteous man hath two foundations which ſhall never be ſhaken, much leſſe overthrowed; who to are ſetled on thoſe foundations may be as confident as confidence it ſelfe.

The firſt of theſe two foundations is Gods Eternall Decree, his Decree of Election, that's an unmoveable foundation, and that is the foundation upon which beleivers build their hopes. The Apoſtle (*1 Tim. 2. 19, 20.*) is proving that even in the houſe of God, that is, among the outward profeſſors of the name of God, there are of all ſorts, veſſells of gold and ſilver, veſſells alſo of wood and of Earth; *Some to honour, and ſome to diſhonour*; and when he had ſaid of *Himeneus and Philetus, that they had erred concerning the truth, ſaying that the reſurrection is paſt already, and ſo had overthrowne the faith of ſome,* verſ. 18. He preſently adds, What though it be thus, what though ſome men have fallen from their foundation, yet the foundation of God ſtandeth ſure, having this Seale, *The Lord knoweth who are his,* verſe 19. Where we have firſt the foundation of God, namely, his decree of Election; Secondly, the Seale or aſſurance of it, as to him, even his own certain knowledge of the Elect, *The Lord knoweth who are his.* So that while hypocrites or meere verbal formal profeſſors back ſlide and Apoſtatize from the faith, yet the Elect are ſafe and ſtand faſt in the purpoſe of

X

God;

God; and while many discover themselves to be vessels of dishonour in the house of God, wood and Earth, of base and brittle materials; yet Saints, indeed, who are vessels of honour made of purest metal, of Gold and Silver, the'e shall abide for ever. He that is once a vessel of honour, shall alwayes be so, *For the foundation of God standeth sure, having this Scale, The Lord knoweth who are his.*

Secondly, As there is this more hidden foundation, upon which Saints are sure, and which no flood can overflow; so there is another sure foundation, and that is *Jesus Christ*, upon which Saints are built, and therefore the holy Prophet having discovered that refuge of lyes which he threatens should be swept away by the overflowing scourge, suboynes by way of Opposition in the next verse (*Isa. 28. 16.*) *Therefore thus saith the Lord God, Behold, I lay in Sion for a foundation a stone, a tryed stone, a precious corner stone, a sure foundation, and he that beleeveth shall not make haste.* Whom the Prophet means by this sure foundation, the Apostle tells us expressly and by name (*1 Cor. 3. 11.*) *Other foundation can no man lay then that which is laid, which is Jesus Christ*; and they that are built on him the living Rocke (as all Beleevers are) have eternall life, and shall never perish. This Christ himselfe teacheth us (*Matth. 7. 24, 25.*) *Who so ever heareth the'e sayings (of mine and doth them, I will liken him to a wise man that built his house upon a Rock.* And what's the Rock that these wise men build upon? This rock is *Jesus Christ*, he is the rock of Ages; He sayles not, nor can they fall who are in him; as it followeth; *Then the raine descended, the floods came, the winds blew and beat upon the house, & it fell not, for it was founded on a rock.* Saints are lively stones, and they coming to Christ (by faith) who is a living stone, disallowed inaced of men, but chosen of God and precious, are built up a spirituall house (*1 Pet. 2. 4, 5.*) If this house should fall, Christ must fall too, for though Christ and this house are distinguished, yet they are not divided; Christ and this house are one; So then though the floods of angry men, and of enraged Devils beate upon it, yet they shall return foaming out their own shame, and when they have done their worst, they shall but wash this house, leaving it somewhat more cleane, but no whit unsettled. This is the glory and priviledge of Beleevers, that while the strongest foundati-

ons of the earth are overflowne with a flood, They have a twofold foundation. That of Election in the Love of God, and that of Redemption in the blood of Christ, which cannot be overflowne by any the most violent and impetuous flood.

So then, ungodly men are miserable, when they appeare most happy, and at their best estate are altogether vanity; for either their estate hath no foundation, or but such a foundation as cannot stand, and that is as bad or rather worse then none at all; It is better to have no appearance of strength, then to have nothing but an appearance of it.

Further, may we not from the opposite state of Godly men (at least intimated in this, and toucht before) conclude, that they are happy when they appear most miserable? and that at their worst estate, they are altogether above uncertainty? For as they have a foundation, so such a foundation as will stand all stormes and weathers; What can be added to their felicity, who are in an estate so good (in the nature of it) that they need not desire a change, and so sure in the foundation of it) that they need not fear a change, much lesse an overflowing flood?

Eliphaz proceeds to describe the particular wickednesse of those men, or how they did Expresse their wickednesse; *Whose foundation was thus overflowne; They say unto God depart from us, &c.*

JOB, CHAP. 22. : Vers. 17, 18.

*Which said unto God, Depart from us, and what can
the Almighty doe for them ?
Yet he filled their houses with good things : but the
counsell of the wicked is farre from me.*

IN the former context *Eliphaz* had charged *Job* with impiety against God, and called him to consider the dispensations of God in former times towards impious men, here he shewes us what their impiety was, It was impiety biggred into blasphemy, The seven abominations which were in their hearts, brake out at their lips, and were vomited out of their mouths in black coler, in coler as black as blacke as hell.

Vers. 17. *Which said unto God depart from us, &c.*

These words are filled with the very spirit of malice against God him selfe ; And we have the same breathed out in the same language in the former Chapter at the 14th verse, there the reader may finde them explicated, and I shall add somewhat for a further explication here.

Which said to God, depart from us.

To this height of madnesse do some wicked men arise, their spirits being bigge with sinne, they bring forth or belch out this monster of words ; *They say to God, depart from us.* They (as it were) send God a writ of Ejectment, they doe not pray or entreate God to depart from them, but with as much rudenesse and incivility, as unholinesse and prophaneesse, *Say unto God depart from us.* 'Tis a word of command, from man, but such a one as breakes all the commandements of God. *Moses* (*Numb. 16. 26.*) beseeches the people, saying, *Depart I pray you from the tents of these wicked men, and touch nothing of theirs ;* but here we have wicked men not praying God to depart, but bidding him, *they say depart from us.* *David* speakes to the wicked (*Psal. 119. 115.*) *Depart from me ye evill doers, for I will keep the commandments of my God ;* he bids them begone, He would

not give them the least welcome or entertainment. And so Jesus Christ is described speaking to the wicked in the day of Judgement (*Math. 7. 23.*) *Depart from me, away, get you out of my presence. I will not have to doe with you, I will doe nothing for you; Depart.* His is a word of command, indeed, which though they have no will to obey, yet they shall obey it whether they will or no. Thus in the present text wicked men presume to say to God himselfe, *depart from us, &c.*

Hence note.

First. *That wicked or meere carnall men, have some appearances and impressions of the presence of God upon their spirits.*

They could not say to God, *depart from us*, had they not some impressions and notions of God, of the will and Law of God, of the truth and power of God upon them. They who are alienated from the life of God through the ignorance that is in them, doe yet feeble a presence of God with them (*Act. 17. 27.*) *That they should seeke the Lord, if haply they might feeble after him and finde him, though he be not farre from every one of us.* Take mankind in generall, good and bad, beleevers and infidels, there is a nearnesse of God unto them, unto them all: and that not onely a nearnesse of God in what the Apostle there speakes of, common preservation (*ver. 28.*) *In him we live, and move, and have our being,* or of naturall communications, of which the Apostle speakes there also, *From him we receive life, and breath, and all things* (*ver. 25.*) But further God is with them, by a twofold light; first, by a light of Direction; secondly, by a light of Conviction. All have a Light of Direction, 1. by the Law written in their hearts. The Apostle is expresse for this (*Rom. 2. 14.*) *For when the Gentiles* (he meanes it of Gentiles unconverted) *which have not the Law, do by nature the things contained in the Law, these having not the Law* (that is formally published and preached to them) *are a law unto themselves. Which shew the worke of the Law written in their hearts, their conscience also bearing witness, &c.* And as all have a light of direction from the Law written in their hearts, or in the booke of Conscience; so alio 2. they have a light of direction from the Law of the creation, or from that which is written of God to the

the Booke of the creature. The same Apostle makes this the ground of the righteoutnesse of God in that dreadfull *Revelation of his wrath against all ungodlines and unrighteousness of men* (be they who they will) *who hold the truth in unrighteousnesse, because that which may be known of God is manifest in them* (or to them) *for God hath shewed it to them.* But how or where hath God shewed them this? The Apostle answers in the next verse (*Rom. 1. 20.*) *For the invisible things of him from the creation of the world are clearly seene, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.* So that though all men have not a light of direction from God so powerfull as to change them and make them holy, yet they have a light so cleare and full as is enough to make them guilty. And when they refuse to follow this light of direction in doing what is right, then followes that other light of conviction, their consciences troubling them, (or as the Apostles phrase is, *Rom. 2. 15.*) their thoughts accusing them, because they have done that which is not right. This presence of God is common to all men, to the worst of men, and this is it which provokes them to say to God, *depart from us.* And this is argument enough to stop the mouth of the Atheist, who saith in his heart, *there is no God*; when as yet he cannot stop the mouth of his own conscience from saying *there is a God*, while he saith (and this he alwayes saith, either in plaine termes, or in that which is equivalent) *to God depart from me.* And from hence we may observe;

Secondly;

That the presence, and manifestations of God to wicked men, are a trouble to them.

None are troubled with the neereness of God to them, but they who are farre from him. all naturall men are farre from God in state and in heart, and God is neere all naturall men, either in his word or in his works, either speaking his minde to their eares, or sending it in to their consciences. This light of God is not onely not pleasing but vexing. They who love darknesse cannot abide the light of direction, much lesse the light of conviction; So that if ever God be *neer in their mouth*, *neer in their eare*, or *neere in their conscience*, yet as the Prophet

phet ſpeakes (*Ier. 12. 2.*) *He is farre from their reines; that is,* though they ſpeake, heare or thinke of God, yet they delight not in him, they have no deſirings, no breathings after him, yea the more he offers himſelfe to them, the more weary are they of him. What *David* ſpake in a temptation, they ſpeake from their diſpoſition (*Pſal. 73. 3*) *I remembred God and was troubled* I troubles them when they are put in minde of God, it troubles them when God comes into their minde God is holy, and they are unholy, The holy God muſt needs be a burden to an unholy heart. The Prophet puts the Queſtion (*Amos. 3. 3.*) *Can two walk together except they be agreed?* they cannot. That company is alwayes unpleasant to us, which is unfuitable to us; They who are not at one, are beſt pleaſed when they are furtheſt aſunder. *The waves of God are grievous to wicked men, much more is God himſelfe;* They ſay what a wearifomneſſe is it to ſerve the Lord, they ſay his yoke is heavy, and his burden inſupportable, the very outſide of heavenly and ſpiritual worke is burdensome to them, how then can they maintaine communion with God (in truth of ſpirit) *Who is a Spirit and will be worſhipped in Spirit and in truth.*

Thirdly, Note;

Naturall men are blind and fooliſh, they know not wherein their owne happineſſe doth conſiſt, they forſake and throw away the mercies offered them, for lying vanities.

They who are not taught of God are full of miſtaken and falſe principles, among which this is a principall one; *They ſuppoſe they can doe well enough without God, whereas indeed there is nothing can doe us good without him, who is the chiefe good.* Now, that the naturall man beleeves he can doe well enough without God, is plaine from this abominable and hatefull motion which ſuch make to God in the Text, *Depart from us.* No man would deſire God to depart from him, if this perſwaſion did abide upon his heart, *That he could not ſubiſt without him; or that he depended upon God for his ſubſiſtence.* Therefore this is their opinion (though poſſibly they are as farre from acknowledging it, as they are from the true knowledge and love of God) *That they can doe well enough alone, that they can ſtand upon their own bottom without God, yea that they are ſelfe-ſufficient, as God is, for who.*

whosoever doth not see an emptinesse and insufficiency in himselfe, and so place his all in God, makes himselfe a God. This is the way of wicked men, and this their way is *their folly*, (as the Psalmist speakes, *Psal. 49. 13.*) *Though their posterity approve their sayings.* Who but they? they can maintaine their being, yea their well being without God, they can live and live happily whether he will or no. Surely if they thought they were beholding to him, either for being or well-being, either for life, or a happy life, they had never been heard saying to God *depart from us.* And if this be a truth that they have said to; and say so still every day, we need not stay to prove this a truth, that they shew their blindness and foolishnesse in saying so. Is not he foolish who would have the Sunne depart from him, which enlightens him? or who would have the Shield depart from him, which protects him? or who bids the fountaine begone which gives him drinke; God is all this to all men in some degree or other, and he promisseth himselfe such in the highest and best degree to all such as walke uprightly, even to be their Sunne, their Shield, their fountaine, their spring. Then, can folly it selfe utter more foolishnesse then this, *To say to God, depart from us?* Further, how foolish are they to refuse that, as if it were a hurt to them, which Saints who have the true wisdom, have prayed for; and still doe pray for, as the greatest blessing and priviledge, The presence of God with them. How foolish are they who aske and desire that as a blessing, which God the onely wise God threatens as the sorest curse. (*Jer. 6. 8.*) *Be instructed O Jerusalem, lest my soule depart from thee, lest I make thee a Land desolate, not inhabited.* Utter desolation is the consequence, yea the effect of the Lords departure from a Land; and when he ceaseth in regard of his favourable presence to inhabit a Land, either none shall inhabit it, or none shall have a comfortable habitation in it. The Lord threatens this departure as the last and sorest, or as the summe of all his judgments, and wicked men desire this, as if to be without God were the chiefe or summe of their enjoyments. See another instance of this folly; among all the threatnings of God against sinfull men, this is one of the greatest, that he will take away his Gospel, and the light of his Word from them, yet this a wicked

wicked man desireth, let the Gospel goe, let the light of the word goe, He wisheth it gone, 'tis but a trouble to him, he is sicke of it, it is a death to him. The best of good things is refused, and the worst of evils chosen by those that are evill. As their understanding is so blinded and distempered, *that they call evill good, and good evill, that they put darknesse for light, and light for darknesse, that they put bitter for sweete, and sweete for bitter* (Isa. 5. 20.) So their will and affections are so perverted, that they choose & embrace darknesse for light, evill for good, and that which is most bitter, for that which is sweeter then the honey and the honey combe.

Observe. Fourthly.

Wicked men are not onely foolish, but wild and furious.

See at what a rate they speake, even as if they had God at their command, *They say to God depart*; As if God could not be where he pleased, as if God were at their limitting, and disposing. Here's madnesse, like madnesse it selfe. As there is madnesse in the heart of man in the enjoyment of the creature (*I said of laughter it is madnesse* (saith Solomon) Some are so over-acted with joy, & laughter in their creature-enjoyments, that whereas laughter is the proper passion of a rationall creature, there is nothing more irrational then their laughter, 'Tis plaine down-right madnesse, Now (I say) as some carnall men are mad in their manner of enjoying the creature) so they are more mad, in refusing the enjoyments of God the Creator. Who can tell how mad they are who desire God to depart from them? *They are mad so purpose who would put God from them, yet they more who think they can.*

Fifthly; Note.

That the godly and the wicked have quite contrary both desires and fears.

What are the desires and fears of a wicked man, he desires to have God depart, he is afraid of the presence of God: what are the desires of a godly man, he desires nothing more then the presence of God, he sayes as *Moses* (Exod. 33. 15.) *If thy presence goe not with me, carry me no further*, I desire to be no where, but where God manifests himselfe to be; let me see the

day of my departure out of the world, rather then the day of Gods departure from me in the world; Let riches goe, let liberty goe, let friends and relations goe, so God stay with me. All company is solitarinesse to me, all fulnesse is emptinesse to me, and the most populous City worse then a desolate wildernesse to me, where I finde not the presence of God with me. I fear nothing like this, The departure of God from me. I read indeed (*Luke 5. 8*) that *Peter* once said to *Christ*, *Depart from me, for I am a unfull man, O Lord.* But the reason was not because he was weary of the presence of *Christ*, but because he thought himselfe altogether unworthy of the presence of *Christ*. And therefore at another time when many of *Christ's* Disciples went back and walked no more with him, and hereupon *Christ* said to the twelve *Will ye also go away?* Then *Simon Peter* answered him, *Lord to whom shall we goe, thou hast the words of Eternal Life* (*Joh. 6. 68.*) He who would not go from *Christ*, could not indeed desire that *Christ* should goe or depart from him. They who have tasted how gracious the Lord is, can never totally depart from God, nor can they at all beare it, that God should depart from them. Thus the Church complaines (*Jer. 14. 9*) *Why shouldst thou be as a stranger in the Land, and as a wayfaring man that turneth aside to tarry for a night. Why shouldst thou be as a man astonished, as a mighty man that cannot save, yet thou O Lord, art in the midst of us, and we are called by thy name, leave us not; Whatsoever thou doest to us, doe not leave us, let any evill come, but do not thou goe: let sword come, let famine come, let plague come, but doe not thou depart; leave us not.* Thus the Saines cling about a departing God, while wicked men are willing he should depart. And considering the opinion which these wicked men had of God, 'tis no wonder though they presse him to depart; for what should God do with them, if he can doe nothing for them, or doe them no good: Such was their apprehension of God, as appeares in the next clause:

And what can the Almighty doe for them?

They should rather have said; *What cannot the Almighty doe for them?* If the question be put, what the Almighty can doe? The answer is at hand, he that is Almighty, can do any thing; yet

yet these wretches say, *What can the Almighty doe for them?* Et quid opera-
 Almightyesse it selfe is questioned as weaknesse, and omnipo-^{b tu omnipotens}
 tency as impotency by unbelievers. ex. Heb.

From the generall sense of this infidel question.

Observe.

First, *That worldly wicked men have low, and slight thoughts
 of God.*

It is said of a wicked man (*Psal. 10 4.*) *God is not in all his
 thoughts*; that is, he is in none of his thoughts, or God is not
 at all in his thought. But is any man so void of God, that
 God is not in all his Thoughts? can any man utterly extin-
 guish or blot the thoughts of God out of his heart? is not the
 notion of a God, written with indelible Characters upon the
 heart of man by nature? if not, how is the Law written there
 by nature? I answer, wicked men have thoughts, and cannot
 but have thoughts of God. But, first, *They live not to retain God
 in their thoughts*, or (which is the same) *in their knowledge*
 (*Rom. 1. 28.*) Secondly, The thoughts which they have of
 God, are unworthy of God; while they thinke of God, they
 think below God, and so indeed their thoughts are not at all
 the thoughts of God. While we thinke of God otherwise then
 he is, and hath revealed himselfe to be, we doe not thinke of
 the God that made us, but we make an Idol-God in our owne
 thoughts. Now wicked men thinke either that God hath no
 strength, power, goodnesse and wisdom, or can do little with
 what he hath; *What can the Almighty doe for them?* They who
 are as farre off from God by unbelieve, are not able to discern
 his power, his goodnesse, his wisdom, his faithfulnessse, his
 Allsufficiency: They neither understand what God promises of
 himselfe, nor give credit to what he hath promised unto us.
 We say of those things, which appeare more then they are; that they
 are more as farre off then neere at hand; but those things which are
 more then they appeare, are more when they are nigh, then when
 they are farre off. God is infinitely more, then he appeares, And
 he is neere to those who believe, affects them wonderfully.
 But God is farre from unbelievers, and they are farre off or
 in a state of farthest distance from God, therefore they are not
 affected with him; But say, who is God? what is Gods power?

what is his Almightinesse? We have heard much of him, but we see little in him. They look upon God, as if he were like the Idols (described, *Psal.* 115. 4, 5, 6, 7.) *Who have eyes, and see not, ears, and heare not, hands, and handle not, &c.* All the attributes of God, that he is almighty, unchangeable, &c. are but a sound of words or empty titles in their ears. A beleever can make a living out of any attribute of God; for when the Scripture saith he lives by faith, the meaning is, he lives upon the goodnes, mercy and power of God, revealed in the promise, and laid hold on by faith. Thus the just live by faith upon God, but the wicked and unbeleivers cannot live upon those termes; They see little or nothing in God to make a Living of, and therefore they say; *What can the Almighty doe for them?*

Secondly, Note;

That carnall men count the service of God unprofitable.

What can God do for them? if they serve him what profit is it? His is a leane service, they shall but starve themselves by attending upon him, and undoe themselves by doing his worke. Thus they said in the former Chapter, and so they say againe in this. The carnall man accounts nothing good, but that which is outwardly good: *Who will shew us any good?* (*Psal.* 4. 6.) they know not that all good cometh through the hand of God, that it cometh in at the door of the promise; They can look no further then they see, and therefore because they see no profit, they look for none; They doe not see that God doth any thing for them, and therefore they conclude he cannot: *What can the Almighty doe for them?*

Thirdly, Note:

That, The spirits of worldly men are miserly mercenary:

If they doe any thing for God, or at the command of God, they doe it only upon hopes of reward, they never obey commandements for the holinesse that is in them, but for the benefit that comes by them. *What can the Almighty doe for them?* As when Judas betrayed Jesus Christ, he went out with a mercenary spirit to doe that wickednesse; *What will you give me, and I will betray him?* So when a carnall man serves Jesus Christ, he saith, What will he give me? what can he doe for me: he cannot

cannot ſerve God for nought, that is, freely, as Satan charged Job in the beginning of this booke; Job ſerveth thee, ſaid Satan, becauſe thou haſt done ſo much for him, becauſe thou haſt ſerved his turne, and made a hedge about him; this was Satans ſlander upon that good man; but 'tis no ſlander to ſay ſo of carnall men, *Doe they ſerve God for nought?* They doe not, they cannot; if they may gaine by godlineſſe, they will doe ſomewhat, which ſhall have a ſhew of godlineſſe; profit will make any thing paſſe with and pleaſing to a carna'l mind, though in it ſelfe it be never ſo diſp'eaſing. Such is the nobleneſſe of the people of God, that though there be a reward in ſerving of him, yet they are ready to ſerve him without reward, they can ſerve him upon a bare command, abſtract from promiſes and profits, They can obey God as a Creator, though he ſhould not be a rewarder. Godlineſſe is profitable for all things, and hath the promiſe both of this life, and of that which is to come, yet a gracious heart loves Godlineſſe more then profitableneſſe, and eyes the worke of God more then his reward.

Further, for the opening of theſe words; Some reade thus, *What can the Almighty doe againſt them?* The Hebrew particle ſtands indifferently to both, and may be tranſlated *for*, or *againſt*, in which ſenſe we finde it in the 35th of this Booke, ver. 6. 7. *If thou ſinneſt what doſt thou againſt him?* That is, what hurt doſt thou to God? thy ſinne cannot reach, or wound him, what doſt thou againſt him? Thus here; *They ſay to the Almighty depart from us, and what can the Almighty doe againſt them?* Surely the Almighty is not able to hurt us; from him we expect no good, and from him we fear no evill. Were not theſe mighty men thinke you, who thought the Almighty could not match them? Theſe were mighty men indeed, Giants, ſons of Anak no doubt they were, but Giants in wickedneſſe. And ſo this reading gives us a further character or diſcovery of a wicked mans Spirit.

*Si peccaveris
quid ei noceris,
propterea,
quid ei facies.*

Hence Obſerve.

Some wicked men have this preſumption, that let God doe his worſt, he cannot hurt them.

I finde in Scripture a threefold falſe and preſumptuous apprehenſion

prehension, which evill men have of God while they are doing evill.

First, Some presume that God will protect them from evill while they doe evill. (*Mich. 3. 11.*) *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money, yet will they leane upon the Lord and say, Is not the Lord among us? none evill can come upon us.* These were such as made it their businesse to breake the Law of God, yet they thought God would not suffer any trouble to breake in upon them.

Secondly, Others presume that, at least, God will not be so severe as to inflict those evils which he hath threatned. The old world was threatned with a Deluge, but they could not beleieve God would make good his word, they even mocked at the credulity and simplicity of *Nah*, to see him build that great Ship or Arke upon the dry Land, as if he meant to save his vessel without water. As for them, they neither beleieved nor feared a flood. So they (*Isa. 5. 19*) will put the Lord to a triall, *Let him hasten his worke that we may see it; let us see what he will doe,* as if they had said to the Prophet you told us what he would doe, how severe he would be, what meaneth all your talke, we would see something done. What will the Almighty doe against us? Surely nothing; he is not so strict as you make him. The Prophet describes the worst of men, the men settled on their lees. speaking thus (*Zeph. 1. 12.*) *They say in their heart, the Lord will not doe good, neither will he doe evill;* that is, he will neither reward nor punish, he will neither helpe nor hurt. To say either of these is alike dishonourable unto God; To say either much more both (though indeed to say either is to say both) is to say, not only that God is neither to be loved nor feared, but that he is not at all. It is the glory of God to doe the one as well as to doe the other, and unlesse he could doe both, he could doe neither. (*Isa. 45. 7.*) *I forme the light, and create darknesse,* (the darknesse of trouble is of God as much as the light of comfort) *I make peace and create evill;* the evill of punishment is as much the creature of God as peace is, and God doth as much appeare a creator in the one as in the other. the doing of this kinde of evill doth as much shew the power, and providence of God, as the doing

ing of good; yet those in the Prophet said the Lord will doe neither; *He will neither doe good, neither will he doe evil.*

Thirdly, Those in the Text were raised to a higher pitch of presumption then both the former; For they said, what can the Almighty doe against us? As if they had said, Let him doe his worst, we feare him not; To thinke that God will shield us from the evill which others threaten, or that he will not bring that evill upon us which himselfe hath threatened, when we doe evill, are very high actings of presumption, But to thinke that God can doe nothing against us, to thinke that the Arme of God is shorter then that it can reach us, or weaker then that it can over power us; to thinke that we have out growne divine justice, and are too big or too strong to be dealt with by the Almighty is presumption to madnes; woe to those sinners who secure themselves in the goodnesse of God to them, more woe to those who secure themselves in Gods neglect of them, but above all, woe is their portion who secure themselves as if were in the weaknesse of God, even while in words they acknowledge his power; saying, What can the Almighty doe against us?

Thirdly, Others read the words thus; *They say to the Almighty depart from us, and what hath the Almighty done against them?* That is, what hurt hath God done them? They are troubled at the presence of God; But what cause hath God given them to be troubled at his presence? And then we may connect these words with the words of the 18th verse; *What hath God done against them? yea he filled their houses with good things;* that's all the dammage he did them? This is a fair sence, and consistent with the Originall Text: leaving the reader to his choyce; I shall onely give the observation which riseth clearely from this.

God never giveth wicked men any just cause to be weary of him.

He never doth them any wrong, and he often gives them many a blessing, and have they any reason to bid him depart? he is usually very patient towards them, and doth never bring any evill upon them till they have doubly deserved it, and have they any reason to be displeased as that? yea whensoever he punisheth them in this world, he punisheth them lesse then their

their sins deserve; indeed there is a punishment behind adæquate and commensurate to their sin, but they shall never be punished beyond what or more then their sin deserves, Seeing then their punishment in the next life, though it will be great beyond imagining, yet shall not be great beyond deserving; and all their punishments in this life are lesse then the demerit of their sinne) As was penitentially confessed by *Ezra* in the name of the *Jewes* after they had been broken by the sword, and brought into captivity for their sin, *Chap* 9. 13. Seeing (I say) 'tis but thus with them when 'tis worst with them) What hath the Almighty done against them ? is not all their destruction (meritoriously) from themselves ?

Again, How much soever God punisheth them in this life, they have no reason to complaine, or say to God *depart from us* : for even those punishments are messages from God to awaken them out of their sinnes, and so to prevent worser punishments; therefore when God perceived that stubborne people going on in their sinnes, he telleth them he will smite them no more, as implying that it was his favour to smite them. (*Isa. 1. 5.*) *Why should ye be smitten any more, ye will 'revolt more and more.* Surely then such have no reason to say to God, *depart from us*, when he smites them, as if he did them either hurt or wrong, seeing he smites them, that they might returne unto him; Those judgements of God are a mercy, which are sent to teach man his duty. Now if the judgements of God have sometime mercy in them, and never have any injury in them, what hurt or injury can there be to man in the service of God ? Hath the Almighty done any thing against them, whom he lovingly invites to the doing of his will ? And yet some complaine of wrong when they are onely called to doe what is right, and cry out as if God hurt them, when he doth but governe them. The Lord calls his murmuring people to account about this thing (*Mich. 6. 3.*) *O my people, what have I done to thee (that is, what hurt, what wrong have I done unto thee) and wherein have I wearied thee, testifie against me;* As if he had said, thou hast nothing to bring against me in evidence, unlesse it be my kindness, as it follows (*ver. 4.*) *For I brought thee up out of the Land of Egypt, and redeemed thee out of the house of servants, and I sent before thee, Moses, Aaron, and Miriam. O my people,*

people, remember, &c. Consider all my dealings with thee, all the deliverances I have wrought for thee, all the Statutes and Ordinances, all the Lawes and Commandements which I have given thee and then let thy Conscience speake; What have I done unto thee, which is an evill to thee? or wherein have I wearied thee, in the things which I have required thee to doe: I have done many good works for thee, and I have commanded thee to doe many works, such workes as are not onely good in themselves, but good for them who doe them; for which of these is it that thou art weary of me? *There is not that wicked man in the world but God may say to him, what have I done to thee, or what have I called thee to do, that thou shouldst be weary of me?* that thou shouldst desire me to depart from thee? Thus if we reade the words in this latter sence; *What hath the Almighty done against them?* They carry a reproofe of their ingratitude against God, who had not hurt them, yea who had done them good. If we reade the words in the second sence; *What can the Almighty do against them?* They carry a high contempt and slight of his power, as if God could doe them no hurt. If we reade the words in the first sence according to our translation (which I rather pitch upon) they carry (upon contrary termes) a like contempt of the power of God, as if he could do them no Good; *What can the Almighty doe for them?*

Ver. 18. *Yet he filled their houses with good things.*

The Hebrew is, *And he filled their houses with good things; we translate yet,* which better cleares the meaning and scope of the Text, according to our reading of the former verse; *They say to God, depart from us, and what can the Almighty doe for them? yet he filled their houses with good things;* As if he had said, they thought God could doe nothing for them, whereas indeed he did all for them; all the good they had, they had it from God, *He filled their houses:* that is, he gave them abundance; he did not onely put some good things into their houses, but he filled their houses with good things, they had a plentiful state, God gave them a rich portion in the good things of this world, his corne, his wine, his oyle, his flax, his gold, his sil-

*Horum nihil
desideravi, et im-
plexerat bonis.
Iun. q. d. Dei
beneficij abundan-
tiam capere et
tanquam de ipso
his de ipsius
erunt phare-
tunt. J. 1.*

ver, were their portion. He filled them, and they rebelled against him; He bestowed many benefits upon them, which they abused to serve their lusts, and vainly triumphed in what he freely gave them, as if they had been spoiles forcibly taken from him.

Hence Observe; first,
That God doth them good that are evill.

Christ perswaded his hearers (and us in them) upon this account to love their enemies, *That they and we might be the children of our father which is in heaven; For he maketh his Sunne to rise on the evill and on the Good, and sendeth raine on the just, and on the unjust* (Matth. 5. 45.) As God hath some peculiar people, so he hath some peculiar blessings, and good things, which the world in common shares not in, but he hath a sort of blessings, and good things, which are the common share of the world; raine and Sunne, fat and sweet, Gold and silver are such good things as their hearts and houses are often filled with, whose hearts and houses are empty of goodnesse. These good things God gives them, who know no more why he gives them, then they did, why he did not suddenly bring evill upon them, of whom the Apostle speaks (Rom. 2. 4.) *Despise not thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance;* when God doth good to those that are evil, whether it be by bestowing good upon them, or by withholding evill, He doth it usually for one of or both these reasons.

First, That they might repent and live; knowest thou not what Message the goodnesse of God brings? Speaks it not thus? *Repent, repent;* yea doth not divine goodnesse (taking thee by the hand) leade thee to repentance?

Secondly, The Lord doth them good who continue in the evill of sinne, that they might be left inexcusable when the evill of wrath and punishment falls upon them; every mouth shall be stopped, and all the world of wicked ones become guilty before God, when they remember that they sinned, and went on to sinne against the God that fed them, against the God that cloathed them, against the God *that filled their houses with good things,* and protected them in the use and injoyment of

of those good things, with which he had filled their houses.

Secondly, In that he doth not only give them good things, but filled their houses with good.

Observe.

God giveth great portions of good things to wicked men.

They have not only enough to live upon, but they have enough to live comfortably upon, they have not only enough to live upon themselves, but they have enough to lay up for their children after them; the Lord is not only good, but he is liberall and bountifull (in its kind) to the worst of men: they whose hearts are shut to him, his hand is open to them; he is enlarged towards them who are streightned towards him; And this is added: not only to render the goodnesse of God more glorious, but the sin of man more sinfull and odious in our eyes.

Whence observe; Thirdly.

Sin hath by so much the greater evill in it, by how much it is committed against the greater goodnesse.

It is a horrible wickednes to say to God *d part from us*, though he empty our houses of all good things, but it is much more horrible wickednesse, to say so when he filleth our houses with good things. What: When God hath filled our houses, shall we kicke him out of doors? This was the sin of *Iesurun*, that when he waxed fat kicked, as *Moses* saith (*Deut. 32. 15.*) *Thou art waxen fat, thou art grown thicke, thou art covered with fatnesse; Then he forsooke God which made him, and lightly esteemed the rock of his Salvation.* Their sin is great who lightly esteem God while he makes them lean, but how sinfull is their sin, who slight God that hath made them fat. As good things received, bind us stronger unto duty, so good things abused, binde us stronger under guile.

Fourthly, As we connect these words with the latter branch of the former verse; *What can the Almighty doe for them? yet he filled their houses with good things.* We may take this observation.

Though Carnall men receive many good things from God, yet they know him not as the fountaine of them.

They who are evill cannot own God purely, either in good

or evill. It is but seldome that they say, with that wicked King, *This evill is of the Lord* (2 Kings 6. 33.) And it is seldomer that they say, this good is of the Lord. They say, what good doth God for us? even while he filleth their houses with good things. Indeed the best of Saints receive many good things from God which they know not of: they receive many secret mercies; secret I meane not on'y to others, but to themselves; and so they are not able to give God the glory of them distinctly, because they have not a distinct knowledge of them. But all the good things which the wicked have are to them of an unknowne originall. Though they know what they have, yet they know not from whence or from whom they have what they have; they know not who feeds them, who cloathes them, who provides for them: yea though they make many formal acknowledgements of this, and will tell you of Gods goodness to them, yet really they know it not, nor doe they candidly acknowledge it. The Lord complaines of his people about this (*Isa. 1. 3.*) *The Ox knoweth his owner, and the Ass his Masters cribb.* (he upbraids them not onely as below other men, but as below the beasts, as if the reasonlesse creatures had acted more rationally then they) *but Israel doth not know, my people do not consider:* What was it they did not know, nor consider: they know not nor considered what the Ox and the Ass knew and considered; *The Ox knoweth his owner*, he knoweth that his Master feeds him, as well as works him. Thus also *the ass knoweth his masters cribb*, as he knoweth that his Master employeth him, so he knoweth that his Master provideth for him. The dull Ass takes notice of the cribb, and knowes where and by whom he receiveth Good; but yee my people know not me, ye doe not consider him that feeds you; For I *have nourished and brought up children, & they have rebelled against me*, they never honoured me as the fountaine and fountaine of their felicity. The Prophet *Hosea* reproves the same sottishness and blindness in that people (*Chap. 2. 8, 9*) *For she did not know that I gave her corn, and wine, and oyl, and multiplied her silver and gold, which they prepared for Baal. Therefore I will return and take away her corne in the time thereof;* As if the Lord had said, I will make them know that I can take these things away, seeing they would not know, or at least not acknowledge

ledge that I am he who gave them. . . . small men attribute their good things, and the filling of their houses with them to any thing rather than to God. They thank their friends or their good fortune: they thank themselves, their policy, their industry, for what they have. They ascribe not up to God in thankfulness for what they have. They who say, *What can the Almighty do for them?* How should they acknowledge that the Almighty hath done any thing for them: The Prophet (*Hab. 1. 16.*) speaks of men *whose portion was eat, and their meat plenteous*; but to whom did they ascribe all this? To whom did they acknowledge for their benefactor, or as the cause of those great successes? The Prophet tells us, *They sacrificed to their nets, and burnt incense to their drags.* The words carry an allusion to fishing, in which worke or art, nets and drags are the instruments of the fisherman, so that to sacrifice to the net or to the drage, is to give the honour and thanks of all our attainments to record causes, and creature helps, to our owne wit, power, and industry, &c. To these saith the Prophet *they sacrificed*, That is, they honoured them in the place or stead of God: *Sacrifice is proper and peculiar to God*; and therefore he that offers sacrifice to any thing, make it his God, or put it in the place of God; They who thank themselves for the good they have, are a God to themselves. And thus we find the *Assyrian* ascribing all to his owne power (*Isa. 10. 14.*) *By the strength of my hand I have done it, and by my wisdom, for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man; he did not thinke that the Lord did it by his hand, but (saith he) by the strength of my hand I have done it: my right hand is my God, my wisdom is my God.* These, these, have removed the bounds of the people, and have robbed their treasures. See how the Lord checks this insolency (*ver. 15*) *Shall the axe boast it selfe against him that heweth therewith? or shall the saw magnifie it selfe against him that shaketh it?* Men (I grant) are living instruments, yet they can doe no more then instruments without life (the axe and the saw) unlesse God act them, or act by them. An axe or a saw can doe as much without man, as man can doe without God, yet vaine proud man is as full of boasting as if he could doe, or had done all alone.

Fifthly.

Fifthly, Observe.

That the portion of wicked men lyeth all in this fine heaven, and heavenly things.

God filleth their houses with good things, but they are the good things of this life; they have nothing that reacheth to eternall life. They have nothing that concerns pardon of sin, or grace, much lesse have they glory for their portion. (*Acts 14. 16, 17.*) God did not leave himselfe without witnesse (among the Heathen Nations) in that he did good, and gave rain from heaven, and fruitfull seasons, filling their hearts with food and gladnesse; so much they received from God, as filled them with food for their bodies, and made their lives comfortable; but no more, thit was all they had. As *Abraham* in the parable tells the rich man in heil (*Luke 16. 25.*) *So remember that thou in thy life time hast had thy good things.* And what were the good things which he formerly had? We have an answer at the 19th verle, *He was cloathed in purple and fine linnen, and fared deliciously every day.* As the Psalmist is expresse (*Psal. 17. 14.*) that the men of this world have their portion in this life, so, his purpose is to shew, that they have their portion in the things of this life; for he adds, *Whose bellies thou fillest with thy hid treasures,* that is, with those treasures of corne, wine, and oyle, which are virtually hidden in the earth, and brought forth by the earth; God fills the bellies of the wicked, but he fills the Spirits of the Godly; he fills the former with the hidden treasures of the earth, he fills none but the latter with the hidden treasures of heaven.

Lastly, note.

That the gifts of God even in temporall things are free and undeserved.

Not onely are spirituall gifts and graces, together with eternall life undeserved, but even temporalls, and the things of this life. The Lord gives them unto his enemies, to those that say to him, *depart from us;* and what do these deserve at his hands, but stripes and death? He gave Christ to us while we were most unworthy of him; when we were yet enemies Christ died for us; sinners doe no more deserve bread then they de-

either deny the providence of God, or think they can hide themselves from the eye of his providence; I believe that his eye be- holdeth all, and that his hand worketh what ever pleaseth him.

Secondly, Others by *Counsell* understand the scope of wicked men; so *Calvin* reads *the intent of the wicked is farre from me*; I have other purposes and designs then they have; *The plugging of the wicked* (saith *Solomon*, *Pro. 21. 4.*) *is sin*; that is, the flir- ring and plotting of his mind to get his desires satisfied is sinfull; I desire not (saith *Eliphaz*) to put my hand to their plough. *The counsell of the wicked is farre from me.*

Thirdly, As the designe and plot, so the course and way of the wicked *is farre from me*. The counsell of a man is put for the meanes by which he acteth his designs, as well as for the method in which he layeth them. We shall not wrong the drift of the Text in which soever of these three senses we under- stand this protestation, *The counsell of the wicked is farre from me.*

Againe, There is a threefold difference about the reading and relation of these words, which put together will give us yet a further light and understanding about them.

Que causa

et in causa
hanc a des.

First, The Septuagint readeth thus; *The counsell of the wicked is farre from him*; and the antecedent, *to him* (according to their sense) is God himselfe. As if *Eliphaz* had said, the counsells and resolutions which the wicked take up, God cannot abide, *they are farre from him. His are holy, theirs are unholy counsells.*

Quasi Job ore
tenus non respici-
unt in innocent-
liam improba-
ret. q. d. Nam
poteris dicere,
se non sentire
cum improbis,
cum tu, ut ipse
prævidentiam
desideras.

Secondly, Others apprehend, that *Eliphaz* spake thus in the person of *Job*, and only reassumed what he had said (*Ch. 21. 16.*) *O this is the man that said even now the counsell of the wicked is far from me*: Pray consider, this is the man that professed he would not so much as come neer a wicked man, he would have nothing to doe with their counsells, not he; He would be taken for a man of another spirit, of another frame then they; but see what he is, see how he joynes with them, how he walkes in their wayes, how he follows their counsells; though he denyes them with his lips, and makes strange as if he knew them not, yet indeed he is of the same peece and spirit with them: and while he saith, the counsell of the wicked is farre from me (behold his hypocrisie) the counsell of the wicked lieth in his bosome, and is embraced by him.

Thirdly,

Thirdly, Which is more plaine and cleare, we may expound theſe words not onely as ſpoken by *Eliphaz*, but as therein ſpeaking of himſelfe; *The counſell of the wicked is farre from me*; that is, I am a man of another ſtaine, of another graine then they, I am a man of another mould and make then they. Therefore O *Job*, what you ſpake before I ſpeake againe, and I ſpeake it upon better grounds, with a better heart then you; you ſpake with your lips, or from the teeth outward, that *the counſell of the wicked is farre from you*, but I have proved that you approach too neere them both in courſe and counſell, I ſay, what you ſaid, but I ſay it (which you did not) in ſincerity, I profeſſe, and what I profeſſe is true; that *the counſell of the wicked is farre from me. The ſame truth may be profeſſed by different perſons, upon different grounds and to different ends*: the ſame premiſes doe not alwayes yeeld the ſame concluſions in the minds of men, though in themſelves they doe. *Eliphaz* thought his counſell as farre from *Jobs*, as *Job* had profeſſed himſelfe to be from the counſell of the wicked. When *Job* ſaid, *The counſell of the wicked is farre from me*; his purpoſe was to ſhew that though he was afflicted like wicked men, yea that though he was afflicted while many wicked men were prospered, that yet he was not at all ſpited or princip'd like wicked men. And that therefore his friends affliction muſt needs be falſe, who numbred him with the wicked, becauſe he was afflicted. *Eliphaz* ſeemes to retort this upon *Job*, and to ſay, if this be ſo, as thou affirm'eſt, ſurely then God hath layd aſide the care of this world, and lets all things run at ſix and ſevens; for ſurely if he tooke notice of men, either what they were, or what they were doing, he would never ſuffer the wicked to prosper, no nor to eſcape unpuniſhed. And ſeeing thou continu'eſt ſo ſtiſſe in thy opinion, that thou doſt not ſuffer theſe grievous calamities for thy ſinne, thou ſeemeſt to me plainly to comply with their blaſphemy, who querie, *how doſt God know? can he judge through the dark cloud?* This counſell of the wicked is farre from me. And ſeeing as *Job* before, ſo *Eliphaz* here aſcribes counſell (which is the moſt deliberate act) to the wicked. We may obſerve.

Hæc ſunt iſſiæ Eliphazi verba, quibus ſeipſum commendat; ut qui potiori jure quam Job, & multo verius poſſit afferre ſe iſto cæſo ad impiorum ſententiã diſſidare. Jun. Pile. Eliphaz vult ex unguen Jo- bo principio iſſi- demq. premiſ- ſis, contrariam eſſe conclu- ſionem. Bold.

Fiſt, *That wicked men ſinne adviſedly, or that many of their ſinfull wayes, are ſtudied wayes.*

A 2

And

And as the more studied they are, the more sinfull they are ; so they study most for those which are most sinfull. They are not hurried into sinne by passions or thrust on upon sinne meere by the violence of temptation : They sit downe and goe to counsell how they may compass their ungodly purposes. A godly man doth not consent unto sinne, much lesse doth he consult about it ; *The evil which I do I will not, I* (saith the Apostle) *consent to the law of God that it is good* (Rom. 7.) A godly man sins daily, but sin hath not his consent, or allowance when he hath done it, much lesse doth he consult or advise how to doe it. Sin doth not please him consequently, much lesse doth he project it antecedently. 'Tis the character of a wicked man, that his sin is his counsell and that his art is in it as much as his nature : *The counsell of the wicked is farre from me.*

Secondly, *Eliphaz* doth not say how farre the counsell of the wicked was from him, but that it was farre from him, and *by farre*, he means *furthest* ; as if he had said, it is as farre from me as farre may be, I have no compliance with their counsels.

Hence observe.

That the spirit and way of the godly, and the wicked are as different as their end and conclusion shall be.

They are at furthest distance ; They are like two parallel lines, which how farre soever they run together, they never meete together, nor touch in a poynt. The conclusion of a wicked man or his end is farre from that of the upright : the end of the one is light, the end of the other is darknesse : the one ends in sorrow, the other in joy ; the end of the one is peace, of the other trouble. And so the way of the one is sinne, the way of the other is holinesse ; the way of the one is oppression and covetousnesse, the way of the other is justice and righteousness ; the way of the one is faith, the way of the other is unbelieve. Now as darknesse and light, joy and sorrow, peace and trouble, can never comply or be united ; so neither can sin and holinesse, oppression and justice, faith and unbelieve. There's no communion between these contraries, betweene these wayes and ends, counsels and conclusions. And unlesse we keepe farre from the counsels of the wicked, we cannot

goe farre from their conclusion: nor can we avoyd their end, but by avoyding their way. The same way brings the same end, whether we resp^t it good or evill. And hence it is that the Spirit of God by *Solomon* gives such a vehement admonition, to beware of the way of wicked men (*Prov. 4. 14, 15.*) *Enter not into the path of the wicked, and goe not in the way of evil men; avoyd it, passe not by it, turne from it and passe away.* As in the former context, he as a carefull father, had pressed his Sonne to the closest pursuit of wisdomes way, so here, he as earnestly pressed him, to depart from the path of wickednesse; He would have his sonne not only not goe into it, but not so much as passe by it, that is, not goe near it; as the next words intimate, *turne from it*, as if he had said, keep at a distance, keepe aloofe off, do not stay so long within sight of it as to looke upon it, that's his last counsel, *passe away*, not to returne or come neer it any more. And while we consider whither that way leads, we shall easily grant that when all is said, little enough is said to lead us away from it. Where the way is, the wages is death. Therefore let him who desires to avoyd the conclusion of the wicked, say, *The counsell of the wicked is farre from me.*

JOB, CHAP. 22. Vers. 19, 20.

The righteous see it, and are glad, and the innocent laugh them to scorne.

Whereas our substance is not cut downe, but the remnant of them the fire consumeth.

Eliphaz still pursues the ruine, and extirpation of wicked men; he shewed us before the sinfulness of their practices towards man, and the folly of their opinion, in saying to God *depart from us*, who had never hurt them nor given them any cause to be weary of his presence; unlesse this displeated them, that he filled their houses with good things. And because they declared themselves thus vaine, therefore Eliphaz rejected both them and their way, *The counsell of the wicked is farre from me*. Now in this verse he acquaints us with the event or issue of their counsels, and how the righteous carry themselves, when God calls the wicked to an account and reckons with them for their prophane-nesse and irreligion.

Vers. 19. *The righteous see it, and are glad.*

*Voluptatem im-
portat huiusmo-
di aspectus.*

Who the righteous man is, and what denominates a man righteous, hath been shewed before. *The righteous see it*, what do they see? That which they beleaved and looked for; the fall of wicked men. This act of seeing may be referr'd either to the person seeing, or to the object seen: as 'tis referr'd to the person of the righteous; so seeing notes both their priviledge and their pleasure. They are admitted to see this spectacle of divine Justice, and it is their happinesse to see it. This David intimates (Psal. 37. 34.) *Wait on the Lord, and keepe his way, and he shall exalt thee to inherit the Land, when the wicked are cut off thou shalt see it*. The righteous shall be honoured with this sight, yea and pleased with it, the cutting off of wicked men by the hand of God. The righteous man hath a promise to see this (and promises are the conveyances of mercies (Psal. 91. 8.) *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee, only with thine eyes shalt*

thou behold and see the reward of the wicked. Thou shalt be a spectator, not a partaker in that calamity. Wicked men sometimes glut their eyes with beholding the troubles of the Saints, and they account it a happy day, when they can have such a sight. They signe that day with a white stone, when the black stone of the most unjust and cruell condemnation proves the present lot of the righteous. *David* discovered such a spirit in his enemies (*Psal. 35. 21.*) *They opened their mouth wide against me, and said, aha, aha, our eyes have seen it.* What had they seen? The former verie tells us; *They speak not peace, but they devise deceitfull matters against them that are quiet in the Land.* When these devils tooke, and had successe, then they were pleased, then they had what they would, and saw what they desired. And thus the enemies of the Church are described (*Mic. 4. 11.*) *Now also many Nations are gathered against thee, and say, let her be defiled (there is a twofold defiling, a defiling with sin, & a defiling with blood & misery, the latter is meant by the Prophet, let her be defiled) & let our eyes look upon Sion.* They counted it a blessed sight to see *Sion* bleed; The wicked would have such sights often, though usually their eyes faile with waiting, and their hope is as the gving up of the Ghost; But righteous men shall see (the righteous God hath said it) vengeance powred upon the wicked.

Again we may expound this act of seeing with reference to the object seen: and so it imports two things: first the certainty of their fall: wicked men shall undoubtedly be destroyed, and there shall be eye-witresses, honest and faithfull witnesses, testifying their destruction; *The righteous shall see it, and report it to after generations.*

Secondly, As seeing notes the certainty of their fall, or the evidence and clearenesse of it, so the publiquenesse of it; That which is done to the eye, is done openly. What the justice of God doth against the wicked shall not be done in a corner, but as upon the house-top. The reading of the *Septuagint* is full to this sence; *They shall be made publicke examples.* It is the care of just and wise Magistrates, not onely to punish malefactors, but to punish them openly, That so all may see and feare and doe no more presumptuously. There are three speciall reasons why offences are punished; and the Greekes ex-

press:

παρδείμα-
τισιν δηλα-
τον, ὡς αὐ-
τοῖς ἐν-
conspicuum ἔ-
στιν ποιοῦν ἐκ-
emplum propo-
sitionis.

1 παρὰ τοὺς

2 τιμωροὺς.

3 παρὰ τοὺς μα

Acc. bitat u u

cendi malep.

bene atq, caste

utrend. dist.

plina et Cve-

lus apud Gel

l. 2. c. 1.

preſſe each puniſhment by ſuch a word as carryeth a diſtinct ſignification of thoſe reaſons. Firſt, Some are puniſhed, that themſelves may amend and better their manners; Thus they called *παρὰ τοὺς*. Secondly, Others are puniſhed, to repayre the honour or maintaine the dignity of thoſe againſt whom they have offended, leſt if ſuch ſhould eſcape without con-digne puniſhment, authority ſhould be contemned, grow cheape, or be lightly valued; Thus they called *τιμωρία*. A third ſort were puniſhed for example, that others might be de-
 terred from the doing the ſame things, ſett they alſo incurre the ſame ſufferings; This was called *παρὰ τοὺς μα*. As much as to ſay, the holding of a man forth in his ſufferings to the open view, that he may be ſee of all men, and that all may be war-
 ned to avoyd his error. And thus the Lord who is the righteous Judge of all the world puniſheth wicked men. The ſame word is uſed by the Evangelist *Matthew* (Chap. 1. 19.) *Joseph* being troubled that *Mary* was with childe (for he knew not the myſte-
 ry of her over-shadowing by the Holy Ghoſt, was minded to put her away ſecretly, and would not make her a publick example; He was unwilling to bring her to juſtice, or that others ſhould ſee either her (ſuppoſed) ſin or puniſhment. But as God doth work many glorious ſalvations for his people, that the wicked may ſee it, and be aſhamed; ſo he brings many viſible deſtructions upon the wicked, not onely that the righteous may ſee it and rejoyce, or be glad (which act follows next to be opened) but that the wicked may ſee it, and tremble to doe wickedly.

Hence obſerve.

Firſt, *That the Lord ſets up wicked men many times as exam-
 ples of his wrathfull juſtice.*

Not onely doe they feele wrath upon themſelves, but o-
 thers ſee it; The Lord ſometimes chaſtens his own people in
 the view of the world, and ſets them up as examples of his fa-
 therly diſpleaſure. Thus *Nathan* ſpeaks in the name of the
 Lord to *David* (2 *Sam.* 12. 12.) *Thou diſt it ſecretly, but I will
 doe this thing, (what thing? I will afflict and chaſten thee for
 this great offence) before all Iſrael, and before the Sonne, that
 is, in plaine and clear light: Though thou haſt done this e-
 vill*

will in the darkneſs of many cloſe contrivances, yet I will draw the curtaine and make the poſſible effects of thy ſinne as conſpicuous as the actings of thy ſin have been cloſe and covert. Again (*Numb. 25. 4.*) when the people began to commit whoredome with the daughters of *Mab.* and *Israel* had joyned himſelfe unto *Baal peor*, ſo that the Anger of the Lord was kindled againſt *Israel*; Then the Lord ſaid to *Mosés*, take all the heads of the people, (that is, the capitall offenders, or chiefe rulers, who gave way, or at beſt gave no ſtop to ſuch wickedneſſe) and hang them up before the Lord againſt the Sunne, that the fierce anger of the Lord may be turned away from *Israel*. To hang them up before the Sunne, is a phraſe of ſpeech importing the publickneſſe of their puniſhment (as it is ſaid of the ſeven Sons of *Saul*, that they were hanged on the tree before the Lord, *2 Sam. 21. 9.*) for caution unto all; whatſoever is done in the ſight of all, or ſo that all may ſee, is ſaid (in the Language of the *Jewes*) to be done before the Sunne. To which ſenſe alſo we may interpret that viſion of the Prophet *Zachariah*, (*chap 5. 6. 9. 10. 11.*) at the 6th verſe we reade of an *Ephah*, and this liſt up (*ver. 9th*) between earth and heazen; the *Ephah* was a meaſure of dry thing among the *Jewes*; and in that viſion it ſignified that the ſinne and puniſhment of the *Jewes* were meaſured and proportioned; This *Ephah* being liſted up and carried, I (ſaith the Prophet) ſaid, whether doe theſe bear the *Ephah*? (*ver. 10.*) And he ſaid unto me, to build it an houſe in the land of *Shinar*, and it ſhall be eſtabliſhed and ſet there upon her own baſe; The building it an houſe in the land of *Shinar* (that is, in *Babylon*) ſignified the laſtingneſſe or continuance of their ſinne in the ſad conſequents of it, their puniſhment and baniſhment in ſtrange lands, not for the ſpace of ſeventy yeares onely, as by the *Babyloniſms*, but (as ſome of the Learned expound the viſion) for many ſeveral yeares by the *Romans*; and as this *Ephah* had a houſe built for it, ſignifying the ſealedneſſe and duration of the Judgement which ſhould come upon them for their ſinne; ſo alſo it was ſet upon its own baſe, to ſignifie the notoriousneſſe or conſpicuousneſſe of the Judgement, it being as a houſe ſet upon pillars for all to behold and take notice of: as we ſee fulfilled to this day, ſince the firſt overthrow of their eſtate by *Titus Veſpavianus*, & their final diſperſion by *Elisus Adrianus*.

There

There are, I grant other conceptions about that vision, but as this suits well with the poynt in hand, so with the calamitous state of that people to this day.

And thus the Lord threatned the King of Tyrus (*Ezek. 28. 17.*) *Whose heart was lifted up because of his beauty, and who had corrupted his wisdom by reason of his brightnesse.* Now what will the Lord doe? what course will he take with him? The next words enforme us; *I will cast thee to the ground, and I will lay thee before Kings, that they may behold thee;* He doth not say, *I will cast thee into the ground, but to the ground, and lay thee before Kings;* that is, thou shalt be a spectacle for all the Kings of the Earth, that they may behold as what thy pride and selfe-confidence have brought thee to, so what their owne (if they tread thy path) either will or justly may bring them unto. Thus also in the (7th verse of *Juads* Epistle, the Apostle saith, *that Sodome and Gomorrah, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of Eternal fire.* The Judgements of God are not onely punishments to them who went before, but premonitions to them who come after.

The righteous see it, and are glad.

Here is the effect which that sight wrought upon the righteous: *The eye affects the heart,* and the heart is affected suitably to the object, either with joy or with sorrow. The destruction of men is a sorrowfull object, and therefore we might rather expect that the righteous beholding it should be affected with sorrow; but the Text affirms a direct contrary effect of this sight; *The righteous see it, and are glad.*

Hence observe.

The judgements of God upon the wicked are matter of joy to the righteous.

It is the duty of the Saints to mourne with them that mourne, and to rejoyce with them that rejoyce (*Rom. 12. 15*) But then we must understand these mourners and rejoycers to be such as themselves are. Saints must mourne with mourning Saints, and rejoyce with rejoycing Saints. The godly are not bound either

either to joy the joyes, or sorrow the sorrowes of the wicked. The judgements of God upon the wicked have a twofold effect eminently noted in Scripture. First, they cause feare; and Secondly, they cause Joy. When exemplary justice was to be done (according to the law of *Moses*) upon presumptuous transgressours, It is said (*Deut. 13. 11.*) *All Israel shall hear, and feare, and shall doe no more any such wickednesse.* David (*Psal. 64*) having complained to God in prayer of the cruelty of his enemies, and begged protection from their malicious practices, growes up to much assurance, that down they must (*v. 7, 8.*) *But God shall shoot at them with an arrow, suddenly shall they be wounded; and then (v. 9.) All men shall feare, and shall declare the worke of God, for they shall wisely consider of his doings.* Thus feare is the issue of divine judgement. And yet joy is the issue of them at the 10th verse of the same Psalm; *The righteous shall be glad in the Lord, and trust in him, and all the upright in heart shall glory.* Feare is a common effect; *All men shall fear:* Gladnesse, faith and glorying, (which is faith triumphant) are peculiar to the upright, when the arrow of God wounds the wicked. We have this double effect againe exprest upon the same occasion (*Psal. 107. 42.*) *He smothereth contemners, and causeth them to wander in the wilderness where there is no way, but he sets the poor on high, the righteous shall see it and rejoyce.* What shall they see? not only the Godly poor set on high, but ungodly Prince filled with contempt, that's part of the spectacle which the righteous shall behold, and beholding rejoyce: yet this is not all, for it follows; *And all iniquity shall stop her mouth;* The abstract is put for the concrete, iniquity for men of iniquity: And so the meaning is men of iniquity, or wicked men shall stop their mouths; their mouths shall be stoppt with shame and feare, they shall have nothing to say when the Lord doeth this. They shall not mutter a word against the workes of God: but as *Hannah* speaks in her Song (*1 Sam. 2. 9.*) *Thou shalt be silent in darkness.* A like report raneth the hearts of the people of God into a holy merriment (*Psal. 97. 8.*) *Sion heard, and was glad, the daughters of Judah rejoyced.* What was the matter? what good newes came to *Judah*? what to *Sion*? the Text answeres us; *Because of thy judgements O Lord:* The answer is not, *because of thy mercies,* or *because of thy goodness.* O Lord,

but because of thy judgements, and those were dreadfull ones (ver. 3.) *A fire goeth before him and burneth up his enemies round about. Confounded be all they that serve graven Images, &c ver. 7. Sion heard of it, and was glad. Once more (Psal. 58. 10.) The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of the ungodly.* Not that the righteous delight in blood, or proudly insult over the worst of enemies; the Psalmist doth only in hyperbolicall straines of Eloquence, borrowed from the language of triumphant conquerers, expresse a compleate and glorious victory. The stile is of the same signification with that (Psal 68. 23.) *That thy foot may be dipped in the blood of thine enemies, and the tongue of the dogs in the same.* When so much blood is shed that the foot may be dipt and washed in it, that doggs may lap it up like water, this argues a great destruction, and when the wicked are thus destroyed, the righteous shall rejoyce.

But here it may be queried, What matter of joy is this? why should the righteous rejoyce in the sorrowes of the wicked? is it not alike sinfull to be troubled at the joyes, and to rejoyce at the troubles of our brethren? The light of nature condemns rejoycing over those who are in misery; and we have an expresse Scripture against it (Pro. 24. 17.) *Rejoyce not when thine enemy falleth, let not thy heart be glad when he stumbleth.* And David puts it among the sins of his enemies (Psal. 35. 15.) *In my adversity they rejoyced.* And he professed (ver. 13.) *that when they were sicke his cloathing was sackcloth, and that he humbled his soule with fasting.* David was so far from rejoycing when his enemies were ruined, or dead, that he mourned when they were but sick, and would not eate, when they could not. And as Davids holy practice denied it, so doth Solomons divine precept; *Rejoyce not when thine enemy falleth.* How then shall we reconcile these Texts?

I answer, there may be a rejoycing at the afflictions and troubles of others, which is not only unbecoming and unseemly for the righteous; but very sinfull. As

First, To rejoyce, and be glad, meerely because an enemy is fallen into misery, is both unseemly and sinfull. And so we are to understand Solomons Proverb; *Rejoyce not when thine enemy falleth.* Some understand this of falling into sinne. He

makes

makes himselfe a sinner indeed, who rejoyceth because another hath sinned. He that rejoyceth because another hath sinned, rejoyceth upon the matter because God is dishonoured. Such joy is a kinde of thanksgiving for Satans victory. But as to rejoyce because another falls into sin, is the worst fall into sinne; so to rejoyce meerly because an enemy falls into misery, is worse, then our own falling into misery. He shewes that he hath not the heart of a man in him, who is glad at the misery of any man. And he who rejoyceth thus when his enemy falleth, doth himselfe fall much worse. The ruin and down fall of an enemy (suppose him the vilest enemy) considered in it selfe, is meate and drink to none but revengefull and envious spirits. *David* was much troubled and chargeth it as an extreame peece of folly upon himselfe, *'Because he was envious at the foolish when he saw the prosperity of the wicked'* (Plal. 73. 3.) Now it is an issue flowing from the same principle, purely to envy the prosperity, and purely to rejoyce in the adversity of the wicked. *Nero* was justly reckoned a monster among men, who could sing when himselfe had set *Rome* a fire: And they have some-what of a *Neronian* spirit in them, who can sing when they see their enemies consuming in the fire. God delights not in the misery of man (as it is misery upon man) nor doe they, who are taught of God.

Secondly, As to rejoyce or be glad at the destruction of enemies, meerly because they are destroyed; so to rejoyce upon private ends or respects, because they being taken out of the way and removed out of the world we hope to have more scope and roome in the world for our selves; or because we hope to step into their places, to sit downe in their seates, to possesse our selves of their lands and riches, to fill our selves with their spoyles; upon this account to rejoyce when wicked men fall, when the Lord powres out contempt upon Princes. (because (I say) we hope to be gainers by it) is altogether uncomely for the righteous. Let the righteous take heed to themselves, that they be not found thus rejoycing in the calamities of the wicked. They who doe so are either but pretenders to godlinesse, men who are onely of the faction of the righteous (for though they who are righteous indeed are farre from a faction, yet there are a sort of men, who professe righ-

teousnesse as if it were nothing but a faction, now (I say) they who thus rejoyce are but either of the faction of the righteous) while they are really of the number of the wicked, or if they are really righteous who doe so, and I confesse that a righteous man may doe so, *David* which was acting the counter-part) envied their prosperity, and by the same reason any godly man may be acted out in joy at their adversity, but now, (I say) if they who are really righteous doe so) we must conclude them under a sore temptation, and they will at last conclude of themselves as *David* did in the counter-case, (*Psalm. 73. 22.*) *so foolish have we been and ignorant, even as a beast before thee.*

You will say then, how may or do the righteous rejoyce when the ungodly fall, and not fall into sin themselves?

I answer, First, The righteous rejoyce at the fall of the wicked, as blessing God who hath kept their feete from those wayes in which the wicked have fallen; As 'tis a great mercy to be kept out of those ill wayes, to be kept from siding with those corrupt interests, in the pursuit of which we see many broken; so 'tis a duty to rejoyce that we have not walked in their way whose end we see to be nothing else but destruction.

Secondly, The righteous have cause to rejoyce and bless God when they see the wicked fall, because themselves are saved, and keep their standing; because themselves have escaped the danger, and the Lord hath been a banner of protection over them in the day when the wicked fell. *Moses* after the destruction of *Amalek* built an Altar, and called the name of it *Jehova-Nissi* (*Exod. 17. 15.*) that is to say, *The Lord is my banner.* And in like cases the joy of the Saints is not properly in the destruction of the wicked, but in their own deliverance, through the mighty power and good hand of God with them. It is the presence of God with them the appearance of God for them, which is the gladnesse of their hearts.

Thirdly, The righteous then rejoyce, because the Church and people of God are in a safe way to peace; when the Lions are destroyed, the sheepe are in safety; when the Wolves and the Bears are cut off the lambs rest quietly, so in this case when men of devouring, unchristians, wicked and ungodly ones, are removed, the flock of God, the sheepe of his pasture feede

feed quietly, none making them afraid. The fall of the enemies of *Sion*, is the establishment of *Sion*; yea in a great measure of markinde. As the Prophet most elegantly sets it forth (*Isa. 14. 6, 7, 8.*) *He who smote the people in wrath with a continuall stroke, he that ruled the Nations in anger, is persecuted and none hindereth; The whole earth is at rest, and is quiet: they break forth into singing, yea the firre-trees rejoyce at thee, and the Cedars of Libanon, saying, since thou art laid down no feller is come up against us.* How often have wicked men in power felled not onely the Firre-trees and Cedars of the world, but the goodly trees of righteousness in the Lords plantations; have they not therefore reason to sing when such fall, seeing the Fellers themselves are then felled and fallen.

Fourthly, Joy ariseth to the righteous, because God is honoured in the fall of wicked men; And that's their chierest joy. That God is honoured is more joy to the righteous, then that themselves are saved, how much more then, then that the wicked are destroyed. There is a threefold honour arising to God when the wicked fall.

First, God is honoured in his justice; such a day is the day of the declaration of the righteous judgement of God; as the Apostle speaks of the great day of Judgement (*Rom. 2. 5.*) Then after thy hardness and impenitent heart, treasure up to thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God. Some doe even question the iudice of God when wicked men prosper, but he is vindicated in his iudice when wicked men fall; It cannot but please righteous men, to see the righteous God exalted, or God exalted in his righteousness. They know and beleeve that God is righteous, when the wicked prosper (*Gen. 12. 1.*) But when the wicked are punished, they proclaime his righteousness. Then they sing the song of *Moses*, is the servant of God, and the song of the Lamb, saying, Great and marvellous are thy workes Lord God Almighty, just and true are thy wayes thou King of Saints. Who shall not fear thee O Lord, and glorifie thy Name, &c. for thy judgements are made manifest. (*Rev. 15. 3. 4.*) The Lord is alwayes alike Just, but it doth not alwayes alike appeare how just he is. And as, that God is just is the faith and stay of the Saints, so the appearances of his justice are their joy and triumph.

Secondly,

Secondly, God is honoured much in the attribute of his truth; in the truth of his word, in the truth of his threatenings, when the wicked are punished. God hath spoken bloody words concerning wicked men; not onely in reference to their future estate in the next life, but to their present estate in this. *Say to the wicked it shall be ill with him, the reward of his hands shall be given him* But what is this reward? There are two sorts of rewards; First, rewards of love and favour according to the good which we have done; Secondly, rewards of wrath and anger, poenal rewards, according to the evil which we have done. Now when the Lord puts these poe all rewards into the hands of the wicked, or powres them upon their heads, he is honoured in his truth as well as his justice, for the mouth of the Lord hath spoken it. *As the promises are yea and Amen* (2 Cor. 1. 20.) so also are the threatenings, *unto the glory of God by us*. But as when *David* saw his life in danger every day, he began to question the truth of God, in the promise, that he should live to reigne and sit upon the throne of *Israel*; for saith he (*Psal. 116. 11.* when things went thus with him) *I said in my hast all men are liars, even Samuel among the rest, who assured me of the Kingdome by expresse message from God, but surely he also is deceived, and hath sed me with vaine hopes.* Now as these words of *David* according to our translation of them, and the truth of the thing in frequent experiences, shew, that Godly men are apt to question the truth of the promise, when themselves are by seemingly contradicting providences much afflicted; so they are apt to question the truth of the threatenings when they see outward providences prospering the wicked; Therefore when the threatenings have their actuall *yea and Amen*, that is, when they are executed upon the ungodly, this also is *to the glory of God by us*, that is, God is glorified by all his people, who heare of it in the truth of what he hath spoken. Againe, as God is magnified in the truth of his threatenings, when any particular wicked man is punished; so when common calamities come upon the wicked, the truth of God or God in his truth is magnified two wayes. First, As such calamities are a fullfilling of many Prophecies; Secondly, As they are the answer or returne of many prayers. The vengeance which falls upon the Enemies of the Church of
God

God is drawne out by prayer, *Luke 18. 7, 8.* And there is nothing wherein God is more honoured, then when prayer is answered; For as therein he fulfills our wants, to his owne word; *Who hath not said to the seede of Jacob, seeke ye me in vaine.*

Thirdly, When the wicked fall the Lord is honoured in the attribute of his power; How great is his power, who pull down great power? It argues the Allmightinesse of God, when he puts the mighty from their seates: when the Oaks and the Cedars, when the high wails and mountaines are shaken and removed by his blowes and batteries. When *Pharoah* and his Egyptian host were drowned in the red Sea; Then *Moses* magnified God in his power (*Exod. 15. 2.*) *The Lord is my strength and song* (that is, I will sing of the strength of the Lord, not of the strength of man) *he is my God, and I will prepare him an habitation; my fathers God and I will exalt him.*

In these three attributes, Justice, truth, and power, God is honoured, when the wicked are destroyed, and therefore it cannot be uncomely for the Saints to rejoyce when they are destroyed. The Lord by his prophet assures the Church his *Jacob*, that all the enemies thereof shall be scattered (*Isa. 41. 15.*) *behold, I will make thee a new sharp threshing instrument, having teeth, thou shalt thresh the Nations & beat them small, & shalt make the hills as chaffe, &c.* The mountains & the hills to be threshed, were the mighty ones of the earth, setting themselves against the wayes & designs of heaven. The Instrument or stile wherewith they were to be threshed was the *worme Jacob* (*ver. 14.*) God did not so much make an Instrument for the *worme Jacob* as he made the *worme Jacob* his Instrument. *Behold, I will give thee, (not for thee) a new threshing Instrument;* But when the worm hath done this great worke, when he hath threshed the mountaines, and made the hills as chaffe; What must he doe then? The 16th verse tells, *Thou shalt rejoyce in the Lord, and shalt glory in the holy one of Israel.* Glorving is more then rejoycing. Glorving is a kinde of rapture or extasie of the soule. As there is an extasie of Infatuation, so there is an extasie of Gratitude and admiration. Fooles and mad men are besides themselves for want of reason; the wisest and best of men, are besides themselves through the abundance of the Grace of God in them,

*Gaudium de
non exultatio,
non vanitas
inordinata, sed
a deo dei accensi
per hoc modo
declarat sibi
cura esse res
humanas,
and Dicit.*

and the aboundance of the goodnesse of God towards them. When the goodnesse of God acted mightily towards us, meets with the Grace of God acting mightily in us, we are lifted up so farre out of our selves, that we can see nothing in our selves, and then in whom or in what can our rejoycing be, *but in the Lord the holy one of Israel.*

This joy is not, First, the joy of the Epicure; A sensuall joy, in wine and belly cheare, in eating the fat, and drinking the sweete, in carnall merriments and musick; nor is this, Secondly, a cruel joy in the ruin and destruction of men, which the Prophet rebukes (*Obad. v. 12*) *Thou shalt not have rejoyced over the children of Judah in the day of their destruction.* Nor is this, Thirdly, a proud joy, or a joy of ostentation, when men spread their plumes, and publish their own wisdom, greatness and power; nor is it, Fourthly, a covetous joy, such as theirs is who are glad because they have fill'd their purses, enriched their families, and their hand hath gotten much, Nor is it Lastly a secure joy, because when evil men are cast down we hope to sit warme and well, safe and quiet upon their ruines, But this joy consists: first, in high thoughts and valuations of God; *Whom have I in heaven but thee, &c. (Psal. 73. 25.) Who is like unto thee O Lord among the Gods (Exod. 15. 11.)* It consists, secondly, in a sweete rest or complacency in God. *Returne unto thy rest O my soule;* that is, turne in to God, live neerer him saith a Godly man (to his soule) in such a case (*Psal. 116. 7*) This joy is the rest of the soule in God; He who is rest to himself (as God is) may be so infinitely more to us. Thus, *The righteous see it, and are glad.*

And the innocent laugh them to scorne.

This heightens the sence of the former part of the verse, not only are the righteous glad when the wicked are destroyed, but they *laugh them to scorne*, *The righteous*, in the former part of the verse are the same *with the innocent* here; yet we may distinguish them The innocent are taken two ways in Scripture first, the innocent are they who are pure from sin: secondly, the innocent are they who are pure or free from punishment,

or from trouble ; freedome from ſin, and freedome from trouble are ſo dependant upon one another, that one word may well expreſſe both. Thus the word is uſed (2 Sam. 14. 9.) *The woman of Tekoah ſaid to the King, My Lord O King the iniquity be on me, and my fathers houſe, & the King & his throne be guiltleſſe or innocent,* that is, free from all evill and trouble. While ſhe ſaith, *The iniquity be upon me,* her meaning is, *let the puniſhment of the iniquity be upon me, let the King & his throne be guiltleſſe;* let no puniſhment of iniquity fall either upon the King in perſon, or upon his government. In the ſame ſence the word is read (Exod. 19. 21.) *If he (that hath been ſmitten) riſe again and walke abroad upon a ſtaffe, then he that ſmote him ſhall be quit;* the Hebrew is, *then ſhall he be innocent,* that is free from puniſhment, he ſhall not have any censure, or judgement for it. We have the like uſe of the word (Numb. 5. 19.) in the caſe of the woman ſuſpected by her husband for diſloyalty in breaking her marriage vow ; ſhe being for her purgation to drink the bitter water, the Prieſt was to beſpeak her in this manner : *If no man hath lien with thee, and if thou haſt not gone aſide to uncleaneſſe with another in ſtead of thy husband, be thou free (or innocent) from this bitter water that cauſeth the curſe,* that is, let the water doe thee no harme ; as if he had ſaid ; *thou ſhalt feele no evill of pain by it, if thou art not guilty of the evill of ſin.* Thus ſome expound the word here. *The innocent ſhall laugh them to ſcorn,* that is, they who are free from thoſe troubles with which the wicked are over-taken and undone, thoſe particular righteous men who eſcape the ſtorme untouched, *laugh the wicked to ſcorne.* Many of the Hebrew writers fixe upon a ſpeciall perſon ; and by the *Innocent*, underſtand Noah, as if it were a report of what was done upon the old world ; Then *the righteous,* that is (as the Chaldee Paraphraſe explaines it) the ſons of righteous Noah ſaw (the flood) and were glad, and innocent Noah laugh't the prophane old world to ſcorne. When Noah, and his ſonnes were building the Ark, the old world in ſtead of beleeving and fearing the report or prophecy of a deluge, laugh't them to ſcorne, and in deriſion, doubtleſſe, ask't them what voyage they intended, and whether they meant to ſaine their Ship over the dry Land ; as for them they never dreamt of a Sea hanging in the cloud ; and ready to drop downe upon their heads. Now as the ungodly world derided Noah and his ſons for their credulity be-

Innocent in
Scriptura ſumi-
tur. ut in Jon. 2.
ad. 2. 2. pro eo
qui non timet ne-
ceſſe eſt, etiam
paſſus, pro eo
cui nemo nocet.

Innocent eris
ob aqua iſtis
amariffimis.
Heb.

Videbant filij
Noe poſt et la-
tabantur, &
Noe innocens
ſubſannabit eos
Targ.

fore the flood came, so 'tis probable enough that when the flood came upon that world of the ungodly, Noah and his Sons laughed at and derided their incredulity. *They who laugh at divine threatenings, deserve to be laughed at under divine sufferings.*

Others apply this particularly to the Tragedy of Pharaoh and his Egyptians overwhelmed & drowned in the red Sea, of which it is said, (Exod. 14. 30. 31.) *Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the shore, and Israel saw that Great works, which the Lord did upon the Egyptians.* The effect of this sight is two wayes described in that holy History: First, by the acting of feare and truth: *And the people feared the Lord, and beleaved the Lord and his servant Moses:* Secondly, by the acting of their joy in the Lord, and their holy intultation over the drowned Egyptians (Ch. 15. v. 1.) *Then sang Moses and the children of Israel this Song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the Sea.* Thus also that innocent people saw the ruine of their wicked enemies, and laughed them to scorn.

Yet I conceive Eliphaz speaking here rather upon a generally experienced and positive truth, then strictly and particularly aiming at those ancient Examples. *The Innocent*, that is any innocent person, whether innocent in reference to the doing of evill, or having escaped the sufferance of evill, *laugh them to scorn.*

Before, he said, *the righteous see it, and are glad*, now he saith, *the innocent laugh them to scorne*: it is one thing for a man to be glad in himselfe, and another thing to laugh other men to scorn: for though to be innocent carries in it somewhat lesse, or at the most but so much as to be righteous, yet to laugh the unrighteous and wicked to scorne when they fall, carries in it much more then to be glad when they fall. And besides, the word in the He-

227 denotat
gestum que sit
ore, labijs, &
gesta balbutie,
sive quod balbu-
tantes inderi
so ut, sive quod
in serres balbu-
tatione, per con-
emptum et ma-
gnam inna-
turam.

brew signifies, the most scornfull laughter, such a laughter as is expressed, by a distortion of the mouth, and lips, or by a kind of fained lipping with the tongue, and artificiall faltering in speech; For as they that lisp and falter in speech are usually derided and laugh at, so they that deride and laugh at others will purposely lisp, or falter in speech. Stammerers are contemptible, and many stammer at others in contempt; *This imitation of a defect in nature shewes the exesse of malice.* Such is the force of this expression, *The innocent laugh them to scorne.* Here

Here it may be questioned, how a good man, an innocent person can do such a thing; can he thus laugh the wicked to scorn? it is difficult enough to save it as consistent with Grace, for a righteous man to rejoyce at the fall of the wicked, but it is farre more difficult to save it, how a righteous man may laugh them to scorn, scorning and deriding are the practices of lewd persons, of sons of *Beliall*; such indeed are usually scorers and jeerers. The enemies of Jesus Christ are so described (*Psal.* 22. 7.) *All they that see me* (that is, all the wicked that see me, for many Disciples saw Christ in his sufferings, and did not only pity him, but honour and beleeve on him, but (saith he) *all they* (who are mine enemies) *that see me*) *laugh me to scorn, they shoot out the lip, and shake the head.* And David tells us (*Psal.* 1. 1.) that to sit in the seate of the scornerfull, is the conclusion of those who have first walked in the way of the ungodly, and secondly, stood in the way of sinners. The common Latine translator renders that in the *Psalme*, not the seate of scorers, but the seate of the pestilence. And indeed they have spirituall plague-spots upon them, and the surest tokens of eternall death, who are given up to be scorers. Therefore question it againe, how are the Innocent scorers?

I answer, That is when humane affections, which are below the divine nature are attributed to God, (such are to repent, to be grieved at the wickednes, and to laugh at the calamity of the wicked) we say these note onely an effect upon the creature, not a change of affection in God (for, in him there is no variableness nor shadow of change) so when those actions, which are below or unsutable to a renewed regenerate nature in man, are attributed to the Saints (such as these, *to wash their feet in the blood of the ungodly, to laugh them to scorn in their saddest miseries*) we must say, that these note rather what the wicked deserve, then what the godly do. The godly are no scorers, but there is that in wicked men which is worthy to be laughed to scorn, or wicked men do that, for which they deserve to be laughed at, whatsoever is evil in such like actions, is farre from the heart and spirit of the godly.

And therefore as Scriptures of such a tenour are to be interpreted and understood in such a manner as becomes & is consistent with the holiness of God, so also (in their proportion) to the holiness of the Saints. The laughter of the Saints in these dispensations is serious, and their scorning, the acting of their graces, not of their

*Ly isti, ly exi-
uzerania ly
similia qua af-
fectum huma-
num significant,
ari a deo longe
abunt, ita qua
mali moris sunt
ab ecclesiis.*

*Uti hac de deo
deorpena na
le sancti dyl-
orpena sunt
intelligenda.*

corruptions. And thus it is said of God himselfe (Ps. 2. 4.) *He that sitteth in heaven shall laugh, the Lord shall have them in derision.* And (Prov. 1. 26.) *I will mock at your calamity, and laugh when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind, &c.* that is, I will carry my selfe to towards you, I will pity you (who have been scorner of my word, and have set at nought my counsel) no more then men pity thee, whom they laugh to scorn; such is the laughter of the Saints at the calamity of the wicked. And thus Eliab derided Baals Priests, while they wearied themselves in their foolish superstition (1 Kings 18. 27.) *And it came to passe at noon that Eliab mocked them, and said cry aloud, for he is a God, either he is talking, &c.* Thus Hierusalem is expressed (Isa. 37. 22.) when Senacharib sent up that proud threatening message, the Lord sent a comfortable message to his people by Isaiah the Prophet; *Thus saith the Lord God of Israel, whereas thou hast proved to me against Senacharib the King of Assyria, thus is the word which the Lord hath spoken concerning him; the virgin the daughter of Zion hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee. The daughter of Zion, and the daughter of Jerusalem are but one and the same; she was called a virgin, not (as some have conceived) because she was never taken or forced by any enemy; nor was she so called, because she had preserved her self pure & chaste in the worship of the true God (For she had her failings and idolatrous dalliances before that day) but she was so called because of that special care which God had of her to protect and save her against the insultations of the enemy then ready to assault her even as a virgin is protected from violence in her fathers house. And the Prophet to assure them that it should be so, speaks of the ruine of Senacharibs Army, and Jerusalems laughter, as accomplished and come to passe already; The virgin daughter &c. hath despised thee, and laughed thee to scorn, and shaken her head at thee. What God saith shall be done, is as good as done already. The Assyrians, were yet in their Jollity, laughing at Jerusalem, and promising themselves the spoyle of the people of God, yet (saith the Lord) Jerusalem hath laughed thee to scorn; that is, assuredly she shall, And as the people of God doe sometimes formally and explicitly laugh at the downfall & witherings of the wicked, so they alwayes virtually & secretly laugh them to scorn,*

scorn, even when they stand and flourish in their greenesse and prosperity, For while the Godly are not daunted with the power and splendour, while they are not terrified with the threats and high looks of the wicked, but in the singlenesse and simplicity of the hearts, keep close to God, his wayes and truths; even this, though they use the due respect to them in regard of their authority, both in word and gesture, is a laughing them to scorne: For this is as a thorne in the sides of evill men, and as a pricke in their eyes; when they see they will not stoop to their greatnesse in any fittfull compliance with their commands. This is a truth, but the former is the truth intended in this Text.

Hence note:

That wicked men are not only miserable but ridiculous.

They are the laughter of the innocent, upon more accounts then one.

First, because they do such childish and ridiculous things, such things as can never reach the ends they desire and purpose: they are justly laughed at, whose counsells and courses are unsuitable, much more, when contrary to their designs.

Secondly, Wicked men become ridiculous, while the Lord frustrates their wisest counsells, & blasts those hopes which were bottom'd upon the most probable principles and foundations, while he takes them in their own craft, and entraps them in the snare which they laid for others.

Thirdly, While he over-rules all that they plot or act to serve his own ends, and so fill his own holy counsells. Hence the enemies of God are said to pine away; *this shall be the plague wherewith the Lord will smite all the people, that have fought against Jerusalem, their flesh shall consume away while they stand upon their feet* (he doth not say, that they shall be slain, but their flesh shall consume away while they stand upon their feet) *and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth* (Zech. 14. 12.) which as some interpret of their bodily languishment, that they shall live dying continually, or that their life shall be a continuall death, so all interpret the cause of *this consumption* to arise from vexation of spirit, because they shall see themselves scorn'd and laughed at, or that they are become ridiculous to all the world, but chiefly to Jerusalem,
the

the Church and people of God, whom they shall behold in good condition, notwithstanding all the opposition which they have made against them; which *Eliphaz* also clearly expresth in the next words.

Vers. 20. *Whereas our substance is not cut down, but the remnant of them the fire consumes.*

There are divers readings and rendrings of this verse: first, some with an affirmative interrogation; *is not their substance cut down?* that is, it is cut downe. And then this verse is a continuation of the former discourse concerning the utter extirpation of the wicked; *The righteous are glad, they laugh them to scorn; is not their substance cut down? and doth not the fire consume the remnant of them?* As if *Eliphaz* had said, Whatsoever they had of any substance or moment is cut downe, and if possibly there be any small inconsiderable remainder of them, fire (that is, some devouring Judgement) will meete with it, and make an utter end of it.

*Innocens substantia-
nabit eos, quia
non fuit succisa
substantia nostra
Sec. q. d. ut
qui se digne
as salvas, illis
autem penitus
igne illo divino
videant ju-
adump-
BeZ.*

Secondly, Another understands this 20th verse as a reason of the former; *the righteous are glad* (when the wicked fall) *the innocent shall laugh them to scorne, because our substance was not cut downe*; as if he had said, our safety will be matter as of praise to God who hath preserved us, so of holy scorne and insultation over ungodly men, who longed to see our destruction and said in their hearts, that surely our day was not only coming, but hastning; whereas indeed we see the day come upon them which burneth as an oven, and themselves as stubble. Wicked men are for the most part doubly disappointed; first, by their own fall, when they looked to stand: secondly, by the standing of the righteous when they look, yea, and long for their fall. This double disappointment doth at once double their sorrow, and the joy of the innocent, who laugh them to scorn, because *their own substance is not cut down, but the remnant of them the fire consumeth.*

*Innocens substantia-
nabit eos, dicens,
eius non est suc-
cisa substantia
nostra, tamen
excellenti-
orum consump-
ti ignis. Pise.*

There is a third translation which makes these words the form in which the innocent express their laughter at the wicked. When *The innocent laugh them to scorn*, they will thus bespeak them: *Whereas or Although our substance is not cut down, yet the remnant of them, or the best; the excellency of them the fire hath consumed.*

There is a fourth reading, which makes the second part of the Chapter

Chapter begin with this verſe. For hitherto *El phaz* hath been deſcribing the ſinfulneſſe of wicked men, and the wrath of God upon them for their wickedneſſe. But here he is ſuppoſed entering upon a very ſerious exhortation to repentance, after this manner, or to this effect; *O Job, now while our ſubſtance is not quite cut down, and the fire conſumerh the residue or the remnant of the wicked, acquaint thy ſelfe with God; or apply thy ſelf to God, as if he ſhould ſay, before thou art cleane cut down, before thou art utterly ruined as many wicked men have been heretofore, and now art, humble thy ſelfe and ſeeke to God, that thy ſin may be forgiven, and thy wound healed.* Some paralel this in ſenſe with that of the Preacher, *Eccl. 12. 1. Remember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeares draw nigh wherein thou ſhalt ſay, I have no pleaſure in them.* Thus *Eliphaz* is conceived exhorting *Job*, *While our ſubſtance is not cut down, while we are not totally undone, while the fire of Gods wrath is conſuming the remainder of wicked men, doe thou acquaint thy ſelf with God, and repent.* And though our tranſlation makes not this connection, yet it joynes fully in the ſenſe of the Originall.

Whereas our ſubſtance is not cut down.

So this verſe is an elegant concluſion of the whole matter hitherto inſiſted upon by *Eliphaz*, and he ſhuts it up in two parts: Firſt, ſhewing the ſtate of the innocent, who are brought in ſpeaking thus, *Our ſubſtance is not cut down.* ſtrictly, That by which we ſtand or ſubſiſt, our ſubſtance or ſubſiſtence, which ſome expound not by goods, but by life; we may take it both wayes, our life, and that by which our life is maintained, or by which we and our families ſubſiſt, *is not cut down.*

There is yet a difficulty in regard of the grammaticall ſenſe of theſe words. For *Eliphaz* having ſpoken before in the third perſon plural, *The righteous are glad and the innocent laugh them to ſcorn,* ſhould (as it may be thought) rather have continued his ſpeech in the ſame forme, and have laid, *Whereas their ſubſtance is cut down,* but he puts it in the firſt perſon plural, *Whereas Our ſubſtance is not cut down, &c.*

We may answer two wayes; Firſt, that it is uſuall in Scripture to vary the number, while the ſame perſon or perſons is or are ſpoken of; take onely one Inſtance, *Hof. 12. 4. He* (that is the Angel of.

Cum nondum abſcinditur ſubſtantia noſtra. Et reſiduum illud abſumitur ignis, affluere quæcumq; iſti.

Quum ſubiſſet. Tranſiſtione non ſit exiſta reliquias autem iſtorum ignis aſſumſerunt. Tygar. I. a bene ut nihil melius. Eold.

עַד־כִּי־יִכָּרֵם. ex-tan i uel potius rō ēsmōs nquōr quo ſubiſtitimus daramus, uel ſubiſtitantia noſtra i e. vita qua ſub. ſtitimus, nam ſtare ualet inſe. dum ſuper-ſtitem eſſe. Orui.

of the Covenant) found him in *Bethel*, that is, *Jacob*. And there he spake with us. It should according to Grammar be read thus; *And there he spake with him*. Having found *Jacob* in *Bethel*, he spake with him in *Bethel*. But we see both the person and number are varied, the former words running in the third person singular (being meant particularly of *Jacob*;) the latter in the first person plural, *There he spake with us*; The Spirit of God thereby signifying, that, what God spake at that time to *Jacob* personally, he spake to all the spirituall seed of *Jacob*, whether of the Circumcision or Uncircumcision, virtually. He so spake to *Jacob* as that the substance and effect of his speech reacheth downe to and hath an influence upon us, beleivers, who are his posterity according to the Spirit. Besides this, other Scriptures hold out the like variation of the number, as in the Text, which is the first answer.

Secondly, *Eliphaz* might purposely vary the number, that himselfe might put in for a share, and be numbred among those, who had obtained that sparing mercy, not to be cut down while others were consumed. And so this reason of the change is purely spirituall, much like that last opened out of *Hosea*.

Whence note;

That the righteous are often preserved in common calamities.

(*Psal.* 20. 8.) *They are brought downe, and are fallen, but we are risen and stand upright, our substance is not cut downe*; God takes speciall care of his own people; they are under a promise; there can be no greater safety, no better security then to be under a promise: the promise is the best shelter in a storme, and the best shield against the dart. The Apostle *Peter* gives us two famous examples of this, (*2 Pet.* 2. 5, 6.) *God spared not the old world, but saved Noah, &c. bringing in the flood upon the world of the ungodly. And having turned the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, &c. and delivered just Lot, &c.* From both which examples he concludeth (v. 9.) *The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of Judgement to be punished. When judgement begins at the house of God, what shall the end of them be that obey not the Gospel of God? as the same Apostle speaks (1 Pet. 4. 17.) It is a sure argument to the wicked that they shall be judged, when they see God bringing judgements upon his own house*

house and people; but the wicked are many times judged while the house and people of God are preserved and untoucht; and when both good and bad both the innocent, and the wicked are wrapt up in the same calamity, when they are (as it were) thrust together into the same furnace, the Lord makes a difference, they are not cut down as the wicked are cut downe, nor consumed as they are consumed. When the righteous are cast into the fire they are purged but not consumed, but (as it follows in the second part of this conclusion, shewing the state of the wicked)

The remnant of them the fire consumeth.

Fire in this place is not taken strict'y, as opposed to water; God indeed hath often made fire in kind his scourge. And the Apostle Jude saith of *Sodome*, That it suffered the vengeance of eternall fire. But all the judgements of God are in Scripture compared to fire (*Mala. 4. 1.*) *Behold the day cometh that shall burne like an Oven, and all the proud, yea all that doe wickedly shall be stubble, and the day that cometh shall burne them up, saith the Lord of hosts, that it shall leave them neither fruit nor branch.* There is a burning, and not by fire; There is so great a judgement and terror in fire let loose and breaking its bounds, that it may well signifie all judgements, or any thing that is terrible. (*Isa. 52. 4.*) *As the fire devoureth the stubble, and the flame consumeth the chaffe, so their roots shall be rottenesse, and their blossome shall goe up as dust, Thus here, the remnant of them the fire consumeth, that is, the wrath of God appearing in some visible judgment consumeth the remnant.*

But what is this *remnant* which the fire consumeth?

I answer. First, we may expound it of persons. The remnant of persons, all that are left of their family, their children and posterity, their kindred and relations are taken away and consumed from off the face of the earth.

Secondly, We may expound it of things, the remnant of goods, whatsoever remains of their estate, the odde ends, the very gleanings and leavings of their great riches and wordly substance, are all eaten up and brought to an end, so that nothing of them or theirs remaineth.

Thirdly, The remnant of them may be the remembrance of them. A fire shall consume their name and memoriall, they shall never be thought of, nor spoken of any more with honour.

D d

Fourthly,

¶ significat
id quod quis a-
lium ex. elicit,
deo reliquiarum
nomine impio-
rum excellentē
et supra cūctos
mortales ingen-
te n. felicitatem
intelligo.
¶ inced.

Fourthly, The word *remnant*, as it signifieth in the Originall any thing which remaineth, so especially that which remaineth in way of excellency, or eminency; not as we say the fagge end of a thing, but even the uppermost and best of it. So that (after this translation) *the remnant of them is the excellency of them*, that which they thought most durable, and honourable, that which they looked upon as most substantiall and intrinsecall to their greatnesse, that very thing *the fire shall consume*. So the word is used (Ps. 17. 14.) *Deliver my soul from men which are thy hand, O Lord, from men of the world, &c. whose belly thou fillest with thy hid treasures, they are full of children, and leave the rest* (or as we supply, *the rest of their substance*) *to their babes*; the rest, that is, *the best*; their bellies are full of hid treasures while they live, that is, they have and use abundance of the things of this life themselves; and they *leave the rest*, he doth not mean the scraps or parings after they had filled their own bellies, but *by the rest* or the *remnant*, ('tis the word of the text) he meaneth the choicest of what they had, even that they leave to their babes or children, when themselves must be gone and leave the world. Thus we may understand the word *remnant* in this place, not for a poore pittance, but for the best, the choicest things, for the flower and cream of all they had, even these things *the fire shall consume*, vengeance shall pursue and follow, till all be turned into smoak and ashes.

I have in divers other passages of this booke met with Texts shewing the utter consumption of wicked men, therefore I shall not stay upon it here; onely take this brieft note.

That the Lord hath a different fire for the righteous and the wicked.

He hath a fire for his owne people, but it is a *purging fire*, a *cleansing*, a *refining fire*. Like that (Mal. 3. 3.) *He shall sit as a refiner and purifier of silver*. The Lord also hath a fire for the wicked, but it is a consuming fire. He kindles many fires upon them, and himself is a consuming fire to them. But it may be said, that God is a consuming fire also to his owne people; for the Apostle speaking of himselfe and other beleevers, saith (Heb. 12. 29.) *Our God is a consuming fire*. I answer; First, 'Tis true, the God of Beleevers is a consuming fire, but he is not a consuming fire to beleevers; even the hearts of beleevers ought to be over-

awed with a holy fear of that in God, which they ſhall never feel from God. Secondly, God is ſometimes a conſuming fire to believers; but it is only to conſume their corruptions, or their corruptible comforts: He will never conſume either their Graces or ſpiritual intereſts. Theſe he will not conſume whatſoever he conſumes. But the whole of a wicked man is as combuſtible matter before him. *There went up a ſmoke out of his noſtrills, fire out of his mouth devoured* (Pſal. 18. 8.) That is, God powred out wrath, which devoured them like a fire. Fire (I meane naturall fire) is a great devourer, it hath a ſtrong ſtomacke, there's nothing but pure Gold too hard for its digeſtion; but myſticall fire, the fire of divine wrath is infinitely a greater devourer. Wrath kindles many devouring fires, but wrath it ſelf is the moſt devouring fire; who can ſtand before it? who can abide the heate and flames of it? This is the *Tophet* prepared of old for the wicked; This fire is able to conſume branch and ruſh, the roote and top of the wicked in one day, and yet it will continue conſuming them to eternity. *The remnant of them the fire conſumeth.*

Eliphaz having thus farre proſecuted a deſcription both of the unrighteouſneſſe and of the ruine, both of the ſin and puniſhment of wicked men, cloſely inſinuating that *Job* was the man concern'd in all this large Diſcourſe, he, in the latter part of this Chapter, turnes his ſpeech into a ſerious Exhortation to move *Job* to repent, and ſeek God, giving him many aſſurances and promiſes, that (in caſe he did ſo) it ſhould not be in vaine.

JOB, CHAP. 22. Vers. 21, 22. &c.

Acquaint now thy selfe with him, and be at peace: thereby good shall come unto thee.

Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.

If thou returne to the Almighty, thou shalt be built up, thou shalt put away iniquity from thy Tabernacles, &c.

Eliphaz having reprov'd Job for sin, and prest him with the remembrance of the Judgements of God against sinners: now turnes his speech into a serious Exhortation moving him to seeke the favour of God, and humble himselfe, *Acquaint now thy selfe with him, and be at peace.* From this courte and method in which *Eliphaz* deales with *Job*, take this note.

That in dealing with sinners we are not only to threaten, but to perswade and propose the promises of peace to them.

Daniel dealt so with *Nebuchadnezzar*, yea though he had told him of a decree in heaven past against him (*Dan*: 4. 22. 27.) yet he gives him faithfull counsell, and exhorts him to breake off his sins by righteousnesse, and his iniquities by shewing mercy to the poor, if it might be a lengthning of his tranquillity, or (as we put in the Margin) a healing of his error. Hopes of mercy prevaile with many, more then fear of wrath, and they are sooner led then driven unto Christ. Thus *Eliphaz*; *Acquaint now thy selfe with him, and be at peace.*

This 21 verse containes two generall Propositions. First, a Proposition concerning duty, in the former part of the verse, *Acquaint now thy selfe, &c.* Secondly, Concerning mercy in the latter, *thereby good shall come unto thee.* This duty of acquainting himselfe with God, and being at peace with him is explained in the 22. verse.

*P. ommissionibus
inquit am
si is, iac & in in
re & sunt &
can lege con
at liant, non ta
men perpetua
in b. ubi in
at. 22. 21.*

Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart. That's a good Comment upon, *Acquaint now thy selfe with him, and be at peace.* The Proposition of mercy, or the promises laid down in the close of that verse, are drawne out in all the following part of this Chapter, in which *Eliphaz* by most ample proposalls of good things, doth provoke *Job* to turne from those

those finnes of which he supposed him guilty, and to returne to God.

Acquaints now thy selfe with God.

The Originall word which we render *to acquaint*, hath some variety of significations: As first to be familiar with another. And so it is used by *David* (Psal. 139. 3.) to shew the Intimacie which God hath with all our wayes, works, and thoughts, *O Lord* (saith *David*) *thou hast searched me and knowne me, &c. thou art acquainted with all my wayes*; As if he had said; *Lord, thou knowest my wayes infinitely more clearely and distinctly, then any of my nearest acquaintance, who converse with me every day.* It is used 2dly to expresse the customary doing of a thing (Numb. 22. 30.) *Balaams Ass* spake thus by a miracle, *Was I ever wont to doe thus unto thee?* Hath it been my custom, or have I familiarly served thee thus, said the Ass, when he thrust *Balaam* against the wall.

Thirdly. *To profit*; one of the Rabbins translates the Text thus; *Profit with God*, as who should say, thou hast been an unprofitable servant to God all this while, be thou now profitable unto him, serve him and his Providences, advance his name and glory; or thus rather, Thou hast but played the truant hitherto, be thou now a good proficient in the Schoole of Divine doctrine and discipline under the holy precepts and various providences of God. We find it applyed to that sence at the second verse of this Chapter; *Can a man be profitable unto God, as he that is wise may be profitable to himself?* Man cannot be profitable unto God, or a lde any advantage to him by what he doth but man may be profitable unto himselfe, or doe himself good in doing the good will of God; yea God reckons it and rewards man for it, as if he had been profitable to him, when he acts as he comes a faithfull servant to him. So some expound it here, *be profitable unto God*, be a faithfull and industrious servant unto him: having received his talents, doe not lay them up in a napkin, hide them not in the earth.

Thirdly, Master *Broughon* reads thus. *Reconcile thee now unto him.* That's Gospel language, like that of *Paul* (2 Cor. 5. 20.) *Now then we are Ambassadors for Christ. as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God*, So he conceives *Eliphaz* speaking here, *I pray thee now*
co. 116

*Redi cum ipſo
in gratiam.*

Ecce

*Accommoda te
illi. Tygur.*

concile thy ſelfe unto God. Maſter Beza reaches that ſence fully, *Returne into his favour*, get into his heart againe; God hath as it were lockt thee out of his heart, and ſhut the door upon thee, now get in again; and the Tygurine reads very aptly, *Accommodate thy ſelfe to him*, that is, every way ſuite thy ſelf to him; thou haſt heretofore been humorous, or haſt followed thine own ſpirit, and haſt labour'd to pleaſe thy ſelfe, now Accomodate thy ſelf to him, or comply with him in every thing, be no more at thine own but at his diſpoſe. All theſe rendrings comply well both with the words and the generall ſcope of *Eliphaz* in this part of his diſcourſe. Our tranſlation fully joynes with the firſt of them.

*Aſſueſce cum
eo. Pagn. Reg.
Vatabl.*

Acquaint now thy ſelfe with him.

Get into a familiarity with God. The word implyeth a likneſs, or a ſuitableneſſe between two in their wills and affections, in their wayes and counſels; for from likeneſſe in theſe familiarity or acquaintance doth ariſe. So that *Eliphaz* here ſpeaketh to *Job* as one that had eſtranged himſelfe and departed from God, as one who had broken off Communion with God, and ſo he muſt needs have done, had he run ſuch a courſe of wickedneſſe as *Eliphaz* charged him with, in the former part of this Chapter. Therefore upon that ſuppoſition he gives *Job* wholeſome advice, *Acquaint now thy ſelfe with him.*

Hence obſerve;

Fiſt, *That as man by nature is a ſtranger from God, ſo every act of ſin, eſpecially great and continued actings of ſin, breed a further eſtrangement from God.*

We act the part of nature every time we ſin, and that in a proportion brings us back in ſome degree to what we were by nature, *ſtrangers unto God.* A godly man (who hath had acquaintance with God) ſinning puts back his acquaintance, & a diſtance grows between God and him. Believers after great ſins and follies committed, are not forward to come into the preſence of God, they have a kinde of liſtleſneſſe to duty, a liſtleſneſſe to prayer, & to all acts of communion with God. And God himſelf appears as if he did not much care for them when they come, they have not thoſe Communications from God which he uſually vouchſafeth his, God doth not give them the meeting as formerly; they doe not
finde

finde the Lord preſently, though they ſeek him earneſtly. So that both wayes there is an Eſtrangement; ſin ſeparates between God and the ſoule, not onely judicially but naturally. If God ſhould not depart from ſinners, or command them to depart from him, yet they would of themſelves depart from him. It is not poſſible for one, who willingly lives in ſin, to live willingly in the preſence of God: For as to be caſt out of the preſence of God, is the extreameſt puniſhment of wicked men, ſo alſo is their being in his preſence. The ſame thing is both their deſire & their puniſhment. They are puniſhed with a departure from God, and they deſire nothing more then to be out of his preſence.

Acquaint thy ſelfe now with God.

Secondly, Whereas *Eliphaz* exhorting *Job* to repentance, counſells him to acquaint himſelfe with God.

Obſerve;

That Repentance is the renewing of our Communion or acquaintance with God.

As ſin is a turning from God, ſo repentance is a returning to God; 'tis a change firſt of our minde, and then of our way. Impenitency brings the ſoul into an acquaintance and unholy familiarity with Satan; Repentance brings back the ſoul into its former acquaintance, and holy familiarity with God. As the firſt conversion (which is from a ſtate of ſin) ſo the ſecond and every renewed conversion (which is from our falls into ſin) renews our converſe with the moſt high.

Thirdly, take this generall obſervation;

A godly man is (as we may ſay) one of Gods Acquaintances or familiars.

God calleth *Abraham* his friend; friendship cannot be without familiarity, there muſt be acquaintance before there can be love, if therefore there be friendship and love between God and man, there muſt be Acquaintance; we cannot love either perſons or things, while unknown.

But it may be ſaid, how can we, who are at ſuch a diſtance, Acquaint our ſelves with God?

I anſwer, we (who of our ſelves are a farre off) are made nigh
by

by the blood of Jesus Christ, and being thus made nigh in our state, we draw nigh or acquaint our selves with him by severall Acts. As first, To thinke or meditate of God, is to acquaint our selves with and draw nigh to God; meditation is an inward discourse and converse with God, it is a Soliloquie between God and the soule; acquaintance is got by Conference: when friends meet and confer, that doth not onely begin, but confirme, strengthen, and heighten their acquaintance. Saints have many thoughts of God, and that's their acquaintance with God. *How precious are thy thoughts to me, O God!* (saith David, Psal. 139. 17.) *how great is the summe of them! when I awake I am still with thee.* How was David still or ever with God? He was so in his thoughts, and meditations, in the actings & goings forth of his soul to him. Now he that is still or ever with a person, must needs be acquainted with him, *I am still with thee*, alwayes meditating upon thee. We finde him againe in the same holy frame (Psal. 63. 5, 6.) *My soul shall be satisfied as with marrow and fennesse, & my mouth shall praise thee with joyful lips; while I remember thee upon my bed, and meditate on thee in the night watches.* As the Lord is ever thinking upon his people, they are written upon his heart, and graven upon the palms of his hand, and when his outward actings towards them are such, as may seeme to intimate that his heart is withdrawn from all intimacy with them, yet even then he thinks most of them. This he acknowledgeth concerning Ephraim (Jer. 31. 20.) *Since I spake against him I doe earnestly remember him still.* Since I spake against him, that is, since I spake against him by words of rebuke and correction, since I spake against him by rods of chastisement and correction, (as Ephraim found and confessed he had, *Thou didst chastise me, and I was chastised*) since I spake thus against him, *I doe earnestly remember him still.* I remember him, & I remember him strongly, my heart is much upon him. And when the Lord saith thus, we are not to understand it as a man will remember an Enemy, when he speaks against him; hee'l remember him indeed, and that earnestly to plot mischief against him, and to execute his revenge; but the meaning is, I remember him in mercy, my affections goe out to him, my bowels are moved towards him. Such is the remembrance which God had of Ephraim, even when he was speaking against him & smiting him. Now as the Lord doth remember his people at all times, and earnestly

nestly remember them at sometimes. So his people in their proportion doe earnestly remember the Lord, they minde him often, they would minde him alwayes, they like to retaine God (which the natural man liketh not, *Rom. 1. 28.*) in their knowledge, or to acknowledge God; They have not some flitting transient thoughts and acknowledgements of God (as a carnall man may have) but they fix and retaine God in their thoughts & acknowledgements, they think of God, what he is in his nature, they think what God is in all his perfections, they meditate of all his glory, of his justice, of his mercy, of his faithfulness of his power, of his truth, of his unchangeableness of his all sufficiency, they acquaint themselves with God in all these: for indeed we are never acquainted with God, till we come to a distinct knowledge of him in all these parts of his glory, which yet are all but one and the same glorious God. To know only in generall that there is a God, is not to acquaint our selves with God; our acquaintance with him consists in a spirituall and fiduciall knowledge of all his revealed perfections, so farre as it is possible or lawfull for man to search and know. To be acquainted with any man, notes more than a generall knowledge of him, how much more to be acquainted with God.

Secondly, We acquaint our selves with God, not only when we study his nature, or what he is, but when we study his works, or what he hath done, God is visible in his works. *That his name is near, his wondrous works declare* (*Ps. 75. 1.*) We may acquaint our selves much with God in the works of Creation, but more in the works of Providence, in those we may most legibly read his name, that is, his greatness and power, as also his goodness and mercy.

Thirdly, We acquaint our selves with God in the study of his word; there he hath made a full discovery of himselfe and of his will; *O how I love thy Law* (saith *David*) *my meditation is in it night and day.* The word of God is the demonstration of the holiness of God. There he hath set forth himselfe, how just, how pure, and how gracious he is. The word is a glass in which God is seene, therefore acquaint thy selfe with the word of God, and thou shalt be acquainted with God, reading and hearing the word of God is our going to God for Counsell, as we acquaint our selves with a man when we goe to him, and aske his advice and counsell in any matter, or consult his books; so every time we sit

ther read or heare the word of God in faith, we are asking counsell of God, and so acquainting our selves with him.

Fourthly, We especially, acquaint our selves with God in prayer. That is nothing else but the opening of our hearts to God, a declaring of our wants to him, *Prayer is the ascending, the lifting up of the soul to God*, therefore in prayer we acquaint our selves with God.

Fifthly, Our daily holy walking, is a daily acquainting our selves with God, every step of a holy life is both towards and with God the life of *Enoch* (who was too holy for a life here on earth, and therefore he was translated that he should not see death, his life I say) is described thus, *Enoch walked with God* (Gen. 5. 24.) God and *Enoch* were like two familiars or intimate friends walking together; And because he tooke so much delight in Gods acquaintance, God took him from all acquaintance with men; so saith that text, *Enoch walked with God, and was not, for God took him*. He was so taken with God, that God took him, or as the Author to the *Hebrews* saith, translated him (ch. 11. 5.) He was before translated from nature to Grace & he proved, so great a proficient in that school, that he was translated from Grace to Glory (as it were *per saltum*) by a leap over the grave; for he saw not death. From which had vision, but one more (that I read of in all the Scripture, *Elias* by name) was excused before he was admitted to the beatificall vision *Holy walking is the sum of all our acquaintance with God; and our fullest acquaintance with God is but the issue of our holy walkings.*

To draw towards a close of this poynt; we may take notice, That there is a twofold acquaintance with God First, from necessity, when we come to him and desire to have to doe with him, prest with our own wants, seares, or afflictions; of this the Prophet speaketh (*Isa. 26. 16*) *Lord in trouble have they visited thee, they have poured out a prayer when thy chastening was upon them.* And of this the Psalmist speaks (*Pf. 78. 34.*) *When he slew them they sought him, and they returned and enquired early after God: neverthelesse, they did but flatter him with their mouth, &c.* These make God their refuge not their choice; They, I grant, who have made God their choice in good times may comfortably make him their refuge in evill times. But to neglect God while it is well with us, and onely to run to him when it is ill with us, or to have our

evill,

evills and burdens removed, is to acquaint our ſelves with God, becauſe we cannot chooſe, or becauſe we cannot be without him, not becauſe we have choſen him, or deſire to be with him. As there is a patience, ſo there is an acquaintance perforce. Though God doth not reſuſe acquaintance with many poore ſoules, when their necetiities drive them to him, yet it is beſt to acquaint our ſelves with him for the love we bear to him, or the deſire we have to enjoy him rather then (though we all have need of him, and are bound to come to him becauſe we have) for the need we have of him. And therefore, ſecondly, there is an acquaintance with God from pure love. As when we come to a friend, having nothing to do but to ſee him, and to renew or ſtrengthen our acquaintance with him. We do not come to load him with our cares, or adviſe with him about our buſineſſes or deſire a curteſie of him, but, meerly & purely to ſhew our love to him. Thus to come to God when we are not preſt with feares, nor pincht with wants, nor clouded with doubts, nor vexed with troubles, is the moſt noble & ingenuous way of acquainting our ſelves with him. When we (as it were) make a Journey to God, having nothing to do with him, but to viſit him & to deſire further communion with him, nothing to do with him but to behold his excellency & his glory, nothing to do with him, but to tell him what our hearts are towards him, how we love him, how we depend upon him, how we deſire to pleaſe him, and to commit our ways to him, to acquaint God with thoſe things which only concern our holy walking with him, this is to ſeek pure acquaintance with him. The Lord ſaith of *Abraham* his acquaintant or friend (*Gen. 18. 17.*) *Shall I hide from Abraham the thing that I am to doe?* I ſhould not deale with him as with my friend, if I did ſo. A friend who is as our own ſoul (*Deut. 13. 6.*) ſhould know all that is in our ſouls. Now as God (whether we will or no) is acquainted with all that is in our ſouls, So a ſoul acquainted with God, will let him know all; ſhall I hide from God the thing that I am about to doe? ſhall I not tell him how it is with me? To acquaint our ſelves thus with God is a ſweete and precious duty. Much might be ſaid about it; I ſhall onely adde theſe two things, Firſt, That all our acquaintance with God muſt be had through the mediator; There is no getting neer the Father but by the Son. Secondly, That the more we are acquainted with God, the more we are transformed into his likeneſſe Some

have altered the habit of their bodies, yea the dispositions of their minds by long acquaintance with others; and have looked or appeared like them, by often looking upon or being with them. When *Moses* had been forty daies in the Mount talking with God, his face shone some rayes of a divine glory darted out from him, so that *Aaron* and the children of *Israel* were a'raid to come nigh him (*Exod.* 34. 30.) And thus every one who gets up into the Mount by faith, and acquaints himselfe with God, gets somewhat of God, which will draw a reverence upon him among men. As when Christ shall appeare hereafter to us in glory, we shall be like him (saith the Apostle *John* 1 Ep: 3. 2.) for we shall see him as he is; so according to the sight which we have of and our acquaintance with Christ in the wayes of grace here, will our likeness be unto him. *The more we are with God, the more we have of God.*
Acquaint now thy selfe with him,

and be at peace.

There is a threefold Interpretation of this clause.

Imperativum
 pro futuro pas-
 sum in hebreo
 quia Nec
 Quando talis si-
 utant pax illi
 signum est
 quod gratia mi-
 bus verbis e-
 nuntiatur, Xat-
 fite v. 21. v. 22.
 de benedictione
 quoniam primum
 ad animum re-
 fertur, secundum
 ad corpus, tertiu-
 m ad actiones
 morales
 Dicit

First, it may be taken as an Effect of what was said before, *Acquaint thy selfe with God, and be at peace*, that is, *If thou acquaint thy selfe with God, thou shalt have peace*. So in the Hebrew often the Imperative mood is put for the future tense, as, *Die thou*, and live, (according to the tenure of the Covenant of works) that is, *Die thou, and thou shalt live*, So *acquaint thy selfe with him, and be at peace*, that is, *thou shalt have peace*. Peace comprehends all good; good of the minde, good of the body, good of the estate. When the Hebrewes say, *Peace be unto you*, they say as much in that one word, as the Grecks say in three; whereof the first respects the welfare of the mind; the second, the welfare or health of the body; and the third the successe of all our affairs and undertakings. So that while *Eliphaz* saith to *Job* according to this reading, *Thou shalt be at peace*, it is a promise of all manner of good flowing in upon the renewing of his acquaintance with, & his returning to a reverentiall converse with God. But because this promise followes in the next words, *thereby thou shalt come unto thee*, therefore I understand this clause as a duty, and not as a promise. *Acquaint now thy selfe with him, and be at peace*. To be at peace is a distinct duty from that of acquainting our selves with God, yet necessarily following upon it; The words may have these two things in them,

First,

First, *Be at peace*, that is, be quiet and content under the chastening hand of God, doe not murmur, doe not repine Thou hast struggled enough already, now lay aside all impatience, & passion, all discontents and animosities as doe not rage and rave, doe not distemper and discompose thy selfe as thou hast done; There is a storme upon thee, but be thou of a calm and quiet spirit, kisse the rod, be not angry with it; we may expresse this frame by that which the Apostle *Peter* makes the chief adorning, or ornament of a woman, that she be of a *meek and a quiet spirit, which with God is of great price*; As meeknesse is a Jewell of the greatest price that women can weare; so it is a most rich and precious Jewel for a man to wear, and as at all times, so then especially meekness and peaceableness of spirit becomes man, when God seems to come in anger and to be at warre with him. *Bildad* said of *Job* (Chap. 18. v. 4.) *He tearerh himself in his anger*, As if he had said, the man's mad or distracted: now *Eliphaz* adviseth him, *Be at peace*, be quiet; This is a good interpretation, and we may note from it,

That it is our Duty to sit down quiet and satisfied under the saddest dispensations of God.

A submitting spirit under an afflicting hand how comely is it! To be at peace in our selves, when all is unquiet about us, how blessed a sight is it! there are some who trouble themselves a great deale more than all the troubles that are upon them can. Man is naturally a very unquiet creature, *an angry piece of flesh*, when God is angry, he is apt to storm: *till his heart is subdued to God, he cannot beare the hand of God*. Wicked men naturally (as the Prophet *Esay* found them, Chap. 51. 20) *are like a wild bull in a net, full of the fury of God*; and not onely so, but full of fury against God, throwing up the dust, and moyling themselves when the net of God hath caught them, or when God hath caught them in his net. God catcheth his own people in his net many times as well as the wicked. His own people are like a dove in a net, but the wicked are like a wild Bull in a net. I g a t, the Doves will flutter a while when the net hath caught them. Impatience doth often break out in the best of Saints: it is a hard thing to keep the heart quiet within while our estate is unquiet without, & to be at peace in our selves, when God seems to be at warre with us. It is hard for us to hold our peace, much more to be at peace in an afflicted condi-

condition; yet this lesson, though very hard, Saints have learned. David saith (*Psal. 39. 9*) *I was dumb, I opened not my mouth, because thou didst it.* His was not a lullen silence, but a patient silence. He had not a word to say against God, when God spake hard words against him, yea, when God was at blowes at sharps with him. *Paul* also had learned in every estate to be content (*Phil. 4. 11.*) however the world went with him, *he was at peace.*

*Cum eo pacem
habe, in gratia
reliquit nunc
alienatus es, et
velut hostis.*

Secondly, *Be at peace*, may refer unto God, and to it it is but the heightning of our acquaintance with him, for, first there must be an acquainting, and then a making up of peace, when friends fall out, they must first speak with one another, before the breach can be healed, if they do not treat, there can be no reconciliation. After treating comes peace; As peace is *the fruit of the lips* (*Isa. 57. 19.*) when God treats with man by man, so when man treats with man, and when man treats with God. *Acquaint now thy self with him*, call for a treaty and therein make thy peace, *Be at peace with him*, do not any longer continue thy unholy warre with God. *Eliphaz* supposing *Job* as a man setting himselfe against God, had reason to bespeake him thus.

Hence note.

That till we doe acquaint our selves with God, we can have no peace with him.

The wicked are like the troubled Sea, whose waves cast up mire and dirt; there is no peace to the wicked, saith my God (*Isa. 57. 21.*) why no peace to the wicked: the wicked have no acquaintance with God, they are strangers, they are as farre off from God, and God beholds them as farre off, therefore there is no peace to them: if they have any peace, it is a false peace, a deceitfull peace, or it is but a short peace, which will quickly break out into a war againe when once Conscience is awaked, when that sleeping Lyon is rouzed, what will become of all their peace? they will then find, indeed, that their soul is among Lions; and that they have been only secure, not safe, or that theirs hath been at best a truce onely, not a peace; no peace till acquainted God, and no acquaintance with God can produce peace, but that which is by Jesus Christ, He is the Peace-maker, who is also the Mediatour; sinners cannot have peace by any immediate acquaintance with God, for he is a consuming fire, and sinners standing alone are but as dry stubble before him. When we are made nigh to

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or acquainted with God by the blood of Jesus Christ (and not till then) are we at peace with him. *Acquaint thy self with him, and be at peace:* no peace without acquaintance with God, no acquaintance with God but by Christ, therefore no peace but by Christ.

Secondly, Observe;

That God is ready to give peace to or to be at peace with those that acquaint themselves with him.

Acquaint thy self with him, and be at peace; as if he should say, thou shalt certainly be at peace with him, if thou doest but acquaint thy self with him; for the Lord will not *always* chide; his love is everlasting, but his anger towards him continues but for a moment; As the wisdom of God in man, so much more the most wise God, is *Gentle, and easie to be entreated.* The Lord is found of those who seek him not (Isa. 65. 1.) Surely then he will be found of those that seek him; he is not implacable, no nor inexorable. The Lord hath declared himselfe full of Compassion to returning sinners, so full of compassion that he seeks the acquaintance of sinners, and beseeches them to be reconciled to him, much more will he be acquainted with them who beseech him that they may be reconciled to him. *Fury is not in me* (saith the Lord, Isa 27. 4, 5.) *who would set the briers and thorns in battle against me?* that is, who would be so foolish as to encourage sinful men to be so fool hardy as to stand out against me, or contend with me, for alas, (as it follows in the text) *I would go through them, I would burn them together.* There's no dealing with me upon those terms; but I will tell you upon what terms a sinner may deale with me; *Let him lay hold of my strength, that he may make peace with me, and he shall make peace with me,* that is, he shall not loose his labour, he shall find peace, if he take hold of my strength. One would think he should rather have said, let him take hold of my mercy and goodnesse, but he saith, *Let him take hold of my strength.* So oppose the strength of God is most dangerous, but by faith to take hold of it, that's both the duty and the priviledge of an humbled sinner. Proud sinners oppose the strength of God, humbled sinners take hold of it, as their strength. As a man seeing another whom he hath offended, but is unable to resist, or make his party good with him, with much submission takes hold of his arme:

arme or weapon, endeavouring by earnest suit to stay him from imiting. And indeed to take hold of the strength of God, is to take hold on his mercy; The strength of God to save sinners lyes in his mercy, and that mercy is in his Son, who is his strength to save sinners; if a sinner lay hold of this strength, the mercy of God in his Son, *that he may make peace with God, if this be his design he shall make peace*, there shall not be a treaty with God in Christ for peace in vain; if a sinner should take hold of the strength of his own righteousness & performances, if he should take hold of the strength of all the Angels in heaven, he could not make peace with God, nor would God agree with him upon those termes. Such a soul must returne (*re infecta*) without his errand. God is ready to be at peace with us, but we must have our peace in his way, not in our own. *Acquaint now thy self with him, and be at peace.* And this peace, whether in our selves or with God, is no light or unprofitable thing, as *Eliphaz* to provoke *Job* to pursue and seek after it, tells him in the last words of this verse.

Thereby good shall come unto thee.

Thereby; whereby? or by what? what is it that shall procure, or produce this good? The answer is at hand. Thy acquaintance with God, thy being at peace will procure all good things for thee. *Acquaint thy self with him and be at peace*: be at peace in thy own spirit, be quiet; be at peace with God, be reconciled, every way good shall come unto thee. Mr. Broughton renders, *Prosperity shall come unto thee*, the sense is the same. Others read, in stead of, *good shall come unto thee, thy comings in shall be good*: thou shalt have a good revenue a good income: whereas before evill came upon thee, now thy comings in shall be good. This also is of the same meaning with our translation. I shall not need to stay upon the opening of the words, there is no difficulty in them.

Proventus tuus
erit bonus.
Drus.

From their dependance, in that he saith, *Acquaint thy self with him, and be at peace, so shall good come unto thee*. These words are brought in by way of inference upon the former, whence

Observe.

That when we are estranged from God, good is estranged from us.

God can stop the Influences of all our mercies from us, he can lay an embargo upon all Creatures from bringing any good to us, tho
there

there be ſtore of treaſure and rich Commodity in the place, yet he can barre up all, that no good can come unto us; yea, the Lord in ſuch caſes doth often lay a ſtop upon the ſpirit of prayer in his own people, and when the heart is ſtopt that we cannot pray, then uſually good is ſtopt and kept back from coming to us; Prayer is that which fetches in mercy and good things through the love of God in Jeſus Chriſt. Prayer may have a twofold ſtop. Firſt, prayer may have a ſtop in the heart; ſecondly, Prayer which comes forth of the heart may have a ſtop in heaven, the Lord doth even ſhut out prayer ſometimes, and when prayer is ſhut out, no good can get out to us. Prayer is ſent upon a meſſage to heaven, and if our meſſenger be ſhut out of doors and not admitted in, what answer can we expect by his meſſage. And the Lord as he doth ſtop ſuck from the receiving of further good, ſo from receiving of good by what they have already. We may have that which in the nature of it is good, and yet have no good by it; God can ſtop the creature in our hands, that it ſhall not at all give us any Comfort, as well as he can ſtop any creature-comfort from coming into our hands. Unleſſe the Lord (in one ſence) ſtop the creature, it quickly leaks out all the Comfort which he hath put into it, and proves to us indeed, what ſin hath made it, *a broken Cifterne*: And unleſſe the Lord open the creature, the creature cannot give forth that good which it hath; It will be to us as a Cifterne without a vent to paſſe out the water for our uſe. There's many a one who hath enough in his hand (take it any kind) but he enjoyes nothing of it, becauſe the Lord locks up the conduit, or the cifterne, and then how much good ſoever there is in it, there's none for him. It is all one to us, whether we have onely a broken Cifterne for our portion, or a Cifterne alwayes lockt up; for as the one lets all the water run out, ſo the other holds all the water in; we are as farre from good, if our Cifterne hold all, as if it held nothing at all. It is then not only our duty and our holineſſe to acquaint our ſelves and be at peace with God, but our wiſdome and our intereſt; For it is as he pleaſeth, alwayes, and uſually as we pleaſe him, that either we have any thing that is good coming to us, or that any good cometh to us by that which we have.

Secondly, Note (which is a Corollary from the former obſervation,

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That

That the renewing of our Communion with God, and making peace with him, is followed with all manner of mercies and good things.

So shall good come unto thee. There was never any man a looser by acquaintance with God: Gods acquaintance is a gainfull acquaintance: Our acquaintance with God, should we consider it, abstractly and separate from all benefit but his very acquaintance yet that is benefit enough, God is the chiefest Good, & therefore when we enjoy him, we enjoy all Good. The enjoyment of God himselfe is infinitely more then the enjoyment of all created good things that come from God Friends are sometimes in those heights of friendship and nobleness of spirit one to another, that they count the enjoyment of one another to be more then all the benefits they can heape upon or reap by one another; it is your good Company, such such a friend, and your acquaintance that delights me more then all the good you can bestow upon me. And is not God much more so to us? Thus (I say) acquaintance with God alone is all good; but besides (as the paynt leads us to consider) God gives out good things from himself, to all his holy acquaintants, temporall or bodily good comes to us by his acquaintance, and so also (and that chiefly) doth spirituall or soul good. Acquaint thy selfe with God, and the dewes of grace, showers of the Spirit shall fall into thy bosome. Acquaint thy self with God, and spirituall Comfort shall flow in unto thee, spiritual strength shall flow in unto thee, thy soule shall be filled as with marrow and fatnes. And as good shall come to thee in person, so to thine; to thy family and posterity good shall come. And as God will cause good to come to such, so to stay and abide with them. As good comes, so good continues according to the command and commission which it hath from God. Thus he promised in the Prophet (*Isa. 48. 18.*) in case his people had harkned to his commandements, *Then had thy peace been as a river, and thy posterity as the waves of the Sea.* Thy peace and prosperity had not been as a Land flood or Brooks of water which faile in summer when we have most need of them, (all worldly things are apt to doe so) but they should have flowed perpetually as a river doth, which is fed by a constant Spring. or as the Sea doth which is the feeder of all Springs. A godly man gets not onely a large portion of good things, but a lasting portion, yea a portion

tion of those good things which are everlasting, by acquainting himselfe with God. And because by acquaintance with God so much good comes to us. Therefore *Eliphaz* presseth *Job* further to it in the next verse.

Vers. 22. *Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.*

Receive, that is, learne from his mouth; he that teaches gives, and he that learnes receives; and the Hebrew word which we render here to *Receive*, signifies not ordinary receiving but receiving with an earnest desire; yea, it implyeth a kind of violence in desire such as they have who take spoiles in warre. They fly upon the spoyle, and catch it with as much eagernesse as they wonne it with courage. So *Receive the Law from his mouth*. *David* saith, *I have rejoyced in thy word, more then they that finde great 'spoiles,* (*Psal* 119. 162.) O how strongly did his heart run out to the word? and there is an Elegancy also in it, that this word which signifies to receive the Law, doth also signifie the Law or doctrine to be received (*Prov.* 4. 2.) *I give you good doctrine, forsake you not my Law.* The word which is there used for doctrine is the same that is here rendred *to receive*, the reason is, because wholesome doctrine is worthy to be received, and ought to be received willingly, chearfully and gladly, and therefore the Gospel which is the highest and most precious doctrine is called an Acceptable doctrine: *This is a faithfull saying, and worthy of all Acceptation* (*1 Tim.* 1. 11.) The Gospel is worthy not onely of Acceptation, or of great, but of all Acceptation, and that from all men, even from the Greatest; And so also is the Law, for, as shall be opened further afterwards, the Law in this place comprehends the Gospel also. *Receive the Law at his mouth.*

*Dat Magister
quandis a ter,
capit discipulas
quant to disset.*
Druf.

*לקח verbum
bon ad pradam
qua cum violen-
tia tollitur re-
ferri potest.*

*Ex hac radice
dicitur doctri-
na. לקח quasi
accepta vel ac-
cipienda, quia
scilicet debet ac-
cipi gratia et
libenti animo.*

Further, The word which we expresse *Receive*, is rendred by some to *buy*; we may connect both senses here. Receive the Law as a thing bought and carry it home with thee. That of *Solomon* (*Prov.* 23. 23.) suites it well; *Buy the truth, and sell it not*; Truth is a Commodity the trade whereof goes but one way; all Civill Trades and Merchandizes are continued by buying and selling, but this spirituall trade is continued by buying only, without selling, it will be our profit to have this Commodity alwayes upon our hands, or rather alwayes in our hands. Thus here, *Receive*

the Law at a price, buy it, and keepe it; not that the Lord doth expect any price from us, or that we can bring any thing to him valuable for it. We buy it, when we take paines for it, when we doe our utmost endeavour to receive the truth, when we receive the truth, not onely as it is offered and brought home to us, but when we goe out for it, and seeke after it in all the meanes which God hath appointed as conveyances of it, that's buying the Law of truth.

Receive the Law.

תורה *ra-*
de תורה
explorare aut
circumquā,
lustrare, quia
lex universa est
diligenter obse-
vanda, ne quis
in uno offendat.

Again, We may profitably consider a double derivation of that word which we translate, *Law*. Some say it is from a roote that signifies *to behold* or *Contemplate*, to *Consider*, to *looke about*; and the Law is well exprest by a word of that sence, because the whole Law is diligently to be observed and considered, looked into, and meditated upon, we are alwayes to behold it, and that in every part. For the whole Law is copulative, and he that offends in one part offends in all. David speaking of the righteous man, (*Psal. 1. 2.*) saith, *he meditates in the law of the Lord day and night*. What's meditation? but the Inward view of a thing, or the beholding it with an intellectuall eye; meditation is the continuall turning of things over in the minde, to behold the excellencies and perfections that are in them.

A radice תר
quod est pluvie
irrigare; quare
commune est
fere idem est
nomen, pluvie
Doctōis &
legislatoris.

Secondly, Say others, it proceeds from another radical word, that signifies *to rain*, and that not only some small drizzling dewing raine, but full showers, or as we say to powre downe; and in the Hebrew, the same word signifies, *to rain*, and *to teach*. because teaching by the word is like raining, or the sending downe of raine. The Apottle (*Heb. 6. 7.*) alludes to it. *For the earth which drinketh in the raine that cometh off upon it. &c.* by the earth he meanes those who heare the word or doctrine, which comes down upon them like rain to soften their hearts, and make them fruitfull. There are two other Texts of Scripture very suitable to this Exposition (*Esay 30. 20.*) *Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into Corners any more, but thine eye shall see thy teachers. Thy teachers shall not be removed, so we render: but strictly from the letter of the Hebrew we may read it thus: Though the Lord give thee the bread of adversity, &c. yet shall not thy raine*

Non elongabit
a te pluviam.

be removed from thee. It may seeme strange that they should have the bread of adversity, and the water of Affliction, and yet have also raine, which naturally causeth the earth to bring forth bread, and fills the pooles with water. But the Prophet who speaks of corporall bread and water in the former part of the verse, speaks of spirituall raine in the latter, making this so full a compensation to the people of God, for the want of other two, that they should have no cause to complain of it. As if the Prophet had said, *Though you are cut short in outward things, yet you shall not be shorted in spiritmall, the rain of holy doctrine shall not be removed from you, or as we translate, thy teachers shall not be removed, &c.* Some amongst us would have the teachers of holy doctrine removed, lest by feeding them the bread & water of the Land should fayle, as if the charge of publick preaching the riches of the Grace of Christ would be an undoing, or at least an impoverishing of the Nation. Whereas (I touch it only by the way) the Prophet comforts the people of God in the midst of all their want & outward afflictions, that they should not want the presence of their teachers, nor the showers of holy instruction by them. Again (Isa. 2. 23.) *Be glad O Zion, and rejoyce in the Lord your God, for he hath given you the former raine moderately, and he will cause to come down the rain; the former raine and the latter raine in the first month.* That which we render, (*The former rain moderately*) others translate, *a Teacher of righteousness, or according to righteousness*; so you may finde in the Margin of your larger Bibles. And that's the great mercy which Zion is to rejoyce in; for can we thinke that Zion, the children of Zion should be called so earnestly to rejoyce merely in natural raine, or the effects of it; because of the abundance of Corne and Wine and Oyle, which the earth well watered usually produceth? This is too poor a thing (considered alone) for Zion to rejoyce in! Zion or the people of God doe and must confesse themselves unworthy of the least outward mercy, even of a shower of raine, or of a sheafe of corn, and they ought to praise God, and be very thankfull for these; But these are not properly, the matter of Zions gladnesse and rejoycing. In these the world rejoyceth, *Who will shew us any good* (Psal. 4. 7.) they are for Corne, and Wine, and Oyle, but Lord (saith David) *lift up the light of thy Countenance upon me, Thou hast put gladness in mine heart, more then in the time that their corn* and .

*Sancti collucti
propheta nomi-
nibus gloria
su leg flator
et pluvia, seu
imbres maturi
et serotini.*

and their wine encreased : As if he had ſaid, Worldly men rejoyce in corne and wine ; but I rejoyce more in the light of thy countenance. The light of the favour of God, and the light of the knowledge of God, are the chiefe matters of a beleivers joy. And this light of holy joy comes in uſually with and by the raine of that doctrin, which falls upon us from the mouth of God in the teachings of his divine Law. *Receive the Law from his mouth.*

But you will ſay, What is this Law which comes downe like raine from heaven ? and which we are to receive from the mouth of God.

I anſwer ; The Law may be taken two wayes.

First, Strictly for the ten Commandements, or the five Bookes of *Moses*, which are called the Law.

Secondly, More largely, and ſo the whole word of God is the Law. Chriſt himſelfe calls the Booke of *Pſalmes* the Law two or three times in the new Teſtament (*Joh. 10. 34.*) *¶* *us answered them, is it not written in your Law. I have ſaid ye are Gods* where was that written ? in the 82d *Pſal. v. 6.* And ſo againe, (*Joh. 15. 25.*) *But this cometh to paſſe, that the word might be fulfilled that is written in their Law, they hated me without a cauſe.* What Law doth he mean ? thoſe words we finde (*Pſal. 35. 19.*) Take one text further ? (*1 Cor. 14. 21.*) *In the Law it is written With men of other tongues, and other lips will I ſpeak unto this People.* Where is that written ? (*Eſay 28. 11.*) So that the Law in a large ſenſe, is taken for the whole body of the word of God, or for the generall Revelation of the myſterie of his will, in which ſenſe we may ſay the Goſpel is the Law : And the Goſpel is expreſſely called the Law (or rule) of faith (*Rom. 3. 27.*) So that by Law here we may underſtand whatſoever the Lord hath given us, either as a rule of life, or as a rule of faith. The Seaventy translate *Eliphaz* ſpeaking in that latitude, *Receive whatſoever God delivers, declares, or puts forth. Receive, I pray thee, the Law*

ἐννομίαν.

from his mouth.

From whoſe mouth ? from the mouth of God ; how can that be ? Indeed *Moses* went up into the Mount, and was with God forty dayes, and there received the Law from his mouth ; but could *Job* Receive the Law from his mouth as *Moses* did ? I anſwer ; If God had called him to it, as he did *Moses* he might. But that's

that's not the purpose of *Eliphaz*. Neither are we (I conceive) to understand him of such a *Receiving from the mouth of God*, as the old Prophets had who received the minde of God by Immediate Inspiration, & dictates from God himself: for though they were not called up solemnly into a Mount (as *Moses*) to receive the Law, yet the Spirit was sent to make knowne the minde of God to them. And in that sence the Prophet *Jeremiah* is said to warne King *Zedekiah* from the mouth of the Lord (2 Chron. 36. 12) *And he did that which was evill in the sight of the Lord his God, and humbled not himselfe before Jeremiah the Prophet speaking from the mouth of the Lord*: that is, he received a word from God by an Extraordinary Revelation to carry unto the King, who yet humbled not himselfe. And so (*Esay* 30 2.) the Lord complaines of his people *that walked to goe down to Egypt to strengthen themselves with the strength of Pharaon, &c. and yet had not asked at his mouth*, that is, had not asked direction in the thing according to the wayes of Revelation then in use, by enquiring of the Prophets, or of the high Priest; And the Lord tels the Prophet *Jeremy* (Ch. 15. 19) *that he should be as his mouth* if he would take forth the precious from the vile. as if he had said, if thou art faithfull in my work, I will reveale my selfe to thee, & thou shalt speak even as I my selfe spoke, thou shalt be as my mouth. Now, I conceive, *Eliphaz* doth not goe thus high when he bids *Job* Receive the Law from the mouth of God, as if he were to expect Immediate direction and advice from him. For then, we may be said to receive a rule or a law from the mouth of God, when we receive that which God hath manifested at any time as a rule and law for us with the rest of his people to walke by: they who receive that law once delivered from the mouth of God, may be said to receive the law from his mouth, though they are not the Immediate receivers of it, yea, though it were published some thousands of yeares before they were borne. Some from these words, collect that the books of *Moses* were written before this time, and that *Eliphaz* did referre *Job* to thole, bidding him receive that law which the mouth of God had spoken to *Moses*, but though whether the law were then formally spoken or no is a dispute, yet it is without al dispute, that the mouth of God had then given a law or rule of life to his people; and so *Eliphaz* might safely and truly say, *Receive, I pray thee, the law from his mouth,*
there

*Propheta sum
quasi os dei
quia per ipsos
loquutus est.*

there having been a Revelation of the minde of God among the faithfull in all ages & times. God never left his people to their own will, nor them to be their own Guid and Counsellor. For when the Apostle saith (*Rom. 2. 14.*) that *the Gentiles having not a law are a law unto themselves*; his meaning is not that they had no law, but one of their own devising. They indeed had not the law of God formally spoken to their eares, and preserved in tables of stone, but they had the substance of the law of God naturally written in their hearts. So then, there hath alwayes been a law, from his mouth formally in the Church; & naturally in the world. Therefore saith *Eliphaz*, *Receive the law from his mouth*, and when he saith, *Receive the Law from his mouth*, it may have a double Opposition.

*Ex ore ejus
veritate dicit,
i. e. non ex ore
aut arbitrio
suo. Merc.*

First, To the will and wisdom of Job; As if *Eliphaz* had said, *Thou hast been hitherto a law to thy self*, that is, thou hast followed thy own advice, run on upon thy own head, now Receive the law from his mouth. Man, naturally hath high thoughts of himselfe, and would be a law to himself. Not as (*Rom. 2. 14.* which place was touched before) *The Gentiles having not a law, were a law to themselves*; that is, they had the law of God written in their hearts by nature, but besides that, there is a law which man would be to himselfe against that law of nature written in his heart, and against the light of nature shining in his conscience, he would set up a law, even his own Lust, in opposition to the law of God. Thus he would be a law to himselfe, and not *Receive a law from the mouth of God*. Therefore saith *Eliphaz*; *Now receive the law from his mouth*.

Secondly, (from his mouth) may be opposed to the mouthes of others; as if he should say, if thou wilt not trust us, nor take our word, then trust God, we would not have thee depend upon us, nor upon any man living, not on the Judgement or Authority of any Creature, but receive the law from his mouth; there is a law and a truth come from God, let thy faith be guided, and thy life ordered by that.

Hence Note.

It is our duty to receive the rule from God.

The Lord hath power to give us the law, and we must receive the law from him. None have power to Impose a law upon us but God himselfe, nor may we devise a law for our selves: *God is the*

the only Maſter of the Conſcience, he alone can ſay, *Receive the law at my mouth.* If you aſke, what is it to receive the law I anſwer, it is more then to give it the hearing. To receive, is, firſt, to believe the law; ſecondly, to receive, is to honour and reverence the law, thirdly, to receive the law, is to yeeld up our ſelves to the obedience of it, to be caſt into the mould of it, to ſubject our ſelves wholly to the minde of God in it; Then we receive the law when we take the Impreſſions of it, and have as it were the Image and ſtamp of it upon our ſpirits, and in our lives: fourthly, then we receive it when as it follows in the Text, *we lay up his word in our hearts*: barely to receive it is not enough, you muſt lay it up, treasure it up.

And lay up his word in thy heart.

This is oppoſed,

Firſt, To forgetfulneſſe of the word, receive the law and let it not ſlip out of thy memory.
 Secondly, It is oppoſ'd to negligence in the practice of the law, lay it up that it may be forth coming to direct thee in every duty. In conversion the law is written in the heart; every godly man hath a Copy of the law in his heart; That's the deſcription of a godly man, (*Pſal. 37. 31.*) *The law of God is in his heart, none of his ſteps ſhall ſlide*; which is not an univerſall excluſion of all ſaying & ſlipping, as if every godly man were as much paſt ſinning, as he is paſt perishing: but when 'tis ſaid, *none of his ſteps*, the meaning is, few of his ſteps ſhall ſlide, or he ſhall never ſlide to in any of his ſteps as not to recover his feet and get up again. He ſhall walke very holily, ſo holily as if all his walkings were but one continued act of holineſſe. But, to the text, *None of his ſteps ſhall ſlide quite and for ever out of the way*, becauſe the law of God is in his heart. What David ſpeaks in that propheti- call Plalme of Chriſt (*Pſal. 40. 8. Thy law is within my heart*) is true in its degree of every Chriſtian, all the lawes of God are in his heart. That Character is again given of them (*Pſal. 84. 5.*) *In whoſe heart are thy wayes*; there is a ſuiting of the mind of God and the heart of man together in regeneration. But now the duty ſpoken of in the Text is another thing; for a man that hath the law written in his heart, may yet poſſibly forget to lay up the word and law of God in his heart, he may (under temptation and

*Precedentis
partis ex poſitis
ſe ampliatio
ſta legem ſu-
pe ut ponas
proprie, diſpo-
nas a te cura
ſollicitudine
obſervandi.*

the pressures of corruption) be negligent in that ; it is the worke of a godly man, who hath the law of God in his heart already, continually to lay up the law in his heart, and so we are to understand such Scriptures as these (*Pro. 7. 3.*) *Keepe my Commandments and live, and my law as the apple of thine eye, bind them on thy fingers, write them on the table of thine heart &c.* The first writing of the law in the heart is by the finger of the Spirit, by Gods own finger. As it was God that first wrote the law in tables of stone with his own finger, so it is he that writes the law in these fleshly Tables of the heart by the finger of the Spirit : yet Solomon perswades his son to write the law upon the Table of his heart : when grace is received, and the law once written in our hearts, we doe as it were put in severall fresh Copies of the law, we are continually writing divine notions and Instructions upon our hearts ; this renewed act is ascribed to us, because we through grace joyne in it. We have an Expression of like import (*Pro. 4. 21.*) *My son attend to my words, encline thine ear to my sayings : let them not depart from thine eyes, keep them in the midst of thine heart.* The heart is said to be the midst or Center of the body, now, saith he, *keep the law in the very midst of thine heart,* in the safest place ; as the heart is the safest place the middle of the body, so the middle of the heart is the safest place of the heart. So we may understand that of David, *I have hid thy Commandments in my heart* (*Psal. 119. 11.*) And (*Deut. 6. 6.*) *These words which I command thee this day, shall be in thine heart ; that is, thou shalt lay them up there.* Of this laying up the law in the heart we are to understand Eliphaz here ; as if he had said, *O Job, thou hast often heard of the law, but thou hast been a forgetfull hearer, now heare it, and hold it now* (as the Apostle exhorts the Hebrews, *Heb. 2. 1.*) *give the more earnest heed to the things, which thou hast heard, or shalt hereafter hear, lest at any time thou shouldst let them slip, or thou shouldst run out* (as we there put in the margin) *as a leaking vessel.*

Further, This laying up the word in the heart, is oppos'd unto a bare barren knowledge ; it is not enough to have the word of God in our heads, that is, to know it : it is not enough to have the word of God upon our tongues, that is, to speak of it, but we must lay it up in the heart ; For though the heart in Scripture, takes in the understanding, and the whole soule, yet chiefly it respects the

affections, *lay up the word in thine heart*, that is, let thy affections be warm'd with it, while thy memory retaines and keepes it, and thy understanding is enlightned with a true notion of it.

Hence Observe.

First, *The word of God is a precious thing.*

We doe not lay up trifles and trash, but precious things, and treasure; we lay up our Plate and Jewells, our Gold and Silver; the word of God should be more to us than thousands of gold and silver, it is the most precious Jewell, 'tis treasure, and therefore it must be laid up.

Secondly, *The heart is the Arke or Cabinet, in which the word must be laid up.*

There was an Arke or Chest provided for the law (*Exod. 25. 21*) and that Arke was Christ, he was typified by it, and indeed the law would be too hot for our hearts, too hot to lye there if it had not first layn in the heart of Christ, we (since fallen) could never have been an Arke for it, if he had not been. The tables of the law were laid in the Arke, and the Arke (in which the law was put) had a mercy-seate which did cover it all over (The dimensions of the Arke and of the mercy-seate were exactly the same, two cubits and a halfe in length, and a cubit and a halfe in breadth, (*Exod. 25. 10. 17.*) so that nothing of the law could appeare or rise up in Judgement against poore sinners. The propitiatory or mercy-seate covered all. Now as Christ hath been the Ark of the law to protect and cover us from the condemning power of it; so the hearts of beleevers must be the Arke of the law, where it must be laid up with a readinesse of minde to yeeld our selves up to the commanding power of it. David prophesying of Christ saith (*Psal 40. 10.*) *I have not hid thy righteousness within my heart*, yet he had said before, *I delight to do thy will, thy law is within my heart*. To clear which Scripture take notice that there is a twofold hiding of the righteousness or word of God in the heart. First, so as to obscure or conceale it from others, in that sense David saith, *I have not hid thy righteousness in mine heart, I have declared thy faithfulness and thy salvation, and not concealed thy loving kindness and truth from the great Congregation.* And thus no man ought to lay up the truths, the law, the promises of God in his heart to conceale and stifle them there.

comfort of the word of God when they need it, had need to bind it ſure,
when they receive it.

JOB, CHAP. 22. Verſ. 23, 24, 25.

*If thou return to the Almighty, thou ſhalt be built up,
thou ſhalt put away iniquity farre from thy taber-
nacles.*

*Then ſhalt thou lay up gold as duſt, and the gold of
Ophir as the ſtones of the brookes.*

*Yea, the Almighty ſhall be thy defence, and thou ſhalt
have plenty of ſilver.*

Eliphaz having invited Job (at the 21 verſe) to renew his ac-
quaintance with God, and now again preſſing him to return
to God, he reckons up thoſe advantages which might move, and
incourage him to it. he tells Job what will follow his returne to, &
acquaintance with God, and theſe advantages are of two ſorts.

First, Temporall and outward; ſecondly, ſpirituall, and inward;
the temporall good things which he aſſures him of in caſe he re-
pent, and turne to God, are ſet downe firſt more generally in the
23 verſe, *Thou ſhalt be built up*, ſecondly. They are ſet downe par-
ticularly; firſt, He ſhould then have riches, gold and ſilver in the
24. verſe; ſecondly, protection, *The Almighty ſhall be thy defence*,
(v. 25) as he will fill thy houſe, ſo he will guard thy houſe and
keep it ſafe.

In the following parts of the Chapter, Eliphaz aſſures him of
eight bleſſings ſpirituall.

First Joy in God, ver. 26th; *Thou ſhalt have thy delights in the
Almighty.*

Secondly, Confidence, or holy boldneſſe before God; *Thou
ſhalt liſt up thy face unto God*; thou ſhalt not hide thy head, and
run into corners, but *liſt up thy face.*

Thirdly, (which is an effect or part of the former) freedome in
prayer; *Thou ſhalt make thy prayer to him*, (v. 27th)

Fourthly, He aſſures him of audience, or of an answer to his
prayer in the ſame verſe; *He ſhall hear thee, and thou ſhalt pay thy
vowes;*

vowes; that is, thou in thy prayer having made vowes to God, God shall hear thy prayer, and so give the occasion to pay thy vowes.

Fifthly, He promiseth him not onely that his prayer shall be heard, but that his very purposes and designes shall be fulfilled; *Thou shalt decree a thing, and it shall be established to thee, v. 28.* When thou resolvest upon such a way, or course in thy affaires, thou shalt have this priviledge, *thy decree shall stand.*

Sixthly, He promiseth him direction and counsell, what way he should take, what course to run in the close of the same verse; *And the light shall shine upon thy wayes;* that is, thou shalt see what to doe, the Lord will give thee counsell.

Seaventhly, He gives him hope of rising out of any trouble, or that when others are overtaken with calamities, he should be preserved, at the 29th verse; *When men are cast down then thou shalt say, there is a lifting up, for God will save the humble person.*

Eighthly, He promiseth, that he shall not onely have blessings personall, and family blessings, but he shall be a publique blessing, (v. 30.) *He shall deliver the Island of the innocent, and it is delivered by the purenesse of thy hand.* Thus you have both the generall scope of this latter part of the Chapter; which is to stirre up Job to returne to God, and likewise the particular blessings and mercies which are held forth as arguments moving him to returne.

Vers. 23. *If thou return unto the Almighty.*

To Returne is used frequently in Scripture in a metaphoricall sense, and signifies as much as to repent, sin is a going away from God, great sinning is a going farre from God, a going as it were, into a farre Country, such sinners would goe out of Gods sight, and fall out of his memory. *Eliphaz* had charged Job deeply with such departures; and now he 'peakes to him of returning.

And here we may consider the condition or state of Job, and the season in which *Eliphaz* presseth him to this duty, he was in an afflicted condition, the hand of God was upon him. Now *Eliphaz* adviseth him to return; Intimating at least, that the present dispensation of God towards him, was a speciall opportunity for the duty he moved him unto.

Hence Note.

When God afflicts us, when his hand is upon us, he speaks to us, repent, or bespeaks our repentance. How

How often in Scripture doth the Lord complaine as if he were wholly frustrated of his designe, when either nations or persons being smitten by his judgements did not returne unto him, or repented not. (*Isa 9. 13.*) *They turne not to him that smiteth them: that is, they turne not to me the Lord: I have smitten them, and I alone can heal them, yet they turne not to me;* as if the Lord had said, I therefore smote them that they might bethink themselves of returning, but they turned not to me. As they turned not at my word, or to me speaking, so they turned not at my sword, or to me smiting. I see they are not onely *Sermon-prooffe*, my Prophets spake to them in vain, but they are *judgement-proof* also, my hand is upon them in vaine, they returne not. And as it was then, so at this day, for may we not observe, some mouldring in their estates, crushed in their hopes, crossed in their children, blotted and blasted in their credit, weake and sicke in their bodies, even tired and worne out under severall afflictions, yet no thought of returning to the Lord, or of making their way perfect before him. So that the Lord may say to them, as he once did to his ancient people the *Jewes* (*Isa. 1. 6.*) *Why should ye be smitten any more, ye will revell more and more.* The returning of many is like that which *Solomon* speaks of (*Pro. 26. 11.*) *As a dog returneth to his vomit, so a foole returneth to his folly; As Jesurun waxed fat, and kicked, so some will be kicking while they waxe leane.*

Further, *Eliphaz* doth not speake barely to *Job* of returning, but he directs him to the object; *If thou returne*

To the Almighty.

And that is expressed in some translations very emphatically, *Return h me to the Almighty* return till thou comest to or reachest God, *be thou sure to repent h me;* so the word is used (*H 14. 2. Joel 2. 12. Amos 4 6.*) return home to God, stay not short of him in your repentance, that is, repent fully, seriously; And the intendment of *Eliphaz* in speaking thus, might be to reprove *Job* for his former (by him supposed) hypocritic: thou hast returned before, but not to the Almighty, surely thou didst repent only as an hypocrite in former times when thou madest the greatest shew of repentance. Therefore now repent as a sincere convert. Thy former repentance was to the a fainelesse repentance, and therefore doubtlesse but a fained and false repentance. Thou couldst not

my my re-
turne to
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tion
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it is to be
re-
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God
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ver after it recover out of thine afflicted, thy ruinous condition, and therefore surely thou didst never by it recover out of thy sinfull condition, or from thy sins. But now, I promise thee, if thou return to the Almighty, thou shalt be built.

Hence note.

That, *True repentance is a full, a home returning to God.*

Much of the progresse of a Christian is to goe backward, backward (I meane) from those sins and evils to which he hath (by temptation) been carried forth; nor (having sinned) can any man goe forward till he return to God. We read in Scripture, of God returning to us, as well as of our returning unto God, in both there is repentance; when God returnes to us, he repents of the evill of punishment, that he hath brought upon us; and when we returne to God, we repent of the evill of sin which we have committed against him: onely be sure (as the points directs) that ye returne home to God. The Prophet found *Israels* repentance defective in this (*Hos. 7. 16.*) *They returne* (that is, they make a shew of repentance) *but not to the most high.* There is a repentance which brings the soul never the nearer unto God. And that's a repentance (as we speake) *never the neerer, or to no purpose.* Thus another Prophet taxeth their fasting (*Zech. 7. 5.*) *When ye fasted and mourned in the fifth and seventh month, even soe seventy yeares, did ye at all fast unto me, even to me?* Observe how he doubles it upon that point, as if the whole emphasis of repentance lay upon that point; *To me, even to me.* As David in confessing of his sin (*Psa. 51. 4*) *Against thee, thee, thee only have I sinned, &c.* Many fast, but not at all to God, they return, but not at all to God. They fast to themselves, and return to themselves, that is, their own interest, not the honour of God is the motive and end of their fasting and repenting. And hence the Prophet is plaine and downright with *Israel* in this case (*Jer. 4. 1*) *If thou wilt returne, O Israel, saith the Lord, returne unto me;* as if *Israel* had used to returne, but alwayes short of God, or not to God, *Israel* made some stop in the worke of repentance before he came at God. Now then (saith the Lord by his Prophet) *O Israel, if thou wilt returne, return to me.* If thou hast any further purpose to returne, be perswaded to return to some purpose. Let not thy repentance be any longer, such as is to be repented of. All our returnings are but wanderings, unlesse we returne to God.

But

But when may we be ſaid to return to God?

I anſwer; firſt, when we returne out of a ſenſe of ſin againſt God, as well as of ſmart upon our ſelves; for when we returne only becauſe of ſmart, we return to our ſelves rather then to God, as when it is ſaid in *Hoſea* (Chap. 7. 16.) *They returned but not to the moſt high: we may ſee the reaſon of this charge at the 14th verſe: They have not cried unto me with their hearts, when they howled upon their beds: they aſſemble themſelves for corne and for wine, and they rebell againſt me.* As if he had ſaid, all their crying and howling, is not becauſe they have ſinned againſt me, but becauſe their ſins have pincht them, they doe not mourn becauſe of their wickedneſſe, but becauſe of their wants. 'Tis famine that moveth them, not my fear. They would faine be at their full tables again, they are all for corne and wine, nothing for grace and holineſſe. We may ſay of ſome perſons repenting, as *Job* (Chap. 6. 6.) of the wild Aſſe braying, *Doth the wild Aſſe bray when he hath graſſe, or loweth the Ox over his fodder; he applyed it to his own caſe, that he did not cry out without cauſe, nor complaine when he felt no paine; but (I ſay) we may apply it to ſome perſons repenting. They would never bray if they had but graſſe enough, nor low if they had fodder enough; that is, if they had but outward comfort enough, corne and wine, health and ſtrength enough, did they but abound in theſe, you ſhould never hear them complain nor ſhed a tear, how much ſoever they abound in ſin; All the world cannot ſatiſfie the ſoul of a godly man, till (after ſinning) he be reconciled to God: His ſoule is hungry and thirſty, notwithstanding all his corn and wine, till he be filled with the favour of God. And, this is indeed to returne to the Almighty.*

Secondly, Then alſo we returne to the Almighty, when we turne ſpecially from and mourn for that ſinne whereby we have moſt provoked the Almighty; when that which hath moſt offended God, is moſt offensive and burdensome unto us. For though in repentance, every ſin is to be repented of, yet ſome more; As *Samuel* ſaid to the houſe of *Iſrael* (1 Sam. 7. 3.) *if you do return to the Lord with all your hearts, then put away the ſtrange Gods and Aſtaroth* But why doth he exhort them to put away that ſtrange God *Aſtaroth* by name, more then any other of their ſtrange god? I anſwer; it was becauſe they had moſt provoked the true God by worſhipping that ſtrange God, and therefore he counſels

H h

them

them as ever they would approve themselves to have returned to God in their repentance, to look to it, that they turned from *that Idol*. If every strange God must be put away when we returne to God, how can we returne to God, if we put not away *our Ashtaroth*. Thus the rule was given by the king of *Niniveh*, in proclaiming a fast (*Jon 3. 8*) *Let them turne every one from his evil way* (that is, from his beloved sin) *and from the violence that is in their hands*, that is, from the sin of oppression, by which they got much into their hands. But why doth he instance in that sinne? Surely because that was the common sin of that City, they were an oppressi g people, and loved the gaine of oppression, or to get by violence. They lived more by the bloud of others, then by their own sweate, more by the violence, then the labour of their hands, therefore they must particularly repent of that sin. If the covetous man returne to God, he must turn from every sinne, and from his covetousnesse. If the proud man returne to God, he must turne from every sin, and from his pride, this is the nature of returning to the Almighty, yet

Thirdly, Unlessse we doe all this with the whole heart, we doe not return to the Almighty (*2 Chron. 6. 38.*) *Jer. 3. 10. Jer. 24. 7.* The wicked are serious and cordiall in sinning, they must be so in repenting. But some sinner possibly may say, I have gone away too far to returne; No, *Jer. 3. 1.* *Thou hast played the harlot with many lovers, yet return unto me, saith the Lord.* Another will say, I have slidened back and relapsed, I have as it were, repented of my repentance. The Prophet answers this doubt (*Jer. 3. 12.*) *Return thou back sliding Israel, saith the Lord.* And againe (*v. 14*) *Turne O back sliding children, saith the Lord, for I am married unto you, &c.*

If thou return, &c. *Eliphaz* having thus shewed him that it is his duty to returne to the Almighty, now proceeds to shew that it will be his happinesse, and this he doth by an enumeration of those manifold blessings which follow our returning to him. Whereof the first is,

Thou shalt be built up.

Affliction and trouble, which are the fruit of sin, pull downe, and lay us wast godly sorrow and repentance, which are our turning from sin, have a promise of this good fruit, *That we shall be built up again.* This

This building up, may be taken two wayes; first, more generally for an encrease in all good things; secondly, more specially for an encrease in children. In the Hebrew the same word, which signifies a *sonne*, signifies, *to build*, because children build up their fathers house, or are their fathers building; in that sense the word is often used, (*Gen. 16. 2. Gen. 30. 3. Ruth 4. 11.*) It is said, (*Exod. 1. 21.*) that *God boils the midwives houses*; which some interpret, he gave them children, or made them more fruitful, in child-bearing. We read in the law how that man was to be dealt with, who refused to take his brothers wife, according to the commandment of God in those times, and the conclusion of all is (*Deut. 25. 9.*) *So it shall be done to the man that shall not build up his brothers house*, that is, who refuseth to marry his brothers widow, and (through the blessing of God) to have children by her, which would be as the building up of his house, or the continuance of his name and family. Thus some understand the phrase here; *Thou shalt be built up*, that is, thou, who hast lost all thy children. Thou, whose house hath been pul'd downe by the fall of a house (*Ch. 1. 19.*) shalt have more children, and so thy house built up again. But I rather take the phrase here in that larger sence, and so *to be built up*, implyeth all kinde of prosperity in outward things. (*Mal. 3. 15.*) *Now ye call the proud happy, yea they that worke wickednesse are set up*, we put in the Margin, *are built up*, that is, they are very prosperous, they may have what they will in this world, or (as we say) *the world at will*. And (note that by the way) 'tis the worst character of an age, when they that worke wickednesse (which ruines the best built State) are built up. The Lord makes a promise in the language of this Metaphor to the Church, (*Ier. 31. 4.*) *I will build thee, and thou shalt be built, O virgin of Israel*; As if he had said plainly, I will blesse thee, and raise thee up out of the dust of thy present desolate condition, into a glorious fabrick of prosperity and honour, so it follows in the same text, *Thou shalt againe be adorned with thy tabrets, and goe forth in the dance of them that make merry*. This sence of the word is cleare in that opposition used in the Psalm (*Psal. 28. 5.*) *Therefore saith the Lord, I will destroy thee, and not build thee up*, that is, thou shalt be destroyed for ever, I will never repayre any of thy ruines, thine shall be as *Asaph* speakes (*Psal. 74. 3.*) *Perpetuall desolations*. So that, when *Eliphaz* promiseth *Job*, *Thou shalt be built up*; his

meaning is, thy ruin'd state shall be repaired, and thou shalt have not onely a beautifull, but a wel foundation'd felicity.

Hence note;

It is no vain nor unprofitable thing to repent and turne to the Almighty.

If we by repentance pull downe the strong holds of sin, if we forsake and lay waste our lusts, the Lord will build us up, he will build us up with all manner of blessings; repentance is fruitfull: There are many who professe they repent, but they doe not bring forth fruits meet for repentance, but as true repentance is accompanied with our fruits of holinesse and obedience towards God, so with Gods fruits, the fruits of his love and mercy towards us. There is a kind of repentance in hell, there's weeping, wailing, and gnashing of teeth, but that's a fruitlesse repentance, as well as a faithlesse repentance, the damned are under chains of everlasting darknesse. A sound repentance, or the repentance of hypocrites in this life, is like the repentance of the damned in the next life, but true repentance is fruitfull. If we as the Baptist exhorted the *Jews* (*Math. 3*) *Bring forth fruit meete for repentance*, our repentance will bring forth fruit meet for us; we shall have good things of all sorts, if we sorrow (as the Apostle saith the *Corinthians* did) after a godly sort; godly sorrow is rewarded with joy; if we humble our selves, God will lift us up. The sorrows of Gospel repentance, are like the sorrows of a woman in travzile, who (as Christ speakes *Joh. 16. 21.*) *straight way forgets her paine for joy that a man is borne into the world.* The pangs and throws of godly sorrow are therefore said by the Apostle to cause repentance not to be repented of, because that repentance brings forth joy to be rejoyced in, a masculine joy, joy that a man-childe of Grace to build up our spirituall house is brought into the world. *If thou returne to the Almighty, thou shalt be built up.* And

Thou shalt put iniquity farre from thy tabernacles.

The word imports, first, putting away with indignation: secondly, putting away to the utmost distance: therefore we translate, *put away farre*; 'tis but two words in the Originall: *Thou shalt put iniquitie farre*, &c. Iniquity may be taken either for sin, or for the effects of sin, that is, punishment, if we take it in the first

first ſence for ſin it ſelfe; and then this latter claufe muſt be underſtood as a duty; *If thou returne to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity farre from thee*, that is. It is thy duty to put away iniquity far from thee; as if Eliphaz here did ſet forth more fully what repentance is; *thou ſhalt be built up if thou returne to the Almighty*; that is, if thou returne ſo as to put thy iniquity farre from thee; if we take iniquity in the ſecond ſence, for the puniſhment of iniquity, then the words are a promiſe, as it he had ſaid, *if thou return, &c.* then thou ſhalt rid and diſcharge thy ſelf and thy houſe of all the troubleſome effects of ſin; Thou ſhalt put Iniquity, or all the ſad iſſues and conſequents of iniquity farre from thee, none of them ſhall touch thee to annoy thee.

Mr Broughton pitcheth upon the former ſence in his translation; *If thou caſt far off unrighteouſneſſe from thy tents*. That gives a perfect ſence to the whole ſentence, and from thence we may

Obſerve;

That, in true repentance ſin muſt be utterly caſt off and put away.

We returne not at all to the Almighty, till we wholly turne from ſin, nor will the Almighty build up our houſe, till we put iniquity quite out of our houſe; till we turne it out of houſe and home; out of the houſe of our family, out of the home of our hearts; nor is it enough to put ſinne away a little, or a little way, but it muſt be put far away. There are ſeverall degrees of putting away ſin; firſt, There is a putting it away out of our practice, or conveſation, ſo that it hath no viſible being or abode in us or with us. This is a putting of ſin away, but this is not a putting of ſin farre away. Secondly, There is a putting of it out of our affections, or out of our hearts; not as if we could keep it (while we are in the body) from having a place or dwelling there, but as keeping it from having a throne or reigning there. This is to put ſin very farre away from us; it is no great thing to put ſinne out of our hands, but 'tis hard to get it out of our hearts; hypocrites will (poſſibly) lay downe the practice of it, but ſtill their ſpirits cleave to it, they are not at all alienated from the love of it, but only reſtrained from the acting of it; ſuch are oftentimes kept from doing iniquity, but they do not at all put away their iniquity, much leſſe put it far away. As it is with a naturall man in reference to his doing of Good, ſo to his not doing of evill; If good be at
any

any time in his practice, yet it is farre from his spirit, he hath no minde to it, he cannot say the law of God is in his heart, or that he delights to doe it; so if evill be at any time put out of his practice, yet it is still in his spirit, his minde is toward it, he cannot say that his heart is with-drawn from it, or that he hates it. No, but as the Prophet *Ezekiel* speakes of the stubborne Jewes (*Ezek. 11. 21.*) *Their heart walketh after the heart of their detestable things.* As every Godly man is (in the main) like *David*, A man after Gods own heart, and walketh after the heart of God; so every ungodly man is a man after the heart of the devill, and every Idolater or worshipper of false Gods (who is one of the worst of ungodly men) is after the heart of his false gods and he walketh after the heart of his false gods, which the Prophet calls *detestable things*. Whatsoever is most after the heart or according to the desires and commands of an Idol, that the Idolatrous heart walketh after; that is, he loves it, he delights in it, and thus doth every natural mans heart walke after the heart of his lust, though sometime his feete walke not after it, or he may seeme to lay it out of his hand. But he that turnes indeed from sin, deales with it when he is repenting of it, as the Lord doth when he is pardoning it. How is that? The Lord in pardoning sin, puts it farre from us (*Psal. 103. 12.*) *As farre as the East is from the West, so farre hath he removed our transgressions from us;* That is, he hath removed them from us to the utmost imaginable distance; for such is that of the East from the West: they and we shall no more meete together againe, then the East and West shall or can meet at all. And thus in repenting a godly man desires to put his sin as farre from him as the East is from the West, that he and they may never meete together in the practice of them, as he is assured that God hath so pardoned them that they and he shall never meete together in the punishment of them.

*Then shalt put away iniquity farre
from thy Tabernacles.*

In which words he includes more then his owne personall repentance; for by the *Tabernacles*, we are to understand the whole family or household, the tabernacle conteining, is put for the persons contain'd; in this *Eliphaz* seemes to strike at *Job* for his former course, as if he had said, *Wickednesse hath lodged not only in thy Mercie*

*Inuit ante hac
nec Jobum nec
eius filios culpa
vacasse, id eum
euerum et fi-
lios eius.*
Mercie

heart,

heart, but in thy house, in thy family, children and servants. And this surely was it which provoked the Lord to crush thy family of children and their servants with the fall of a house: now therefore I counsell thee to put away iniquitie from thy tabernacle, that is, from all that belong to thee, from all that are under thy shadow, and are committed to thy trust and charge.

Hence observe;

That they who repent truly should endeavour to purge sin, not only from themselves, but from all that belong to them.

They should cleanse not their persons onely, but their families, they should sweep their houses, as well as their hearts from sin. (Gen. 35. 2.) Then Jacob said to his household, and to all that were with him, put away the strange Gods (or, the estranging Gods (such are Idols, they are not onely strange, because new Gods, and strange, because 'tis a strange or wonderfull thing that man should be so besotted as to worship such things for Gods, but they are estranging Gods) because they withdraw or steal away the heart from the true God; therefore said Jacob put away the strange Gods) that are among you, and be cleane, and change your garments, This outward changing of their garments signified the changing or cleansing of their soules. God principally looks at that, and the outward ceremony hath no acceptance at all without the inward sincerity; In comparison of which, as the Lord said in Joel, Rents your hearts, and not your garments, so he would say here, change your hearts, and not your Garments. Now Jacob was very carefull that this blessed change of Garments, betokening the change and cleansing both of heart and life, should be the livery of all his family and household. Family sins bring family judgments as well as personall; and they that have the charge of a family, have (in a great degree) a charge of soules as well as of bodies; every Master of a family hath cure of soules: And he is to see so farre as lieth in him, that no sinne nor wickednesse remaine or be harboured in his family, that his children and servants live not in ignorance, nor in any evil. In the 6th of Numbers, Moses gives charge to the Congregation, That they should depart from the tents of those wicked men, Corah, Dathan & Abiram, it is dangerous to be neer the families of the wicked, but it is more dangerous to have wickednesse remaining in our family, in our servants,

vants, or in our children. And 'it Matters endeavour not by all due meanes, to remove sin out of their family, that in a little time may remove them out of their family, or (as we say) eat them out of house and home. *Thou shalt put away iniquity farre from thy Tabernacle.* Thus much of this part of the verse, in the first sence, as *iniquity* is taken for sin; yet,

Further, as the word *iniquity* is taken for *punishment*, *thou shalt put away iniquity* (or the effects of iniquity) *farre from thy Tabernacle*, and then the words are both a new promise and a further explication of what is meant by being *built up*, which was the former promise, *Thou shalt be built up, and all evill shall depart away from thy Tabernacle.* *Iniquity*, which properly signifies the evill of sin, is often put in Scripture, for the evils of trouble and suffering; and as all acknowledge this to be a truth, so some judge it the truth specially intended in this place. I shall therefore briefly, note from it,

That, when we truly returne to God from sin, then suffering evils depart from us and ours.

For though the Lord be pleased to disperse variouſly for triall of his people, and often suffers the evil of affliction to hang about their Tabernacles, who desire sincerely, and endeavour faithfully to *put all iniquity farre from their Tabernacles*, yet this is the promise of God, & this hath been often experienced by Godly men: That God hath turned trouble out of their doores, when they have humbly and zealously laboured to turne sin out of their hearts.

Eliphaz having encouraged *J. b* by this generall promise, he draweth it forth into particulars. And that, first, in reference to outward things.

Vers. 24. *Then, shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brookes.*

מָנִי. *manne.*
Aurum levis-
simum quasi ab
igne minutum,
est quod sit ho-
minum munimen-
tum.

Then, that is, when thou hast acquainted thy selfe with God; then, when thou hast laid up his law in thy heart, then, when thou hast returned to the Almighty thy self, and put away iniquity far from thy Tabernacle: *Tren thou shalt lay up gold as dust, &c.* The word which we render *Gold*, signifies to fortifie, or to defend, and

and it is translated a defence at the 25th verse. Solomon saith (Ecc. 7. 12.) not onely, That wisdom is a defence, but that money is a defence, (that is, it procures defence) and Gold is the chiefe of mony. Though Gold be not a defence formally, yet virtually it is; Gold defends it selfe against all the forces of fire, and it is a principall means of defending us against the fire and fury of the Greatest dangers. *Thou shalt lay up Gold as dust, &c.* But Christ saith (Math. 6. 19) *Lay not up treasures for your selves on earth.* And it was a rule given concerning the King of Israel in the Leviticall Law, long before Israel had a King, (Deut. 17. 17.) *He shall not greatly multiply to himselfe silver and gold.* How then, doth Eliphaz say, that he who repents, shall lay up gold as the dust? is that fit worke for him? I answer, the words are not to be understood as an exhortation to bend his endeavours to the gathering of riches; but as a promise from God that he shall, by a blessing from above, gather store of riches here below. *Thou shalt lay up Gold as the dust.* By gold here, and silver in the next verse, we are to understand all manner of riches, because gold and silver are the chief riches, therefore all is contained under them. And when he saith, *Thou shalt lay up gold as the dust*, the words receive variety of renderings; some thus, *Thou shalt lay up gold above the dust*, as if he should say; thou shalt have more gold than dust, which is a strain of rhetoricke, expressing abundance; Others read, *Thou shalt lay up gold upon the dust*; As (Ps. 24. 2.) *He hath founded it upon the Seas*; A third renders, *Thou shalt lay up gold by the dust* Like that (Ps. 1. 3.) *A tree planted by the river side*: A fourth thus, by way of counsell; *And lay gold in the dust*. Which two latter readings, are expounded as a direction given to Job, how he should lay up gold, he must not lay up gold in his heart and spirit, but in the dust or by the dust. As if he had said; *Put out purer dust, that better concealed and refined dust, in the common dust*; put the dust to dust put thy gold in its proper place, where God and nature put it. 'Tis but as it, and so a fit comparison for the dust. yea (say some) 'tis as if Eliphaz had said, *Do not so much as make room for it in thy house, provide not chests for it, let it lie where it had its originall* It came from the dust, there leave it, returne it back to its own Country, to the place of its nativity. A Heathen hath the notion concerning gold and silver, &c. And he labours much to shew that the site & position of these things in nature holds forth

Expono in pal-
lore dunt.

C. c.

Nisi aurum

aut argentum,

nimium, id est

exaggerat, sed ni-

hil opima, de-

betur aurum

aut argentum

non re-

stituenda

in Scythia.

Proinde deo

de aurum,

et c.

how we ought to receive and estimate them; *Even nature* (by which he means the ordinary course set in nature) *draws us off from coveting Gold and silver; there is nothing which may provcke or stir up covetousnesse, which God hath advanced or set up high in the order of nature; Gold and silver are the chiefe objects of Covetousnesse, now both these, as all other things, are pressed about, and as it were trodden under foote in the dirt for, by burdnome or covetous cares, God hath thrust or trodden under our feete Gold doth not fall out of the clouds of heaven, but lyeth under the clods of the earth; there God hath put them to be trampled and trodden under our feet, that we might scorn to have our affections trampled upon and trodden underfoote by them, or such things as they.* So then, All that this interpretation or translation aimes at in saying *Gold must be put in the dust*, is onely to shew us, that our estimations should be taken off from it, or that we should place it as low in our thoughts, as God hath placed it in the order of nature. And this is a spirituall sense, suiting that of our Saviour; *Lay not up for your selves treasures on earth*, make not great preparations to keep your earthly treasures, especially let them not be kept in your heart, or lye there where Christ onely and the treasures of heaven ought to be laid up. Put your gold in the dust, or let it be esteemed as dust, seeing at best it is but well concocted dust. So Gold and silver are called *Amos 2. 7. That part after the dust of the earth upon the head of the poore.* So the Prophet describes their extreame covetousnets, who will be rich though it be by empoverishing those who are poorest.

Yet I conceive in this place *Eliphaz* hath another ayme; And that where he saith *Thou shalt lay up gold as the dust*, his meaning onely is, *thou shalt lay up plenty of Gold*, or thou shalt gather much riches; for the dust of the earth or sand of the Sea are used frequently to signifie abundance, or the exceeding numerousnesse of things, or persons: *Who can count the dust of Jacob? and the number of the fourth part of Israel* (Numb. 23. 10.) that is, they are as the dust that cannot be counted, or numbred; that was the promise made to *Abraham* (Gen. 13. 16) *I will make thy seed as the dust of the earth.* So here, *Thou shalt lay up gold as the dust*, that is, gold more then thou canst tell, or call up; Thou shalt have not onely enough, but even more then enough. *Job* was very rich before, now saith *Eliphaz*, *Thou shalt have gold as the dust*, thy riches

riches shall be increased, thou shalt have a greater store and stock
than ever. *Then shalt lay up gold as the dust. And as it followeth*

The Gold of Ophir as the stones of the brooke.

'Tis the same thing in another tenour of words; the Hebrew is
Thou shalt lay up Ophir as the stones of the brook. The word gold
is not expressed in the Originall; yet it may well be understood;
Ophir is put for the Gold of Ophir, because Ophir was the place of
Gold, yea of the richest Gold (1 Kings 9. 27, 28.) *They came*
to Ophir and set from thence gold five hundred and twenty talents,
and brought it to king Solomon. Ophir was a noted place in those
times for gold, both in reference to the plenty and purity of it.
'Tis a question much controverted, where Ophir is; some ma-
king it to be an Iland in *Africa*; others place it in *India*; since
the discovery of *America* or the *West-Indies*, many contend, that
Ophir is now called *Pern*; and they have (as they conceive) a
probable ground for this opinion from that place in the holy Sto-
ry (2 Chron. 3. 6.) Where 'tis said, *He* (that is, *Solomon*) *par-*
nished the house with precious stones for beauty, and the gold was gold
of Paruaim, which is neer in sound to the name of that Gold-
abounding Country in *America* called *Pern*. I shall not undertake
to decide this Geographicall Controversie about Ophir: That
which is agreed on all hands is enough for my purpose, and the
explication of this Text, that Ophir was a Country famous in an-
cient times, both for the plenty and excellency of the Gold found
there and brought from thence. Therefore said *Eliphaz*, *Thou*
shalt lay up Ophir, that is, *the Gold of Ophir,* pure and precious
Gold.

As the stones of the brooke.

That is, thou shalt have abundance of gold; to lay up gold as
the dust, and to lay it up as the stones of the brook, or as the stones
of the valley, are paralel expressions for plenty of Gold, futeable
to those hyperbole's (2 Chron. 1. 15.) *The king made silver and*
gold as Jerusalem as plenteous as stones, &c. And Ch. 9th of the
same booke (v. 27.) *The King made silver in Jerusalem as stones,*
and Cedar trees made he, as the Sycamore trees that are in the low
plaine in abundance. Thus in the text Job is promised to lay up
the Gold of Ophir, as the stones of the brooke.

The Vulgar translation reads differently; *He shall give thee for*

Disputes a
piece in the
place where
the Veto.

earth a rock, and for a Rock streams of Gold; which is a proverbial speech, implying a change for the better; as if he had said, thou before who hadst a sandy foundation, shall now build upon a rock as (*Mich. 7. 27.*) And we find such language in the Prophet (*Is. 60. 7.*) where the Lord promieth, *for brass I will bring gold, for iron silver, for wood brass, &c.* So here, *For earth I will give thee stone, and for stone Golden brooks, or brooks of Gold*, that is, *those brookes where gold is, or, I will give thee much Gold out of those brookes.*

Disputes a
piece in the
place where
the Veto.

Junius seems to favour this translation most of all, rendering the whole verse thus, connecting it with the former; *Thou shalt be built up, &c. and that by giving thee for the dust the chief gold, & for the rock the river gold of Ophir* By all assuring *Job* of a happiness in his civil state in case he did change or mend in his spiritual state. Then he who had so great a change in his worldly state for the worse, should have a greater change in his worldly state for the better. The next verse is a continuation of the promise, much to the same intent, and almost in the same words, and therefore I shall open that also before I give any observations.

Vers. 25. *Yea the Almighty shall be thy defence, and thou shalt have plenty of silver.*

There is some difference in the reading of this verse, for the word which we translate *defence*, is the same which we translate *gold* in the former verse. And hence some translate thus *thy gold shall be mighty*. Making the word *Shaddai* (which is one of the names of God, and usually rendred Almighty) to be as an Epithite to the word *Gold*. *Thy gold shall be strong or mighty*. And thus some translations render the word *Shaddai* (*Ezek. 1. 24.*) where the Prophet saith, *I heard the noise of their wings like the noise of great waters, as the voice of the Almighty*; so we render; but others thus; *As a mighty voice*; So in the present text, whereas we say, *The Almighty shall be thy defence*, or according to the strictness of the word; *The Almighty shall be thy gold*. Others give it thus; *Thy gold shall be mighty*. And this answers the latter clause of the verse, where we read; *Thou shalt have plenty of silver*; yet put in the Margin, *Thou shalt have silver of strength, or, strong silver*. These readings have an elegancy in them.

But

But I ſhall keepe to our owne, which is profitable to us and ſuitable to the text; *Yea the Almighty ſhall be thy defence*; the particle (*yea*) ſheweth that this is a higher ſtep of mercy then the former; as if he had ſaid, *Then ſhalt not onely have gold which is a defence, but better then gold, even the Almighty for thy defence*. Or, *God who is better then Gold, will be thy defence, and the defence of thy Gold*. The Hebrew word is plural, *Defences*, which intimates; firſt, all ſorts of defence; ſecondly, ſtrong defence *The Almighty ſhall be thy defences*; All manner of defence, and a ſtrong defence unto thee.

Hence note;

God himſelfe is pleaſed to be the Lord Protector of his people (who repent and turn to him) both in their perſons and ſtates.

There are many in the world who have gold, but there are few who have this defence for it. The Prophet *Hazai* ſpeaks of thoſe who earned money, but put it into a bag with holes: that is, they could not hold or keepe what they had gotten. It is the Lord that eſtabliſheth the creature to us, and defends it for us. The beſt things in the world take wings and are gone, unleſſe the Lord ſtay them with us; and unleſſe the Lord defend and keep them for us, they would ſoon be puld out of our poſſeſſion. Some mens eſtates waſt away they know not how, there is a hole in the bottome of the bagge they thought not of. Others have their eſtates violently taken away from them, becauſe the Lord is not their defence. The Lord is The protector of his people, the Lord is a Caſtle, a ſtrong Tower, all manner of fortifications about his people, to defend their eſtates and perſons, much more their ſoules. And *Eliphaz* ſeems to mind *Job* that he once had, but now had loſt this defence; God once made a hedge about him, or rather was a hedge about him, but he opened a gap or withdrew, and then in came the *Sabeans* and *Chaldeans* and ſpoyled all. Now then (ſaith he) returne to the Lord, and he will once againe be thy defence. *How ſafe are they that have God for their defence, who live under the ſhadow and covert of the Almighty! How ſafe are they (I ſay) and all that they have.*

The vulgar latine is ſo full of this ſenſe, that he leaves out the word defence, and only ſaith; *The Almighty ſhall be (or ſhall ſtand up for thee) againſt thine enemies*, and in this perfect outward hap-

*Erin; ampu-
tens con ra
ſies tur.*

pineſſe. Vu'g.

pinesse consisteth. For to have much, and that secured, is all we can desire for the things of this world. Many have gold, and riches store, but the thing that troubles them is this, how to make all sure; *Returne to the Lord, and he shall be thy defence*: he shall be an assurance Office to thee, he shall protect thee against all winds and weathers, against all enemies and pirates; The Almighty shall be thy defence and the defence of thy gold.

*Eriq; omni-
potens
aureum tuum
argenium ci-
re; tibi. Jun.*

Further, Because the word which we render *defence*, signifieth gold also, as was shewed; therefore some keep to that reading, and thus translate this 25 verse, *And the Almighty shall be thy choice gold, and silver, and strength unto thee*. Which reading is likewise followed by Master Brington; *And the Almighty will be thy plentifull gold and silver of strength to thee*. This sence of the word is comfortable indeed, for to have told Job only this; *Thou shalt lay up gold as the dust, and gold of Ophir as the stones of the brook*; this had been (though a great mercy, yet but a common mercy) such as the men of the world have and enjoy. *Many that know not God lay up gold as the dust, and they who serve him not, have often store of silver*. But when God himselfe saith, *I will be your Gold and silver*, This is not onely the richest of temporall, but the riches of all spirituall mercie. For when 'tis said *the Lord shall be thy choice gold and silver of strength to thee*, the meaning is, he will be better to thee then the choicest Gold, and a greater strength then silver, unto thee. This is a rare and a distinguishing mercy. *Wicked men may have gold from God, but no wicked man hath God for his gold*.

Hence note;

That God himselfe is the richer, and fulnesse, the gold and silver of his people.

The Lord is my portion, saith my soule; whose soule said this? It was the soule of a mourning Jeremie. And when said he this? even then, when their lands and houses were possessed by the enemy, even then, when their Gold and silver with all their goodly things were carryed captive into Babilon; Then Jeremie said, *The Lord is my portion* (Lam. 3. 24) the Gold and silver which I had in my house are gone, but my Gold & silver in heaven is not gon into captivity, he is my portion still and for ever. *They who have God for their gold and silver, are happier and richer then gold and silver*

ſilver can make them: What can be ſaid more to draw our hearts to God, then this promiſe, that God will not onely give us riches, but that himſelfe will be our riches? What can be ſaid more to take a covetous mans heart off from the love of his Gold then this? take thy heart off from thy Gold and God will be thy gold. And ſo what can be ſpoken more prevailingly to the voluptuous man, who delights to ſwim in rivers of ſenſuall pleaſures; O take off thy heart from theſe pleaſures of ſin, which are but for a ſeaſon, and God will be thy pleaſure for evermore. What ſtronger argument to take down the ambition of man, who hunts after high places and dignities in the world? then to tell him, withdraw from this purſuite, and God will be thy honour, and thy high place. We may ſay to the ambitious, to the covetous, to the voluptuous, and in a word to all ſorts of ſinners, Ye ſhall find all that your ſins can offer you, and infinitely more in God; your honours, and pleaſures, your gold and ſilver, you ſhall have altogether in him. One of the antients ſpeaks well and truly to the point; *That man is too, too covetous whom God doth not ſuffice, or, who is not ſatisfied with God.* The onely true reaſon why any man is not ſatisfied with God is, becauſe he knoweth not God; He that can ſay knowingly, *the Lord is my God,* cannot but ſay, *I am ſatisfied.* When God is ours, all is ours. And the pooreſt who are rich in faith, have as great a ſhare in this riches, as the richeſt: *God is the more mans gold,* they that have neither gold nor ſilver in their purſe (as Peter ſaid to the impotent man) may have God in their hearts. The Almighty is their gold, and ſilver too, as it followeth in the text.

And thou ſhalt have plenty of ſilver.

Some render, *Thou ſhalt have ſilver of wearineſſe;* He meanes it not of ſilver, as it wearies a man in the getting of it, but he meanes it of ſo great a quantity or ſumme of ſilver, as ſhall weary a man to tell it, or trouble him to weigh it. The manner of accounting ſilver was anciently by weight, hence that is paid in money is called a *penſion*. We tranſlate fully to that ſence, *thou ſhalt have plenty of ſilver,* for they that have ſo much as tires and wearies them to tell or weigh it, have ſtore enough. We put *ſilver of ſtrength* in the Margin. Silver is a ſtrong mettall, and it is ſtrength, great ſtrength to Man. This rendring ſuites beſt with the beginning of the verſe, *The Almighty ſhall be thy defence, and thou ſhalt*

Nimis eſt avarus cui deus non ſufficit.
Bern.
Deus meus eſt omnia.

נֶעֱוִין a
ratice EV
laſſus ſanguis
full.
Argentum laſſi-
tadinis: quod
pro copia laſſus
reddat homines
numerandoſque
vel certe arpen-
dendo. Nam o-
lim opprobabant
argenti, unde
penſionis vo-
cabatur in re
monetario.
D. U.

Nihil tam san-
ctum, quod vio-
lent, nihil tam
inuitum, quod
non expugna-
re, omnia possit.

בסם
רוח

have silver of strengths, or silver to strengthen thee. As for plenty, that was fully set forth in the former verse, where he is promised *Gold as the dust, and the Gold of Ophir as the stones of the Brooke.* Besides, the word is divers times applyed to expresse strength by, but rarely if at all in Scripture to expresse plenty by, and here our translators render it so, not properly but tropically, as appears before; for properly it expresseth the greatest strength as first, *The strength of the Unicorn* (Num. 23. 22.) *God brought him out of Egypt, he hath as it were the strength of an Unicorn,* Secondly, *The strength of Mountains* (Psal. 95. 4) therefore I conceive it is best rendered *silver of strength*; as gold is cloathed with a word which signifies defence, so silver is joyned with a word that signifies strength, because there is much strength and defence in both, money being the sinews or strength of warre; So that to say, *Thou shalt have silver of strength*, is as if he had said, *thy silver shall be a strength, or a blessing to thee* Some have silver & it is no strength to them; or he calleth it, *silver of strength*, because it should be confirmed, and established for his use and in his possession. He should finde, by experience, that there was tacke in it, that it was solid silver, or silver that had strength in it. So then, these are but severall expressions of the same thing, all which gathered together heighten up the promise of this outward mercy; he should have gold, and God would be his defence, yea his gold, and he should have silver plenty, enough of it to make a man weary to tell it, or he should have silver of strength, his silver should be a strength to him, and all this is assured him upon his repentance and return to the Almighty.

Hence note;

First, *That godlinesse is the best and neereſt way, even to worldly gaine.*

Godlinesse is gainfull, though a godly man should die a beggar, but besides there is worldly gain in it, these promises are not made in vaine. Christ speaks as much (Math. 6. 33.) *Seeke first the kingdome of God, and the righteousness thereof; and all other things (even gold and silver) shall be added to you.* And the Apostle is full for it (1 Tim. 4. 8.) *Godliness is profitable for all things, it is good to make men rich, it will bring in worldly profits; Godliness hath the promise of gold as well as of grace, of silver, as well as of pardon and peace, doe not think that godliness is barren of*

out-

outward bleſſings, or that we muſt needs looſe all gaine in this world, by getting that which fits us for the Glory of the next world. Know, that as the Lord makes his wayes ſweet to his people by inward communications of himſelfe, revealing his love and grace to them, yea in them, ſo he makes his wayes ſweet to his people by giving them outward good things, bliſſing their basket and their ſtore, filling their hearts with food and gladneſſe.

Secondly, Note;

That, The godly man may lawfully poſſeſſe earthly riches, gold and ſilver.

It is no ſin to be rich, but when riches are got by ſin; Poore *Lazarus* lay in the boſome of rich *Abraham*; As many poor men may be called the Devils poore, ſo ſome that are rich may be called Gods rich men. Againe, if Godlineſſe have a promiſe (as it hath) of riches, then the godly may lawfully poſſeſſe riches; which alſo may be instruments in their hands of glorifying God, & doing good among men. Nor can it be denyed that they know beſt how to uſe the things of the world, and how to be the beſt Stewards of earthly treasures, who are inſtructed for the kingdom of heaven, and are (as the Apoſtle *Peter* exhorts Saints to be (1. *Pet.* 4. 10.) *Good Stewards of the manifold grace of God.*

Thirdly, Note;

That riches, gold and ſilver are at Gods diſpoſe.

He beſtows them where, and upon whom he pleaſeth. This promiſe of plenty of gold, upon repentance and returning to the Almighty, muſt needs proceed from this ſuppoſition, that the Almighty hath gold and ſilver in his power. *The world is the Lords, and the fulneſſe of it* (*Pſal.* 50. 12.) *God is the beſt Indies for gold.* If any would trade for gold proſperouſly, let them trade heavenward; for God is every where Lord of the ſoyle, and he ſaith of all the precious mines hidden in the bowels of the earth, *They are mine.* See how the Lord ſpeaks as the great proprietour of all the gold, and ſilver, of all the good things of this world; (*Hos.* 2. 8, 9.) *She did not know that I gave her corne, and wine, and oyle, and multiplied her ſilver and gold, which they prepared for Baal, therefore I will returne, and take away my corne in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my*

K. k

flaxe

flaxe, &c. All's wine. Thus the Lord voucheth himself the great owner of all these things, all the gold and silver, all the wool and the flaxe, all the corne and wine are his. When the people and Princes of *Israel* with *David* their king offered so willingly and so liberally Gold and silver, &c. for the building of the Temple. *David* makes this confession for them all (1 *Chron.* 29. 14.) *All things come of thee, and of thine owne have we given thee.* And may he not doe what he will with his owne? Men think they may, surely God both may and will.

Fourthly, Observe;

That, the plenty and stability of the creature, is from God as well as the possession of it.

Eliphaz promiseth *Job* from the Lord gold as the dust and as the stones of the brooke, with silver of strength, that we have it in such or such a proportion is from the Lord, as much as that we have any thing at all, he can give much as well as little, and that our proportion hath a defence and strength in it is from the Lord; therefore we should honour the Almighty for every portion and proportion of worldly riches, and for the establishment of our portion whatsoever it is. Silver and gold have no strength in them unlesse the Lord who giveth these give them strength, and bid them stay with us to do us good. Lastly, Observe;

We may lawfully possesse abundance of outward things.

'Tis unfull to make abundance our aim, or to contend for much in temporals; to do so in and about spirituall is our duty, and our contention for the highest degree our commendation. We should designe it, to lay up the Gold of Grace, as the dust and the silver of sanctification as the stones of the brook; We should forget all that we have, that we might get what we have not. Our desires while pitcht upon an eternal object cannot be immoderate, but in temporals they quickly may: and therefore as to them, our moderation should be known to all men. Yet if God give in abundance of temporalls in the lawfull exercise of our callings, we may warrantably enjoy it as a blessing from him. The providence of God doth often bound us to a little, & we ought to be contented with the least portion of outward things, with bare food & raiment but the word of God doth not bound us to a little, nor doth it say, it is un-

unlawfull to have much. And as it is not unlawfull to have much of the world, so it is a great exercise and tryall of our Graces to have much; As there are some Graces of a Christian which come not to tryall till we are in want, so there are other Graces which come not to tryall unlesse we have abundance. Want tryeth our patience, and our dependance upon God for a supply of what we have not; and abundance tryeth our temperance, our humility, our liberality, yea and our dependance upon and faith in God, for the sanctifying, blessing, & making of that comfortable to us which we have. When a rich man seeth an emptinesse in his abundance without the enjoyments of God in it, he exerciseth as high a grace, and sheweth as heavenly a frame of mind, as that poore man doth who seeth and enjoyeth a fulnesse in God, in the midst of all his emptinesse. And therefore *Paul* puts both these alike upon a divine teaching, (*Phil. 4. 12.*) *In all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.* And had it been unlawfull to enjoy plenty, *Eliphaz* had never pressed *Job* to repentance by this motive, *The Almighty shall be thy defence, and thou shalt have plenty of silver.*

JOB, CHAP. 22. Vers. 26, 27.

*For then shalt thou have thy delight in the Almighty,
and shalt lift up thy face unto God.*

*Thou shalt make thy prayer unto him, and he shall
heare thee, and thou shalt pay thy Vowes.*

IT hath been shewed from the former context, how *Eliphaz* encouraged yea provoked *Job* to repentance, and returning to God by the proposall of many promises by promises of outward; and temporall mercies, gold, silver, and protection. He might have what he pleased of God for the comforts of this life, if his life were once pleasing unto God. In this latter part of the Chapter he riseth higher and proposeth spirituall promises; And he begins with the best of spirituall promises, *The free injoyment of God himselfe.*

Vers. 26. *For then shalt thou have thy delight in the Almighty,
&c.*

As if *Eliphaz* had said; If thou dost indeed repent and turn from sin, thy conscience which now troubles, yea torments thee, shall have sweet peace in God, and thou who now grovellest with thy eyes downe to the ground, by reason of thy pressing guilt, and misery, shalt then with confidence lift up thy face unto God in prayer, and thou shalt finde God so ready at hand with an answer, that thou shalt see cause chearefully to performe thy Vowes, which thou mad'st to him in the day of trouble; That's the generall scope of this latter part of the Chapter. I shall now proceed to explicate the particulars.

For then shalt thou have thy delight in the Almighty.

The first word implyeth a reason of what he had said before: Having spoken of temporall promises, he confirms his interest in them by assuring him of spirituall; *for then shalt thou have thy delight in the Almighty.* As if he had said. God will not deny thee outward comforts in the creature, seeing he intends to give thee the high-
est

est comforts, even delight in himselfe. 'Tis an argument like that of the Apostle (Rom. 8. 32.) *He that spared not his owne Sonne but delivered him up for us all, how shall he not with him freely give us all things?* Thus *Eliphaz* seems to argue, seeing God will give thee himselfe to rejoyce in, or to rejoyce in himself, how can he deny thee gold and silver with those other conveniencies which concerne this life: these being indeed as *nothing* in comparison of himselfe.

Then shalt thou delight, &c.

Then, that is, when thou returnest to God, and not till then, then thou mayest expect to receive much sweetnesse from him, such sweetnesse as thy soule never tasted or experienced to this day:

Then shalt thou have thy delight.

The word signifies to delight, or take contentment, whether it be outward contentment, or inward contentment, the delights of the body, or the delight of the minde; And so an universall delight, thy whole delight shall be in the Lord. *Moses* (Deut. 28. 56.) describes those women by this word, who were made up of delight; *Thy tender and delicate woman*, that is, such as are so delicate that they are the delight of all who behold them, or who are themselves altogether devoted to their delights, who (as the Apostle *Paul* speaks of the wanton widdow (1 Tim. 5.) *live in pleasure*; These are threatned with such calamities as should render their very lives a paine to them. The word is used againe (Isa. 58. 13, 14.) where the Prophet speaks of keeping the Sabbath; *If thou turne away thy foote from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight*; what then? *then shalt thou delight thy selfe in the Lord*, thou shalt have curious delight, all manner of delight in the Lord, if thou call the Sabbath a delight, the holy of the Lord; honourable and shalt honour him; if thou hast a delight in duty, thou shalt have the delight of reward.

delectatio
sunt corpore vel
animo. Sonat
etiam aliquid
delicatum &
molle.

Thus *Eliphaz*, *then shalt thou have thy delight in the Almighty*. And 'tis considerable that he doth not say, thou shalt have thy delight in the mercifull, or gracious God, but in the Almighty; in him thou shalt have thy delight, whose power is over all, and who

is able to doe whatsoever pleaseth him. Even the power and all-mightinesse of the Lord shall be as pleasant to thee as his mercy, and loving kindnesse.

Further, *delight* in the generall nature of it, consists in these two things.

First, In the suitablenesse and conveniency of the object, and the faculty, whether sensitive or intellectuall.

Secondly, It consists in the reflection and application of the faculty upon the object. So that to delight our selves in the Almighty, hath these two things in it.

First, A suitablenesse in our soules to the Lord.

Secondly, The soules reflecting upon the Lord as good and gracious unto us. This reflect act breeds and brings in delight, and works the heart to an unspeakable joy in God. By this last and highest act of faith, we take in the sweetnesse of the Almighty, and delight our selves in him mightily. This faith doth not onely suck the promises, wherein the love of God is evidenced to us, but is it selfe an evidence of the love of God to us. *We sucke and are satisfied with the breasts of consolation* by believing (1/66.11.) that is, we beleeving draw forth that sweetnesse of the promise which the word declares to be the portion of Beleevers. Thus spirituall delight is made up; and therefore Saints are said to *rejoyce in beleeving, with joy unspeakable and full of glory* (1 Pet. 1. 8) that is, having as much and as cleare a manifestation, yea participation and tast of that Glory in beleeving, which is prepared and reserved for them against the next life, as they are capable to receive, and more then they are able to expresse, in this life. *Then shalt thou delight thy self in the Almighty*, We may look upon the words first as a command; and then observe,

That, it is our duty to delight our selves in G. d.

Delight in God, is both a priviledge and a duty, it is commanded in the Law, and it is promised in the Gospel. God is pleased to give us many things in the world, not onely for necessity, but for delight, A heathen looking upon the various provisions which the Great Creator hath made, not only for the maintenance of man in his being, but for his comfortable and pleasurable being. Some of which affect the senses, the eye, the ear, the taste, &c. others are sweetly contentfull to the understanding, with all the faculties

faculties of the ſoule, He (I ſay) concludes this from it ; *The* ^{Neq. enim ne} *bountifull Creator hath provided for more then our neceſſity, or he* ^{ceſſitatibus tan-} *hath provided more then will barely ſerve our turne to live upon, we* ^{tum noſtris pro-} *are lowd even up to our delights.* Now I ſay, though the Lord hath ^{ſum eſt, uq;} *provided delights for us in the creature, yet it is our duty, our* ^{in delijs a ma-} *greateſt our higheſt duty to delight chiefly in the Lord, to delight* ^{aut. Sen. l 4.} *in him firſt, and to delight in nothing but in reference unto him ;* ^{de Beatic. 5.} *nothing ſhould be pleaſing to us, but as there is an impreſſe or ſtampe of the love of God upon it, or as it taſts of his goodneſſe. And indeed what can delight us long but this thought ? that God delighteth in us, or that we are a delight to God ; that God is Good, and that God is good to us ; having taſted his goodneſſe, we ſhould love and delight in him, above all our delights. The Palmiſt (*Pſal. 137. 6.*) preferred *Jeruſalem* above his chiefeſt joy ; how much more ſhould we preferre the God of *Jeruſalem* above our chiefeſt joy. God delighteth in man whom he hath made, and who is his ſon by Grace, next to Jeſus Chriſt who is his ſon b. nature, and Je ſus Chriſt delighteth in man whom he hath redeemed, and ſhould not man delight in his maker, in his father, in his redeemer. We have a moſt divine deſcription of the delight which the Father takes in Chriſt his Son, and which Chriſt taketh in his redeemed ones, (*Pro. 8. 30 31.*) *Then was I by him as one brought up with him, and I was daily his delight* (Chriſt was the delight of his father, and he delighted in his father) *rejoycing alwayes before him ; rejoycing in the habitable parts of his earth, and my delight was with the ſons of men.* Jeſus Chriſt himſelfe takes up many of his delights with the ſons of men, whom he calls *the habitable parts of the earth*, even thoſe of the ſons of men that are a habitation of God through the Spirit. Now (I ſay) as the delight of the Father is in the Sonne, and the delight of the Son in the Father, and the delight both of Father and Son in the Saints, in the habitable parts of the earth, or with the ſonnes of men, to the delight of the ſonnes of men ſhould be in the Father, and in the Sonne ; there ſhould our delight be, there ſhould we take our higheſt contentment.*

Secondly, the words are rather to be taken for a promiſe, *Then ſhalt thou have thy delight in the Lord ; Then*, that is when thou turneſt from ſinfull delights, or delight not in ſin, I aſſure thee of ſpirituall delight.

Whence

Whence obſerve ;

That they who mourne for, and turne from ſin, ſhall have delights in the Lord.

When once ſinne is bitter to us, the Lord will be ſweet to us ; and untill ſin be bitter to us, the Lord is not ſweete to us ; ſin hinders our delightfull enjoyment of the creature, it puts gall and wormwood into our dſh and cup, it is that which makes all relations grievous and burthenſome to us ; yet this is but a ſmall matter, that it hinders us from the contentment, and ſweetneſſes which are to be had in the creature ; ſin takes us off from delighting in God. That ſoul cannot delight in the Almighty, who loveth and continueth in the love of ſinne. If ſuch profeſſe delight in God, it is but a falſe boate, and a high pretuption ; it is impoſſible for ſuch to delight in the Lord indeed. *76* (Chap. 27. 10.) ſaith of the hypocrite ; *Will he delight himſelfe in the Almighty ? will he alwayes call upon God :* He may pretend to a delight in the Almighty, he may have ſome ſlaſhes, ſome raptures, but his joyes and delights are not in the Almighty, what joyes ſoever he hath they are in ſomewhat below God ; the hypocrite may delight himſelfe in ſomewhat received from the Almighty, in ſome preſent benefit, or future expectation that he hath from the Almighty ; he cannot delight in the Almighty himſelf, or in God as God.

As it is impoſſible in the nature of the thing, for a man to delight in ſin, and in God too ; ſo God hath ſaid that he who hath a delight in ſin, ſhall not finde any delight in him. God hath ſaid, *Delight thy ſelfe in me, and I will give thee the deſires of thy heart,* (*Pſal. 37. 4.*) But if any man will follow the deſires of his owne heart, he ſhall not delight himſelfe in God. *Sin ſeparateſh between God and us* (*Iſa 59. 2.*) that is, it ſeparates between the comforts and mercies which are in God, and us ; ſin doth not, cannot ſeparate us from the power, or preſence, from the eye, or juſtice of God, ſo ſinne doth not ſeparate (for God is nigh to ſinners both to ſee what they are doing, & to puniſh them for what they have done ſinfully) but ſin ſeparates from all thoſe delights that flow from God, from thoſe joyes which his people take in him ; yea ſin breeds a ſtrangeneſſe between God and the ſoule ſo that the ſoule that loveth ſinne, cannot have any holy familiarity or converſe with God. The Lord ſaith to thoſe who repen

(*Iſa. 1*)

(*Iſa. 1. 18.*) *Come let us reaſon together, &c.* As if he had ſaid, I am now ready to debate the matter with you that repent, and how great ſoever your finnes have been, they ſhall be blotted out. Whereas before the Lord tells them that he was weary of them, and that they were a burthen to him in all their ſervices; Now when we are a burthen to God, God is never pleaſant to us; if the Lord ſay he is weary of us, we cannot ſay we delight our ſelves in him. Our delight and pleaſure in God is the fruit of his delight in and welpleaſedneſſe with us.

Thiſd'y, *Eliphaz* propoſeth this delight in the Lord, as the moſt winning promiſe.

Hence note;

Delight in the Lord is the higheſt and choiceſt mercy.

There is nothing better, nothing ſweeter then to delight in the Lord; delight in the Lord hath all true delights in it. *David* ſpeaks this out fully in that place lately quoted to another occaſion (*Pſal. 37. 4.*) *Delight thy ſelfe in the Lord, and he ſhall give thee the deſires of thy heart*; that is thou ſhalt have all thy deſires fullfilled in this thing; delight in the Lord will be the fulfilling of all thy deſires; not only ſhall they who delight themſelves in the Lord, have all their deſires filled up, but their very delight in the Lord is the fulfilling of all their deſires. What is the glory of heaven, but delighting in the Lord? And he who delights in the Lord, feels not the want or abſence of any earthly Good. *In thy preſence is fulneſſe of joy, and at thy right hand are pleaſures for evermore* (*Pſal. 16. 11.*) Heavenly glory is nothing but delight in God, and all earthly good is nothing without delight in God. We may affirme foure things of this delight, in oppoſition to all worldly delights.

Fiſt, This is a reall delight, worldly delights are but ſhadows, or pageant-like ſhews of delight. The joyes of a hypocrite, are like his holineſſe, meere appearances of joy; he hath no reall, no true joy. as he hath no true, no reall holineſſe. That man doth but ſaine a taſte of joy, whoſoever he is, that doth but ſaine the practice of holineſſe. Thus who wickedly hold out a holineſſe which they feele not, ſhall talke of joyes which they finde not.

Secondly, Delight in the Lord is a ſtrong delight, yea it is a ſtrengthening delight; That muſt needs be ſtrong joy, which is

L I

ſtrengthen-

strengthening; y; such is the joy of the Lord, as *Nehemiah* told that people (*Neh.* 8. 10.) *The joy of the Lord, is the strength of the soule, the strength of the inward man, it makes us mighty, it makes us giants to run our race, the race of holinesse.* The giant rejoyceth to run his race, because he is strong, and knowes he can doe it. The joy of the Lord is our strength, and is both an evidence that we are strong, and a meanes to make us so. Worldly delights are weake, and they weaken us, Delight in the Lord is strong, and it strengthens.

Thirdly, It is a lasting delight; not like the crackling of thorns under a pot, (to which *Solomon* elegantly compares the laughter of the foole, *Ecc.* 7. 6.) that make a noise, and a blaze for a while, but are presently extinct. Now *Solomons* foole may be either, first, the prophane man in the world, or secondly, the hypocrite in the Church. All the joyes of this payre of foole, the prophane worldling, and the formall hypocrite are soone in and soon out, like crackling thornes. But joy or delight in the Almighty is a lasting delight, it is not for a fit, or a parg, but for a continuance, yea it continueth in the midit of all worldly sorrows, for it overcomes and conquers them. There is a laughter in which (saith *Solomon*, *Pro.* 14. 13) the heart is sorrowfull, and there is a sorrow in which the heart laughs; *As sorrowfull, yet alwayes rejoycing* saith the Apostle (*2 Cor.* 6. 10.) Spirituall joy, or joy in the Lord is not extinguished, though surrounded with worldly sorrowes, *Many waters cannot quench this vehement flame, this flame of God* (as *Solomon* speaks of love, *Cant.* 8.) *neither can the floods drowne it.*

Fourthly, Delight in the Almighty is a holy delight, a delight which makes us more holy; the delights of the world are impure, and they defile us, we seldome take in worldly pleasures, but they leave some spot & taint upon our spirits or conversations, but the delights we have in the Lord are all pure, yea purifying delights, they make the soul more cleare, more holy, more heavenly, they make us like unto the Almighty, in whom our delight is. For look what the object is in which we delight, such is the spirit of him that takes that delight; now the Lord in whom this delight is, being altogether holy, they that take delight in him, must needs be made or kept holy by it. As delight in worldly things makes the heart worldly, base and dreggish, so this refines & purifies it. The more

more we drinke of the rivers of this pleasure, the more sober we are, to be an epicure (as it were) in these delights, is the highest temperance. Our feeding cannot be too full, nor our drafts too large upon these delights. Solomon (Eccle. 2. 2.) who had run a course through all worldly delights, and tryed them to the utmost, said of laughter it is mad, and of mirth what doth it? there is a madness in the mirth of the world, what doth it? that is, what good doth it to any man? many things it doth, it makes men vaine, foolish, dissolute, dispirited for any goodnesse; but what good doth it? doth it make any man better, more holy, more wise or fit for duty, no, it can doe none of these things. But delight in the Lord, is all this, and can doe all this, it is true, strong, strengthening, lasting, holy, a delight that makes us more holy. This is the portion of Saints at all times, though payd them in more or specially at some times, and that either, first, respecting the state and disposition of their own soules, as in the rest, or secondly, the state of and promised dispensations of God to the Church. (Isa. 65. 14. 18. Isa. 66. 11.) Then (also in a speciall manner) shalt thou have thy delight in the Lord. And because every man doth freely or willingly looke to that in which he is delighted. Therefore Eliphaz addeth,

*Quum una
quiescentia
est in
quod cessatur,
tubum veri seque
Aquam.*

And shalt lift up thy face to God.

But some may say, is that such a great matter, is it any speciall favour to lift up the face to God? seeing to doe so is common to mankinde. The Naturalist saith, That whereas other creatures looke growling downward, God gave man an erect countenance, and bid him looke heavenwards. How then doth Eliphaz promise, Thou shalt lift up thy face to God? We had the like expression (Gen. 10. 15.) If I be righteous, yet I will not lift up my head. And (Ch. 11. 15.) Then shalt thou lift up thy face without spot. The lifting up of the head, and the lifting up of the face are the same; implying confidence, or wel grounded boldness in him that doth so; For all these phrases of speech imply a lifting up of the mind or Spirit to God. As David saith (Psal. 25. 1) Unto thee O Lord doe I lift up my soul. Eliphaz meanes not the lifting up of a heart-lesse face or head, such as the hypocrite or formalist lifts up to God in worship, nor the lifting up of a meer living head or face, such as all men lift up to God according to the forme or frame of their

*Es homini sub-
lime dedit.
Ovid.*

*Equiparantis
sunt caput vel
oculos vel faciem
ad deum levare.
Bald.*

Filiciam habebis recamendi ad deum.
Aq in. naturall constitution, but the courage and confidence of the soul, and that a holy courage and confidence, is here intended. And there are not many, who can thus lift up their face to God, as is promised here to Job by way of priviledge.

And shalt lift up thy face to God.

Faciei elevari in oculis habundantia est. Pined.
Vultum attollit qui sibi bene confectus est animo, fidenti.
Deut. To lift up the face, is taken under a twofold notion in Scripture, first, as a gesture or bodily position in prayer; He that prayeth doth usually lift up his face to God, and so to lift up the face to God, is to pray unto God. A corporal posture being put often in Scripture to signifie a spirituall duty. Thus some understand it here; *Thou shalt lift up thy face to God*, that is, thou shalt pray; secondly (which further complies with the duty of prayer. To lift up the face, notes (as was touched before) confidence of spirit, and boldnesse, courage, and assurance towards him, before whom the face is lifted up, whether God or man.

παρρησιασθησιν εναυτον κυ πρς Σεπρ.
 The Septuagint who rather paraphrase then translate this text, give this sence fully; *Thou shalt be confident before the Lord (or thou shalt act fiducially and boldly before him) and behold heaven chearefully.* This lifting up the face is opposed to casting downe the face, & that is a phrase used in Scripture to signifie shame & fayling of spirit. When courage is down, the countenance is down too; as we say, such a man *hath a down looke*, that is, there is an appearance of guilt upon him. The face is cast down three wayes; First, by fear; secondly, by sorrow; thirdly, by shame. (*Ezra. 9. 6.*) *O my God I am ashamed and blush, to lift up my face unto thee; for our iniquities are increased over our heads.* So (*Luke 18. 13.*) the Publican *durst not lift up his eyes to heaven*, and possibly there was a complication of all these three causes why he durst not, feare, sorrow, shame; he was so much terrified, so much grieved, so much ashamed of himselfe, that he durst not lift up his eyes to heaven. It was the speech of Abner to Asahel (*2 Sam. 2. 22.*) *Turne thee aside from following me; why should I smite thee to the ground? how then should I hold up my face to Job thy brother? that is, if I slay thee I shall be afraid to looke him in the face, nor can I have any confidence of his favour; and it is well conceived, that he spake thus (for it is indeed a very unusuall thing for the Generall of an Army in the very heate of war, to look after the favour of the Generall of the opposite Army, but (I say) 'tis conceived*

ceived he spake thus) as being convinced that he had undertaken a bad cause in upholding the house of *Saul* against *David*, and therefore had misgivings that he might shortly fall into the hands of *Joab David's* Generall, and was therefore unwilling to provoke him by killing his brother. This made him say, *How shall I hold up my face to thy brother Joab?* As if he had said, I shall obstruct the way of my own reconciliation to thy brother, (in case The turne of things in this warre cast me into his hands) by killing thee. Againe we may looke backe to *Gen. 4. 5.* where it is reported of *Cain*, That he was wrath, and his countenance fell; anger, and sorrow, and shame, falling at once upon him (because the Lord had respect to *Abel* and his offering, but had no respect to him or his) caused his countenance to fall; which phrase stands in direct opposition to lifting up the face in all the three occasions of it. For it implyeth first fear, which is opposed to boldnesse, secondly, sorrow or anger, which are opposed to content and joy; thirdly, shame, which is opposed both to freedome of approach, and liberty of speech. We have an expression which paralels much with this, in that Prophecy of Christ (*Psal 110. 7.*) *He shall* Quod legimus
drinke of the brooke in the way, therefore shall he lift up his head, Exod 14. 2.
 that is, he shall rise and appeare like a mighty Conquerour with egressus p. 10.
 boldnesse, honour, and triumph. So Christ himself prophecying Israel in manu
 of the troubles which shall be in the latter dayes, comforts the exalta, et hab-
 surviving Saints in this language; *When these things begin to come* ducti du. 20,
to passe, then look up and lift up your heads (that is, then take heart capite de coo-
 and boldnesse) *for the day of your redemption draweth nigh,* (*Luke* perio, i. e. pa-
21. 28.) that is, the day is at hand wherein you shall be freed lain, confidenter
 from all feares and sorrowes. sine metu.

Hence observe;

Holinesse hath boldnesse and freedome of spirit with God.

Then shalt thou lift up thy face unto God. As soone as *Adam* sinned, he hid himself from the presence of the Lord amongst the trees of the Garden, (*Gen. 3. 8.*) He ran into the thickets for shelter, he durst not appeare or shew his face. But when once we are reconciled to God, and sin is taken off, when we are freed from the bonds of guilt, then we have boldnesse, reconciliation is accompanied with the spirit of adoption, whereby we cry *abba father*; we can then speake to God as a childe to his father; the childe.

childe dares lift up his face to his father, and ſpeaks freely to him, *Where the ſpirit of the Lord is, there is liberty* (ſaith the Apoſtle, 2 Cor. 3. 17.) and that a threefold liberty. Firſt, a liberty from ſinne; ſecondly, a liberty unto righteouſneſſe, or a freeneſſe and readineſſe of ſpirit to doe good; thirdly, where the ſpirit of the Lord is, there is a liberty of ſpeech or acceſſe, with boldneſſe in all our holy Addreſſes unto God. As the Apoſtle clearly ſheweth at the 12th verſe of the ſame Chapter. *Seeing then that we have ſuch hope, we uſe great plainneſſe (or boldneſſe) of ſpeech*, as we put in the Margin of our Bibles to expreſſe the ſignificancy of the Greeke word in the full compaſſe of it. For as becauſe we have ſuch hope we ought to uſe great plainneſſe of ſpeech towards men in preaching and diſpenſing the Goſpel to them, ſo great boldneſſe towards God in receiving the offers and promiſes of the Goſpel, for our ſelves. *Eliphaz* having thus ſhewed what freedom *Job*, truly repenting, might have with God in prayer, proceeds in the next verſe to ſhew what ſucceſſe with God, or what fruit he ſhould have in prayer.

Verſe 27. *Thou ſhalt make thy prayer to him, and he ſhall hear thee, and thou ſhalt pay thy Vowes.*

In theſe words we have a further promiſe, leading to a further duty: as before the duty of returning to the Almighty, had a promiſe annexed to it of lifting up the face to God, or boldneſſe in prayer. So now the promiſe of being heard in prayer, is followed with a duty, The payment of vowes.

Thou ſhalt make thy prayer to him, &c.

וַיְכַלְכֵּל multi-
plicavit, proprie
verba fortia
fudit in Oratione.

The word notes the powring out of many prayers, or of a multitude of words in prayer, yet not of bare words, but of words cloathed with power, ſtrong prayers as well as many prayers. For as the Goſpel comes from God to us, not in word onely, but in power and in the holy Ghoſt, and in much aſſurance, (1 Theſ. 1 5.) ſo prayer ſhould goe from us to God, not in word onely, but in power, and in the holy Ghoſt, &c. Thus, ſaith *Eliphaz*, *Thou ſhalt make many, and mighty prayers, ſtrong prayers, prevailing, conquering prayers*; ſo the word is uſed (Gen. 25. 21.) *Then Isaac intreated the Lord for his wife becauſe ſhe was barren*; that is, he made

made many prayers to God, he made a businesse of praying that he might have a sonne, though there was a sure promise made to *Abraham* that he should have a sonne, and that in him, and from him should come the promised seed yet *Isaac* was long without a sonne, and he leaves it not carelessly in the decree of God, resolving Idly, *God hath said I shall have a son at least, if not many sons, why should I trouble my selfe in the thing.* No *Isaac* had not so learned the minde of God, he was better skill'd in Divinity then so, to separate the meanes from the end, or to conclude that we need not pray for that which God hath purposed and promised. He I say, was better instructed then so, and therefore though he (doubtlesse) did fully beleieve that God would fulfill the promise made to *Abraham* in giving him a sonne, yet he entreated the Lord for his wife because she was barren: and he intreated the Lord earnestly, he made plenty, abundance of prayers, for it cannot be supposed but that he had prayed for that mercy long before (for it was neere twenty years since his marriage to *Rebeccah*, as appears plainly by comparing the 20th verse of that Chapter with the 26th, the former telling us, that he was forty yeares old when he married *Rebeccah*, and the latter that he was threescore when *Rebeccah* bare *Jacob* and *Esau*. So that I say, we cannot suppose but so holy man as *Isaac* had been suing out the good of the promise before) but when he perceived it sticking so long in the birth, then his soul fell in travell about it, then he was very fervent in prayer, and would give the Lord no rest; *Then he entreated the Lord, &c.* The same is said of *Manoah* (*Judges 13. 8.*) *Then Manoah intreated the Lord, and said, oh my Lord, let the man of God which thou didst send come again unto us, and teach us what we should doe unto the childe that shall be borne;* he prayed then with much earnestnes, or made prayers for direction in that thing. The word is often used to signifie abundance, (*Isa. 35. 2.*) *It shall blossome abundantly,* (*Iere. 33. 6.*) *Behold, I will bring in health, and cure, and I will cure them, and will reveale unto them the abundance of peace, and truth.* Not onely shall they have peace, and truth, but abundance of them. So here, thou shalt not only pray, but a spirit of prayer shall be powred out upon thee abundantly. *Thou shalt wake thy prayer unto him.*

Hence note;

First, *Prayer is a dutie.*

We

We owe prayer to God as his creatures, or in regard of our naturall dependance upon him, much more as new creatures, or in regard of our spirituall dependance upon him.

Secondly, Note;

It is our duty not only to pray, but to pray much, or to pray with much fervency.

The emphasis of the Originall word here used, leads us to this as well as many Scripture Authorities. Co'd asking invite a denyall, 'tis effectuall or working fervent prayer that prevails much, (*Jam. 5. 16.*)

Note, thirdly.

Prayer is due only to God.

Prayer is a part of holy worship, and all such worship is proper to God alone, *Thou shalt make thy prayer unto him.* Saints and Angels worship God with us; we must not worship either Saint or Angel with God, no nor God by the helpe and meditation of Saints or Angels. We know no mediator of intercession, but he who is the mediator of redemption, the Lord Jesus Christ.

Fourthly, Taking in the consideration of the time, as before in the former part; *Then shalt thou have thy delight in the Lord, then shalt thou make thy prayer to him.*

Observe.

That, we are never in a fit frame for prayer, till we turn from every sin by repentance.

As the Lord will not hear us when we pray, *if we regard iniquity in our hearts* (*Psal. 68. 18.*) so neither are we in a fittnesse to speak to God in prayer, if we regard any iniquity in our hearts. Repenting and praying must be of the same length; unlesse we pent continually, we cannot pray continually, because we sin continually. *The more holy we are, the more free we are to pray.* Sinne clogs and checks the spirit in this great duty, cast off that weight, and then, *shalt thou make thy prayer to him,*

And he shall hear thee.

To heare prayer, is more then to take notice of the matter or words spoken; to heare prayer, is to grant what we pray for, as our

our hearing the word of God is more then to take in the sound or sence of what is spoken; it is to submit to and obey what is spoken; Now as we heare no more of the word of God, then we beleeve and practice, so the Lord heareth no more of what we pray (in a Scripture sence) then what he granteth. There are two expressions in Scripture which note this.

First, To have regard to a person, or to a prayer (1 Kings 8. 28, 29.) when Solomon prayed at the dedication of the Temple, the Lords hearing of prayer, which he then begged, is thus described, *Have thou respect unto the prayer of thy servant, and to his supplication &c. that thine eyes may be open toward this house night and day,* *Respicere est audire.* So it is said of Abel (Gen. 4. 4.) that the Lord had respect to his offering, the Lord looked towards him, and accepted of him; to accept a prayer, is to heare a prayer.

Secondly, The hearing of prayer is described by the presence of God with those that pray. (Isa. 58. 9.) *Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, here I am.* This is a wonderfull condescension, 'tis even as when a Master calling to his servant, he answereth, *here, Sir, here I am;* and that is as much as to say, *I am ready to your command, I am ready to doe what you will have me, here I am;* so saith that promise in the Prophet, *Then shalt cry, and the Lord shall say, here I am, that is, I am ready to doe what you aske, I am even ready* (*O unspeakable Goodnes*) *at your command* (as our translation of the 11th verse of the the 45th Chapter of *Isaiab*, speaks out in plaine termes,) *or I am willing to doe what you will have me to doe.* All which is in effect and ve tually contained in the word of the Text. *He shall heare thee.* This teacheth us,

First, *That God is the hearer of prayer.*

It is the Lords title, *O thou that bearest prayer. unto thee shall all flesh come* (saith David, Psal. 65. 2.) God is not only *A hearer of prayer*, but he is *The Hearer of prayer*; to heare prayer is his peculiar prerogative and priviledge as well as his goodnes & mercy; none in heaven or earth have a will to hear prayer as God doth, nor have any a power to do it. No creatures care is long enough to reach the complaints, nor his flock large enough to supply the wants of all his fellow creatures. The crowne of this honour fits none but God himselfe, *He shall heare thee.*

M m

Secondly,

Secondly, Note;

It is a great mercy, a mercy comprehending all mercy, to be heard in prayer.

*He shall heare thee; Man cannot desire a richer favour then to be heard of God. To have audience in the Court of Princes, and among the great men of the earth is a great favour. What greater worldly priviledge can a man have then this, that he hath the ear of those who are greatest in the world? When a man saith, I have the Princes eare, I can be heard when I speake, we thinke he hath spoken enough to make him a man. How great a mercy is it then to have the eare of God? to have ready audience in the Court of heaven? that as soone as we call, the Lord is ready to answer, here I am, what's the matter? what would you have? it shall be done, your request is granted. And to shew that to be heard by God is the summe of all mercies, or all our mercies wrapt up in one, the Scripture testifie that not to be heard of God is the summe of all judgements, or all punishments wrapt up in one. When the Lord refuseth to hear, or saith he will not hear those that pray, then wrath is coming upon them to the uttermost. Thus the Lord threatned the Jewes (Isa. 1. 15.) *When ye spread forth your hands, I will hide my eyes from you, yea when ye make many prayers, I will not hear, your hands are full of bloud;* As it is an argument of the greatest sinfulness of man against God, not to pray; *Poure out thy fury upon the Heathen that know thee not, and upon the families that call not on thy name,* (Jere. 10. 25.) So it is an argument of the greatest wrath of God upon man not to be heard in prayer. He that is not heard receives nothing, and he that is heard receives all. And this is the Saints priviledge by Jesus Christ, their prayers are heard, they have welcome audience at the throne of Grace continually. And hence by way of Corollary from the former observation, we learne, that*

Holy prayers are fruitfull and gainefull prayers.

God hath not said to the seed of Jacob, seeke ye me in vaine; He that goeth forth and weepeth bearing precious fruit, (this precious fruit faith and prayer, or the prayer of faith) shall doubtlesse (there's no hazard nor peradventure in the case) come again rejoicing, bringing his sheaves with him. His showry seed-time shall be

be blessed with a fruitfull and plentiful harvest. The wicked make many adventures, many voyages by prayer, such as it is, heavenwards, yet come home without lading, without any freight at all. Their prayers are all lost, and turn to no profit, and indeed theirs are not prayers but words, or babling rather. But holy prayer, the prayer of the holy is prevailing; Those showers of prayers and tears which beleevers send up to heaven, are like the raine (as the Prophet speakes, *Isa. 55. 10*) which cometh downe, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, & bread to the eater. Even thus the word of prayer which goeth out of the mouths, or hearts rather of beleevers, returns not to them void, but prospers in the thing whereto they send it. As appears yet more fully in the next words of this verse spoken by *Eliphaz*; *He shall bear thee*; What then?

*At quibus un-
que tantum in-
dis peccator o-
ret, verum eti-
am est nunquam
exandri pecca-
torem ex digni-
tate sua perso-
na aut meriti
sed ex dei gra-
tia & miseri-
cordia. Bold.*

And thou shalt pay thy Vowes.

That is, God will give thee the mercies which thou didst pray for and thereby give thee occasion to pay the vowes which thou didst make to him in case he performed thy desire in prayer. *Eliphaz* is not exhorting *Jab* (directly) to pay vowes; but he is assuring him that his prayer shall be heard, and so fully answered, that he shall see reason and have abundant cause to pay them, and to pay them both fully and chearfully.

Thou shalt pay thy Vowes.

The word signifies free votive promises made to God, yet obligatory upon man; for howsoever as the word implyeth, there ought to be the greatest freedom and voluntarinesse in making a vow, yet a vow being made, there is an obligation, a bond or tie upon him that made it to performe or pay it; He that voweth binds himselfe, but he cannot unbind or absolve himselfe from his vow, nor can he retract or call in his lawfull vow.

*וְנִרְרָהּ sig-
nificat votum
p. omissiones deo
factas quæ obli-
gant, nec revo-
cari nec solui
proprio autho-
ritate possunt.
Bold.*

Eliphaz, I suppose, here mentions the payment of Vowes, because the godly in those times did often make Vows. When *Jacob* (*Gen. 28. 20.*) fled from his brother *Esaú*, he in case of his safe return, vowed a vow, saying, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, so that I come to my fathers house again in peace, then*

shall the Lord be my God, (that is, I will owne and honour him, love and depend upon him more then ever) And this stone which I have set up shall be Gods house, and of all that thou shalt give me I shall surely give the tenth to thee. Here's the renour and forme of the most ancient and famous vow that ever was made. Likewise *Hanna* (1 Sam. 1. 11.) *vowed a vow, and said, O Lord of hosts, if thou wilt increase lucke on the afflictions of thy handmaid, and remember me, and not forget thy handmaid, but wilt give to thy handmaid a man child, then will I give him unto the Lord.* We reade often in the Psalmes of paying of Vowes, *Pf. 66. 13 14. Pf. 50. 14. Pf. 76. 11. Psal. 116. 14.* And we have the command for it (*Ecc. 5. 4.*) *Pay that which thou hast vowed.*

Further, To explicate this Text, It may be inquired what a Vow is?

I answer, *A Vow is a solemn, free and voluntary promise made to God of things lawfull, weighty, & possible, to further & help us to glorify God in our obedience.* In which description we have, first, the nature of a Vow, *It is a solemn promise, not a bare promise.* Secondly the object; *It must be made to God;* Thirdly, the manner of it, *It is a free and a voluntary promise;* for though a lawfull vow layeth a necessity upon us to keepe it, when once we have made it, yet there is not an antecedent necessity of compulsion upon us to make it, so that a vow ought to be a most free and voluntary act. Fourthly, in this description of a vow, we have the generall matter of it. As first, it must be of things lawfull, we may not vow that which we may not doe, either expressly, as they did (*Acts 23. 12, 13*) who vowed to kill *Paul*, or implicitly, as *Herod* did who promised to give the daughter of *Herodias* whatsoever she should ask, limiting her only as to the quantity of her demand, she must not aske, above half the kingdom, but leaving her without limits, as to the quality of her demand, whether good or evill, lawfull or unlawfull made no matter. And thus many conceive *Jephthah* failed, implicitly vowing to doe that, which was unlawfull for him to doe, (*Judg. 11. 30, 31.*) Secondly, a vow must be of things weighty and serious, we must not vow about trifles. Thirdly, it must be of things possible, through grace, though we must vow weighty things, yet we must not vow things impossible, either in their own nature, or without extraordinary assistance and strength from God. Fifthly, we have here the ends of a vow; first, to Glorify

nifie God; secondly, to oblige us more strictly to obedience.

Hence Note;

First, *It is lawfull to make a Vow.*

All the Scripture testimonies before alledged confirm that proposition.

Secondly, *Vowes lawfully made, ought to be kept.*

Thou shalt pay thy vowes, hath in it the nature both of a promise and of a command; Vowes are bonds, we must take heed of breaking them; if we breake our iowes, God will breake our peace. The word which we translate *to pay a vow*, signifies also to give peace and quietness, implying that till the vow be paid we cannot have peace. A man that is in bond to men hath no peace till he dischargeth or hath prepared to discharge his debt, and therefore an acquittance or a discharge for a debt, is commonly called *A quietus est*, implying that till a man hath got a discharge, he is not at quiet. We are at our liberty whether we will vow or no, but we are not at our liberty whether we will pay our vowes or no. And therefore *Solomon* doth not only exhort to the payment of vowes, but to the speedy payment of them (*Eccle. 5. 4*) *When thou vowest a vow unto God deferre not to pay it, for he hath no pleasure in fooler;* That is, he is greatly displeased with fools he means it not of such as are called fools for the want of a natural understanding, but for the want of a good conscience, and such are all they, who flatter God with their hastines in making vowes, and then mock him by their slownesse in or neglect of paying them. And therefore, take foure Cautions about Vowes.

First, Be not frequent in making vowes; vowing must not be like praying, *an every days work*, we may not vow as we must pray alwayes, and without ceasing. Many have brought themselves into great snares by multiplying vowes, and we have need to be caution'd in this thing, because the nature of man is carryed much to it. The Heathens made many vowes, especially when they were in any distresse, and so meer carnall men will doe to this day, vow great things, what they will be, and what they will do, if trouble be upon them. It is said that those Heathen Marriners made vowes when the storme was over and the danger past (*Jon. 1. 16.*) Many make vowes in a storm whether at Sea or Land, which they little minde.

minde when the storme is done. But those Heathens (which may be a rebuke to some Christians) made vowes of praise and thankfulness when they had escaped the storme. And this is a further prooffe of that naturalnes which is in man to make vows. And the reason of it is, because this satisfieth a naturall man, and fills him with confidence that he shall receive good from God, because he hath vowed duty to him. Man loves to be upon his own bottome, and thinks he shall surely engage God to be mercifull, while himselfe promiseth to be dutifull and thankfull. Now (I say) though there be still a lawfulness of vows in these Gospel times, yet take heed of making many vowes, especially of conceiting to oblige God by any of them. As the former may prove a snare, and an entanglement to us, so the latter is a dishonour to God, who never shewes us mercy more freely, then when we binde our selves most to duty.

Secondly, *When ever you vow be sure you doe it in the strength of Christ.* None discover more weaknesse in keeping vowes, then they who make vowes in their own strength, or not wholly in the strength of Christ. Some have vowed never to commit such a sin more, and they never committed it so much as after they had vowed. Some have thought to get cure and remedy against such a corruption or lust by a vow, and yet that lust or corruption hath prevailed more upon them after their vow. The reason of all is, because they have either put their vow in the roome of Christ, as if that could help them alone, or else they have made their vowes alone, without relyance upon the power of Christ. That rule of the Apostle which obtains in all cases of duty, doth most in this; *Whatsoever ye doe in word or deed, doe all in the name of the Lord Jesus, giving thanks to God and the Father by him* (Colossians 3. 17.)

Thirdly, In things wch are directly commanded or directly forbidden in the law of God, we are not to vow the doing or not doing of the thing in it self, but only a greater care & stricter watch over our selves, either for the doing of the one, or not to doe the other. As for example, we should not vow absolutely, that we will not worship Idols, that we will not swear, that we will keep the Sabbath, that we will honour our parents, that we will do no murder, for all these duties are expressely commanded by God, and are therefore past being vowed by us. Onely thus, we (ob-
serving

serving the treachery of our own hearts) may vow more care and diligence in and about all these things. And thus we are to understand that of *Jacob* (Gen. 28. 21.) vowing *that the Lord should be his God*, as also that of *David* (Psal. 119. 106.) *I have sworn, and will perform it, that I will keep thy righteous judgments.* *David* kept them before, but now he would be more strict then before in keeping them. So then, when we vow things already commanded or forbidden, we must pitch and place our vow not upon the matter of the commandment, but upon the manner and intensenesse of our spirits in keeping it.

Fourthly, Let not vows about indifferent things be perpetuall. All vows about things expressed in the Law of God must be perpetuall, because the things themselves are alwayes a duty. For the affirmative precepts of the Law are at all times binding, and the negative binde at all times. But as for things which are not precisely under a Law; As for example, in the affirmative to pray so many times in a day, to reade so many Chapters of the holy Scriptures in a day, to heare so many Sermons in a week; and in the negative, not to drinke any wine or strong drinke; not to weare silke or lace for or upon our Apparel, not to take such or such a recreation in it selfe lawfull. I say in these cases, let not vows be perpetuall but limited to a season, lest thereby we entangle our own-soules, and cast our selves into temptation, while (through a zeal not according to knowledge) we use such means to avoid it. Make no vows to binde your selves at all times in things which are not necessary at all times, either to be done or not to be done.

From the whole verse, Observe;

That, *the answer of prayer received from the Lord, doth call us to pay and performe all the duties that we have promised or vowed to the Lord in prayer.*

Though we doe not alwayes make strict and formall vows when we pray, yet every prayer hath somewhat of a vow in it, so that having prayed at any time, we may say, *The vows of God are upon us*. for when we pray we promise, and then especially we do so, when we pray under any pressure of trouble, or when we have any extraordinary request to make; then I say, we engage our selves in a more solemne manner to serve and walke with God.

And :

And so the returne or answer of such prayers ingageth us more strongly to duty. For wheresoever the Lord soweth, there he lookes to reap, and where he hath sowed much, he looks to reap much; but then and there chiefly, when we promise him fruits of duty for our receipt, of favour and mercy. Did we take notice of this, we should not be found as we are so much in arreare to the Lord, either for our private or publique mercies? What promises have we made in the day of our distresse? that we would be holy, that we would strive against and mortifie our sinnes, or the deeds of the body through the Spirit & power of our Lord Jesus Christ, Now let conscience speake; have we performed our promises? have we paid our vowes? we can hardly say that we have put up a prayer which hath not had an answer by blessings and successes; God hath been to us a *prayer hearing God*, have we been to him a *vow-paying people*? Who amongst us is now more active for God? or more carefull to please him then before? Who amongst us is more watchful over his heart, or more circumspect in his walking then he was before? Who is more carefull over his family, that it may be holy? or more zealous for the publicke, that it may be reformed, then was before? What manner of men should we be in all holy conversation & Godliness, did we but pay those vowes and make good those engagements which have gone out of our lips, and we have layd upon our selves before the Lord, in the day of our trouble? how just, how pure, how righteous a Nation should we be were we what we promised our utmost endeavours to be? the Lord hath done much for us; let us up and be doing for him; let us make good what we have spoken to the Lord in vowing and promising, seeing the Lord hath performed what we have spoken to him in praying and calling upon his name. God hath answered us at the first call, yea sometimes before we called; let us not put God to call a second and a third time, much lesse often and often for the payment of our vowes. For though the Lord in patience waite many dayes for the payment of vowes, yet according to righteousness we should not let him wait one day for it. *All these spirituall debt-bills are payable at sight or upon demand*; God shews us our own bills and bonds wherein we stand engaged to his Majesty every day, and every day (by some or other of his Atturneyes, that is, by some meanes or other) he makes his demand, therefore pay to day, pay every day, for we

can never come wholly out of these debts to God, or say, we owe him nothing, how much soever, we have paid him. And know, that if when God hath heard us, we be sloathfull in paying our vowes, either God will hear us no more, or we shall heare of him (and that, as we say, with both eares) till he make our eares tingle, and our hearts ake for not paying them. Swift Judgements have often followed these slow payments. And though they have not been swift in coming presently upon the neglect, yet when they have come, they have come swiftly upon the neglecters. And as we may alwayes say of the evils and Judgements which come upon any of the people of God, as the Prophet in a like case doth to the people of Israel (Jer. 4. 18.) *Thy way and thy doings have procured these things unto thee, this is thy wickednesse.* So in most cases when evils and judgements fall upon and afflict the people of God, we may say, *Your not doing what you have promised, hath procured these things unto you, This is your vow-breaking, or your neglect of paying your vowes.* And how just is it that their troubles should not onely be renewed, but even doubled and trebled, yea, teaventimes more encreased upon them, who slight and throw off those very duties which they tooke upon them in the day of their trouble, in expectation to have their troubles removed. Every mans mouth will be stopt, when he suffers for not doing that good which the mouth of the Lord hath spoken, how much more will his mouth be stopt, and he have nothing to say for himselfe, who suffers for not doing that good, or for not forbearing that evil, which his own mouth hath spoken, and solemnly charged upon himselfe as a duty in the presence of the Lord. They will have least to say for themselves who goe against or come not up to what themselves have said. Then *pay your vowes.*

N. n. J O B,

JOB CHAP. 22. Vers. 28, 29, 30.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy wayes.

When men are cast down, then thou shalt say, There is lifting up: and he shall save the humble person.

He shall deliver the Island of the Innocent: and it is delivered by the purenesse of thine hand.

IT hath appeared in opening the whole Context (of which this is a part) how *Eliphaz* presseth *Job* with promises, assuring him that not onely good, but great good should accrue to him by his returning to God and acquainting himselfe with the Almighty. And in the foregoing verse That great benefit was shewed, The Lords hearing the prayer of such as doe so; *Thou shalt make thy prayer to him, and he shall hear thee and thou shalt pay thy vows*: Here *Eliphaz* gives in another excellent promise; *Thou shalt also, &c.* that is, moreover and beside what I have said, I adde this,

Vers. 28. *Thou shalt also decree a thing, and it shall be established unto thee.*

782 scidit
a'f' idit scuit
div sit. Meta-
leptis jecant
lius, definit
decrevit, impor-
tai hoc verbum
decretum cum
quodam separa-
tione unius rei
ab alia. Bold.

Thou shalt decree. The word here translated to *decree*, signifies properly to divide, to cut asunder. So it is used (1 Kings 3. 25.) when *Solomon* gave sentence between the two women that were harlots concerning the living Childe, he saith, *Divide the Childe*, my decree is that the Child shall be divided. Now hence by a Trope, the word signifies also to *decree*, to decide, or to determine a matter, because in all decrees about or determinations of a Controversie, there is (as it were) a Cutting off the businesse, a laying aside of one thing, and a sticking to another. When the whole matter is debated and weighed in Councel, then the result and issue of all is drawne up and given out in a decree. So that to decree is to divide, or separate one thing from another, resolving upon that, which we conceive most just, and reasonable.

Thou

Thou shalt decree a thing.

The Hebrew is, *Thou shalt decree a word*; it is usuall in that language to put *word* for *thing*. And when he saith, *Thou shalt decree a thing*, we are not to understand it at large, as if whatsoever were decreed should be established but the meaning is, thou shalt decree that which is right and good in it selfe, and good for thee. For the decree being made by a godly man, we cannot suppose that he should decree any thing but that which is iust and good; and so the signification of the former word is wel applied to this, *Thou shalt decree*, that is, thou having b. deliberation and serious discussion considered what is right, and having cut off all evill from thy sentence, thou decreeing such a thing, *it shall be established unto thee.*

There are yet two opinions concerning this decree, as it is an exposition of the former promises, *Thou shalt be heard*, and, *thou shalt pay thy vowes*; that is, what thou suest for by prayer on earth, shall be decreed for thee in heaven. That is, thy prayer shall certainly be performed, thy prayers shall not be lost, no, They shall be as the Statutes and decrees of heaven. It is said of *Elijah* (1 Kings 17. 1.) what he decreed was done? and what was his decree? his decree was his prayer; See how he speaks as if he had the command of heaven and earth. as if he had carryed the keyes of the Clouds at his girdle. *As the Lord God of Israel liveth before whom I stand, there shall not be dew nor raine these yeares, but according to my word.* But what was this word of *Elijah*? the Apostle *James* expounds that for us, he telleth us what this word was, when *Elijah* said, *it shall be according to my word* (Jam. 5. 17.) *Elias was a man subject to the like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth, for the space of three yeares and six moneths: And he prayed again and the heavens gave raine, and the earth brought forth her fruit.* The Apostle explains, what the word of *Elijah* was, even a Prayer-word, he prayed and sought the Lord in that thing, and his prayer was as certainly performed to him, as if he had the whole power of decreeing what he would have. Thus here, thou shalt powre out a prayer, & thy prayer shall be as a decree established with God. So we read (Gen. 32. 24.) in the report of *Jacobs* wrestling with the Angel, that the word of *Jacob* was as a decree,

*Ve lvingro re
fepenter per
Metonymiam
a. i. i. i. i.*

*Puerit esse
precedentis
partis expetitio
Dei uel offer-
re uel et deus
et a. i. i. i. i.
et uel et a.
temperantes
uerba. rined.*

I will not let thee goe, except thou blesse me; I will have a blessing; and it is said, as a Prince hath thou power with God, and with men, and hast prevailed. Jacob had what he would in prayer, he decreed a thing, and it was established to him. *The prayers of Saints are decrees with God:* and 'tis but reason they should be so; because their prayers answer the decrees of God, or they pray for that which God hath decreed, and indeed there is no Saint, or Godly man would pray any other prayer, or aske any thing of God, but what God hath determined and decreed before to give: *As a Godly man would doe nothing but what God hath commanded, so he would ask nothing but what God hath decreed.* This is a comfortable truth, yet I rather conceive the sence of this place more generall, and not tyed up to that of prayer; and therefore

*Ordinabit per
tuam providen-
tiam facturum
aliquid, & quasi
rem non futu-
ram & incer-
tam, sed quasi
divinam volun-
tate constitu-
tam illam ha-
bebis. Aquin.*

Secondly, *Thou shalt decree a thing;* that is, thou shalt take up a resolve, or a purpose; thou in thy wildome and prudence shalt say in thy heart, I will doe such a thing, or I would bring such a thing to passe, and it shall come to passe or be established. For as many men met together in Councell, make Decrees; so any man in himselfe may make a decree; and we alwayes make decrees in our own minds before we joyne in any decree with others; first, we speake in our minds, then we speak out our minds; *Thou shalt decree a thing;* that is, thou shalt resolve to goe such a way, or to do such a thing, and it shall be done. Now, this Case of decreeing must be understood with a Caution, suppose the thing it selfe be iust and lawfull (as we touched before) yet a man must not make absolute decrees, (that's the priviledge of God, he only can make peremptory decrees, who hath all things in his power) we must decree submissively to the will of God, and say; *if the Lord will, if the Lord please we will doe such a thing.* The Apostle (*James 4. 12, 13, 14.*) reproves those that would make peremptory decrees of what they would do in reference to outward affaires: *Goe to now ye that say to day or to morrow we will goe into such a Citie, here is a decree, we will go to such a place, or doe such a thing, we will continue there a yeare, and buy and sell, and get gaine.* It is lawfull for men to take up a purpose to go to such a place, and follow their trade to buy and sell, and get gain in an honest way, but no man must be peremptory in this, because we know not what shall be on the morrow; therefore, the Apostle directs; *Ye ought to say, if the Lord will we shall live, and do this*

or that. Such decrees must be made with the Lords good leave, or with a reference to his pleasure who alone doth whatsoever pleaseth him. As the persons so the workes of all men are in the hand of God (*Eccl. 9. 1.*) And there they are; first, as to the performance of them; secondly, as the successe of them. They take themselves for more then men, who decree the doing of lawfull things without the leave of God. We must not only see what we doe is according to the will of God, but we must have his good-will for the doing of it; that is, as we must have a Law from God for what we doe, so leave from God. Thus *Paul* teacheth us to speake by his own example (*1 Cor. 4. 19*) *I will come unto you shortly if the Lord will.* And againe (*Chap 16 7.*) *I must tarry a while with you if the Lord permit.* Once more (*Phil. 2. 19.*) *I trust in the Lord to send Timothy to you shortly.* And even Heathens themselves by the light of nature have acknowledged such a submission as due unto their superiour Powers, *their gods*, therefore they used to expresse their resolutions thus; *If the gods will* much more must Christians speake thus in all they undertake to doe, *we will doe it, if God will.*

Ethnici illud in ore frequens erat, si dii volunt.

Thou shalt decree a thing

And it shall be established unto thee.

That is, thou shalt have successe in it, it shall be confirm'd. The word in the Originall signifies to rise up, as also to stand. So some render it here; *Thou shalt decree a thing, and it shall rise up to thee.* When a thing that we are determined upon, prospers and comes well on, we say it riseth up to us, whereas a businesse that failes, falls off from us, or goeth backward. But saith *Eliphaz* to *Job*, *The thing which thou decreest shall rise or come up to thy minde, to thy desire, or as some read, It shall come to thee;* we say, it shall be established. So the word is used frequently in Scripture (*Esa. 40. 8.*) *The word of the Lord shall stand.* Now as the word of the Lord shall stand, so shall the word of man while it is according to the word of God. So the word is used in the Case of a virgins making a vow (*Numb. 30. 4*) *If the father heare it and say nothing it shall stand, or be confirm'd;* otherwise if he dislike, it is a void vow, a null vow. So that here, to rise up, or to be established, notes only the effectivenes and success of those decrees which this godly man should make, these shall be established unto him for his good,

עץ, surget it. or, surgere pro existere vel effellum, dari.

Veniet tibi. Vulg.

good, he shall have the comfort and benefit of them, while he aims at the Glory of God in them.

Hence note ;

First, *The successe of our Courcells and Decrees is a great mercy.*

Eliphaz brings it in by way of promise, *Thou shalt decree a thing and it shall be established unto thee.* Success in any of our right actions is to be acknowledged as a mercy; & therefore the Lord doth so distinctly specify the successlesnes of the *Jews* after their return from *Babylon* in their rural and household busineses for neglecting to build his house (*Hag. 1. 6.*) to shew that he had a Controversie with them; *Ye have sowne much, and brought in little (no successe) ye eate, but have not enough, ye drinke but ye are not filled with drinke (that is, ye are not satisfied) ye cloath you, but there is no warmth (which is the effect of cloathing) and he that earneth wages, earneth wages to put it into a bag with holes.* Which is a proverbial speech, implying that nothing sticks, nothing stays by a man, no more then mony doth in a bag that hath holes in it, or water in a sieve, or in a leaking vessell, Successlesnes attended them in all they did, and that was their affliction. So when our Courcells prosper, when what we advise to be done thrives in the doing; when the directing word of a man proves like the Creating word of God (*Gen. first*) who did but say; *Let there be light, and there was light, let there be a firmament, and there was a firmament* &c. Thus when a man shall say, let such a thing be done and it is done, when every thing come forth at a word, like a new Creation, how great both a mercy and honour is this? When he saith, let there be deliverance, and there is deliverance, let there be victory, and there is victory, let there be peace, and there is peace; when in cases of greatest difficulty and utter impossibility to flesh and bloud, he speaks like magnanimous *Joshua* (*Josh 10. 13.*) in a commanding language to the creature, while with strongest confidence in and humblest dependance upon God, *Sun stand thou still upon Gibeon & thou Moon in the valley of Ajalon, & the Sun stood still, and the Moone stayed untill the people had avenged themselves upon their enemies.* Who of the sons of men (who were not also the sons of God) were ever crowned with such an honour?

Secondly, He doth not say, he shall decree a thing and establish it, for man may decree a thing, but man cannot establish it;

the decree is from one, the establishment is from another; and who is that other? *Eliphaz* doth not expresse who by name, but we may easily understand who it is, even God himselfe. For as it is God alone who hath given a being to all things, so he alone gives all things their establishment, whether they be things wrought by him, or wrought by us, *God shall establish it, or it shall be established by the fiat, and consent of God.*

Hence observe;

The successe of our Councells and decrees is from God.

There are many who take wise, yea honest Councels, which yet are not established, because the Lord is not pleased to establish them, and the Lord doth often overthrow evill and malicious Councels. We read (*Esay 7 5, 6, 7.*) of Councels and Decrees made; *Syria, Ephraim, and the son of Remalsab, have taken evill Councell against thee, saying (they decree a thing what was it) let us goe up against Judah to vex it (there was the decree) let us make a breach therein for us, and set a King in the midst of it, even the Son of Tabeal.* Here was their decree; we will vex this people, we will set a king among them, the Son of *Tabeal*. But what saith the Lord to this? *Thus saith the Lord God (7 ver.) it shall not stand, neither shall it come to passe.* It is this word in the Text, *it shall not be established.* You have made a decree, but you have not my consent for the Establishment of it, and therefore it shall not stand, it shall not come to passe. Take another Scripture (*Esay 8. 10*) The Lord doth as it were give them leave to make decrees: make as many decrees as you will, and sit together in Councell, lay your Councells as deep as you can, *take Councell together, and it shall come to nought* (you may take Councell, but it is in my Power whether it shall succeed or no, and I have decreed concerning your decree, that it shall come to nought) *speak the word and it shall not stand.* The standing or not standing, the frustrating or the fulfilling of our Decrees and Councells, it is from the Lord.

Thirdly, When he saith, *Thou shalt decree a thing, and it shall be established unto thee.* We may observe,

The Councells of the Godly are under a promise of good successe.

They have a kind of Assurance that what they say shall come

to paſſe ; though they have not an absolute Assurance, yet they have much assurance, though we cannot ſay in every particular Caſe that their decree ſhall be Eſtabliſhed to them, yet their decrees in generall are under a promiſe of Eſtabliſhment. Chriſt ſpeaketh concerning the Decrees of a Church-Aſſembly (*Matt. 18. 18.*) *Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in Heaven; that is, I will Eſtabliſh your Decree.* It when you meet together in my name, you decree concerning perſon to bind ſin upon him, he ſhall be bound, if to looſe or pronounce him pardon'd, he ſhall be looſened, your decree on earth, ſhall be a decree in heaven, I will bind what you binde, and looſe what you looſe. Now in proportion, the Lord ſpeaks the ſame concerning the decrees of any Godly man what he binde on earth, the Lord doth bind in heaven, and what he looſeth on earth, God looſeth in heaven; that is, there is an Eſtabliſhment of his decrees; and as the Church there hath a promiſe that the Lord will joyne with her in her decrees; ſo a Godly man hath a promiſe here that the Lord will joyne with him in his decrees. We have alſo an excellent confirmation of it, (*Eſa. 44. 25, 26.*) The Lord is many ways deſcribed in Scripture, but here he is deſcribed by diſappointing and eſtabliſhing the Councells of men. *He it is that fruſtreath the tokens of the lyars, and maketh diviners mad, that turneth wiſe men backward, and maketh their knowledge fooliſhneſs.* Here is a deſcription of God in reference to the diſappointments which he puts upon his enemies, in fruſtrating their Councells and decrees; they boalt of theſe and theſe tokens that aſſure them of good ſucceſſe, but the Lord fruſtrates their tokens. The Diviners ſay, O the Starrs promiſe good luck, and tell us we ſhall have good fortune; thus diviners boalt, but the Lord *maketh the diviners mad*; how doth he make them mad? by making them ſee things fall out quite croſſe to what they have foretold or prophesied. Againe, *he turnes wiſe men backward*; that is, he turns the Councells of wiſe men backward, when they have reſolved ſuch a thing, the Lord ſets it quite another way: this is the glory of God that he can give check to the Councels of the greateſt Politicians, and deepeſt Michiavells, he turnes them backward. Thus the Lord is ſet forth overthrowing the decrees of the wicked; but at the 26th ver. He is ſet forth eſtabliſhing the decrees of the Godly.

He

He it is that confirmeth the word of his servant, and performeth the Councell of his Messengers; that saith to Jerusalem, thou shalt be Inhabited, and to the Cities of Judah yee shall be built, &c. God confirmeth the word of his servant; which may be understood not only of the word of Prophecie (though that be the scope of that place, as if it had been said, when the Lord sendeth forth his Prophets and holy Diviners, 'tis not with them as with false Prophets and heathenish Diviners, who making promises from the Starres of heaven, not from the God of heaven, are frustrated and disappointed; 'tis not thus with the Lords holy Diviners, for he confirmeth the word of his Servants. Now, I say, we may understand that Text not only of that word of prophecy which the Lord puts into the mouths of his Servants by an immediate inspiration) but also of that word of prophecy, or decree, which any one of his faithfull servants speaketh or maketh according to h^e already revealed will. This word of his servants the Lord confirmeth also, and performeth the Councell of his Messengers. And the reason is (as was touched before about prayer) because there is a suitablenesse between such words and decrees of his servants, and his own Decrees; for the designs of his servants falling in with his own designs, and so their decrees with his decrees, he in establishing their decree, doth indeed but establish his own. For the servants of God desiring that their decrees may be suitable to the written or revealed will of God, they seldome misse of a suitablenesse to the decrees of his hidden and secret will. So that their decrees are (as it were) the Duplicate or Counterpane of the Decrees of God; and therefore no wonder if they be under such a promise of successe and establishment. The Lord saith concerning his own Decrees or thoughts; *Surely as I have thought, so shall it come to passe* (Isa. 14. 24.) (Now if we thinke as God thinketh, then what we thinke shall come to passe too) and *as I have purposed so shall it stand*; If we purpose as God purposeth, then our purposes shall stand too. Again (Esay 46. 10.) *I am the Lord and there is none else, I am God, and there is none like me: declaring the End from the beginning, and from ancient time the things that are not yet done, saying, my Councell shall stand, and I will doe all my pleasure.* If then the Councells of Saints, be the Councells of God, he will doe all their pleasure. That's the summe of this promise to Job; *Thou shalt decree a thing, and it shall be established unto thee.*

O O

thee. Which appears further from the last clause.

And the light shall shine upon thy wayes.

Eliphaz in this promise might possibly have respect to *Jobs* former complaint (Chap 19. 8.) *He hath fenced up my way that I cannot passe; and he hath set darknesse in my pathes.* As if Eliphaz had here said, thou didst Complaine a while agoe that God set darknesse in thy pathes, doe thou returne unto the Lord, and the light shall shine upon thy wayes, or there shall be light in stead of darknesse in thy pathes. This light may be taken three wayes

First, A light of direction, thou shalt see what to doe; So it answers the former promise, *Thou shalt decree a thing, and it shall be established unto thee.* Thou shalt not make blind decrees, or decrees in the darke, thou shalt not decree at a venture, or at random; the light shall shine upon thy wayes; thou shalt have the light of the Word, and the light of the Spirit to direct thee in making thy decrees, and for the ordering of thy whole conversation.

Secondly, Light shining upon his wayes, is the prosperity of his wayes; as if he had said, successe shall attend thy undertakings, the favour of God and his blessing shall be upon what thou takest in hand; as the Sun shining upon the earth ripens the fruits thereof, so the light, heat, and influence of divine favour shall ripen thy undertakings and bring them to a desired perfection. Light, in Scripture, is often put for prosperity, as hath been shewed from other passages of this booke.

Thirdly, *The light shall shine upon thy wayes;* that is, thou shalt have personall comfort and contentment in thy wayes; that's a different blessing from the former; 'tis possible for a man to be in a prosperous way, and yet himselfe to take no comfort nor Contentment in it. When these three lights shine upon any man in his way, or upon the wayes of any man, when the Lord shewes him what he should do, when he prospereth & succeeds what he doth, and when he hath comfort & joy in what he is doing or hath don, then the blessing is full. As the Lord meets him that rejoyleth in his way and worketh righteousness, so the Lord doth often meet those that worke righteousness in their way, causing them to re'oyce; And then the light shines upon their way indeed. This is a further addition unto the promise of successe before given. From

From the first notion of light, first Observe ;

The righteous are under a promise of direction and guidance by God, they shall see their way, and know what to doe, by a divine light.

The steps of a Good man are ordered by the Lord (Psal. 73. 23.)

That is, the Lord gives him lighte to see how to order his steps; He hath not only an outward naturall light shining in the ayre, and an outward spirituall light shining in the rule, but he hath an inward spirituall light shining in his heart, or that outward rule planted within, as it follows at the 31. verse of the same *Psalme*, *The law of his God is in his heart, and none of his steps shall slide*: The law in the heart is a rule within, which directs the good man what to doe, and gives him such good direction, that *none of his steps shall slide*. He shall not walke like a man upon glasse or ice; all whose steps are slips, or in danger of sliding, but he shall walk like a man upon plaine firme ground, whose very steps are as sure as standings. As Saints who were darknesse are made light in the Lord, in reference to their state, so they have light from the Lord, in reference to their walkings; and as they receive a light from God whereby they know all things, that is, those great things which concerne eternal life, (1 *John* 2. 20) *Ye have an Unction from the holy one, and ye know all things*. Now as they have a light promised them, that they may know all things, that is, all necessary saving truths, or doctrines of salvation for attaining the next life, so a light is promised them whereby they may do all things; that is, all their necessary works, busineses, and affaires, which concerne their duty in this life.

From the second notion of light, Observe ;

Righteous men, such as turne unto the Lord, shall have a blessing in their way, their way shall prosper.

As they shall have a light shining to shew them their way, so to prosper them in their way: God is a Sunne, and he is a Shield; (*Psa.* 84. 11.) And as he is a Sunne to give light, and a Shield to protect, so, *no good thing will be withhold from them that walke uprightly*; That is, he will not hinder or stop those good things from them which their souls desire, or move after, they shall prosper in their way, yea, when 'tis said, *He will not withhold, &c.*

there is more intended then expressed, for the meaning is, he will plentifully give forth or powre out all good things to and upon them *who walk uprightly.*

From the third notion of light, learne:

That the Lord gives godly men ? and Comfort in their way.

Though their way be a way of much labour, yea and a way of much danger too, though it prove a way full of sweat & trouble, yet the Lord will cause a light to shine upon them, and refresh them in their way. *To the righteous there riseth up light in darknesse.* The light of joy in the darknes of sorrow, the light of comfort in the darknesse of trouble; They who walk in the light of truth and holinesse, usually finde the light of joy and comfort in their way, and are sure to finde it in their end. *The wayes of wisdom* (saith Solomon, Pro. 3. 17.) *are wayes of pleasantnesse, and all her pathes are peace,* and if at any time her wayes and pathes are not peace and pleasantnesse (as to the outward man they often are not) while we are travelling in them, yet they are alwayes so in the close of our travells. (*Psal. 37. 37.*) *Mark the perfect man, and behold the upright, for the end of that man is peace.* Yea when others finde most trouble in their way, then God is nearest to him for support, as it followes in the next words.

Vers. 29. *When men are cast down, then thou shalt say there is a lifting up, and he shall save the humble person.*

In this and the following verse, *Eliphaz* gives a firm assurance to *Job* by way of promise, that he should not onely be delivered, but should have two further priviledges.

First, That himselfe should be exalted when others were cast downe or that he should be saved in times of common calamity, *ver. 29.*

Secondly, That he should be a meanes of safety to others, and should prevaile with God for their deliverance: *he shall deliver the Island of the Innocent, &c. vers. 30.* That's the generall scope of these two verses, according to our translation, as will further appeare in the explication of them.

Vers. 29. *When men are cast downe.*

700 depre-
ssus prostratus.

When they are prest, or oppressed with mountains of affliction and

and trouble. So the word is used (*Esa. 2. 17.*) *The loftiness of man shall be bowed down*; that is, the lofty man shall be bowed downe, as a man with a heavy burden upon his backe. We say, *when men are cast down*, the word, *men*, is not exprest in the Hebrew text, 'tis there onely, *when cast down*: and because that word is not exprest, therefore some supply out of the former clause, the word, *way*, *The light shall shine upon thy way when it*, that is, *when thy way is cast down*; though thou be now in a low condition, and though thou shouldest hereafter be cast into a low condition againe, yet *thou shalt say there is a lifting up*, or, thou shalt be lifted up. If at any time thy wayes be cast down in darknesse, the light shall shine upon them, thou shalt say in faith, *there is a lifting up*. The Apostle speaks (in a language like this) of himselfe and of his fellow Apostles (*2 Cor. 4. 8.*) *We are troubled on every side, yet not distressed; perplexed, but not in despair, persecuted but not forsaken, cast downe, but not destroyed*. Thus here, *when there is a casting downe*, or, *when thy wayes are cast downe* yet *thou shalt say there is a lifting up*; Thou mayest be cast down, but not destroyed. Yet, I conceive, that Supplement of the word *men*, which we put into the Text, is more suitable to the scope of it & then the sence is this, *When men are cast down*, that is, when sinners or ungodly men are cast downe, when God comes to ruine his enemies, and make them desolate, *then thou shalt say there is a lifting up*. A lifting up for me, and for such as I am.

. *Thou shalt say*

This saying may be taken two wayes, and in both 'tis the voice of faith.

First, *Thou shalt say* in prayer, or thou shalt pray, *O Lord, let there be a lifting up*. Thus it is expounded as a promise to Job, that when others were cast down, he should helpe them up again by prayer, thou shalt say, *There is a lifting up*, or, *O Lord let there be a lifting up*, namely, of him who is cast down, lift him up O Lord. As prayer is in its owne nature a lifting up of the soule to God (*Psal. 25. 1*) so prayer in the effect of it hath a mighty power and prevalency with God for the lifting up both of our own bodies and outward estates, as also the bodies and outward estates of others out of the deeps of misery and trouble. Many a Godly man hath lifted himselfe and others out of the mire by prayer,

while :

Cum humiliata fuerint via tua dicit, elatio illis est, i. e. molesties conditionem tuā ex ima factam optimā. Contextus mirè confusus est, sed varie intelligitur. Merc.

Dices, sc. in tu- is aut deam precibus exaltatio fit. sc. id est depresso i. e. ex- alia illum O- deus. P. scilicet.

while seeing a casting downe, he hath said, *There is a lifting up, or, O Lord, let there be a lifting up.* This sence carrieth a high priviledge; but I rather conceive that intended in the next verse. And therefore

Secondly, I shall take these words of *Eliphaz* as a promise, *When men are cast down, thou shalt say, (or confidently affirm this thing) there is a lifting up:* that is, I promise or assure thee *O Job*, that when thou shalt see the Lord bringing vengeance upon the wicked, when thou seest them fall on this side, and on that, when nothing is visible but the ruine and destruction of men and families, yea of Nations, that even then thou shalt say, *there is a lifting up*, that is, thou shalt have faith for thy self, that both thou and thine shall be lifted up, or saved and delivered in a time when many wicked men or thine enemies fall and perish, and shall never (as to any worldly enjoyment) rise any more.

Hence observe;

That a godly man may have much assurance when others are cast down, that yet he and others shall be preserved and lifted up.

When men are cast downe in *Sodome*, when *Sodome* was overthrowne, *Lot* was lifted up, and assured of his preservation. When all the men in the world were overwhelm'd and swept off the face of the earth with a Deluge, there was a lifting up for *Noah* and his family, he and his were safely housed in the Ark floating upon the waters. Thus the Lord had made provision for the preservation of his people, when thousands have been undone. and cast down on the right hand and on the left by common calamities; yea when they have been cast down, his people have been not only preserved, but exalted and lifted up. *Thou shalt say there is a lifting up,*

And he shall save the humble person.

That is, the Lord shall save him; the vulgar reads thus; *He that is humble shall be in glory.* The Seaventy thus; *Because thou hast humbled thy selfe thou shalt be saved.*

But I shall keepe to our reading; *he shall save the humble person* (or according to the strictnes of the Hebrew) *He shall save him that is low of eyes,* 'tis frequent in Scripture to expresse an humble person in this forme; *A man that hath low eyes;* as high looks and lofty eyes, are every where in Scripture the periphrasis of pride.

David

David said (Ps. 101. 5) *him that hath an high looke and a* *Non enim is su-*
proud heart will I not suffer; for you may see pride in the eye, *le hic mos est,*
pride sits upon the eye, therefore David purs a high looke and a *put latere aut*
proud heart both together there. And againe (Ps. 131. 1.) *Lord* *stimulans iost*
me heart is not haughty, nor mine eyes lofty So that I say an hum-
ble person, and a person of low eyes is the same, as a proud per-
son, and a person of lofty eyes is the same in Scripture sence, and
both are very significant Expressions; *He shall save the humble*
person, this humble person, may be taken two wayes, either pas-
sively, or actively.

Passively, so 'tis he that is cast down and laid low by affliction. *Non tam mode-*
Thus the humble person is the same with the humbled person; *stus qui se re-*
affliction is an humiliation, however the afflicted take it or carry *submittit (at*
it; and usually it makes men humble, at least in appearance and *unum ē signifi-*
lowly in their looks, whereas in prosperity men lift up their eyes *cat) intelligen-*
usually and look loftily, as if they would reach heaven with their *quem afflictum*
heads, while their hearts are farre from it. But affliction makes *et illud etiam*
men stoope. We may understand the Text of a person who is hum- *ferētia non re-*
ble when humbled, who stoops down quietly to take up and bear *pugnat, imo u-*
his crosse, and doth not in stoutnesse slight it, or in wantonnesse *trum et ille in-*
play with it, but is serious under the rebukes of God; *relexerit*
save the humble person. *Meret.*

Secondly, It may be taken actively, *He shall save the humble* *Uim: In oculis*
person, that is, the person who is low in his own eyes, while in the *et, ius suo ju-*
greatest worldly heights, the person that humbles himselfe, and *di. o de existi-*
walkes humbly with God and men when most exalted. Thus the *matone sibi ip-*
Apostle James exhorts the brother of high degree, or the rich *utiles est.*
brother *to rejoyce in that he is made low* (Jam. 1. 10.) But if he be
rich, how is he made low? he means it not of a lowness in state,
but of a lownesse or rather lowlinesse of spirit. The brother of
high degree hath no cause to rejoyce in his highnesse, but when he
is low in his own eyes. Lownesse of eyes is more then a vertue or
common modesty, 'tis a Grace; That's in a spirituall sence, the
most Grace full looke, which is the most humble look. *He shall*
save the humble person. But with what salvation? I answer; Sal-
vation is either temporall and bodily or eternall, usually called the
salvation of the soule. We may expound this Text of both: The
Lord saveth the humble person both body and soul, both tempo-
rally and eternally.

Where

Where note;

That the Lord takes speciall care of humble ones.

The Lord seems to take so much care to save the humble, as if there were none else that he took care to save, or regarded what became of them, whether saved or no. And the Lord speakes of proud persons as if he contemn'd none but under that name and notion. (*James*. 4. 6) *He resisteth the proud*; he that is proud of his person, or parts, or estate, or wit, or power, the Lord resisteth him. And he speaks of the humble as if none were saved but under that name and notion, *He saves the humble person*, or as that Text in *James* hath it, *He giveth grace to the humble*. What grace? There is a twofold grace; and both are given to the humble; First, he gives them the grace of favour or good will, he is kind to and respecteth the humble, or (as this text in *Job* hath it) *He saves the humble person*. Secondly, He gives much grace to the humble, as grace is taken for that gracious worke of the Spirit in us, forming up faith, love, &c. in our soules. The Lord gives more of this grace also to the humble, that is, he addeth unto the graces which they have, and makes them more humble, more gracious; a man cannot be (in that sence) an humble person without grace; humility it selfe is a great grace, and the greater our humility is, the greater accession we have of other graces. Thus, I say, we may understand the text in *James* both waves; *He giveth grace to the humble*, that is, he favours and respects them, because they are gracious, and he addeth to or increaseth their graces. We have a promise very paralel to these of *Eliphaz* and *James* (*Psal.* 18. 27.) *Thou wilt save the afflicted people, but wilt bring down high looks*. The word which we translate *afflicted*, signifies also one humbled, and humble, and so we might render the *Psalme*; *Thou shalt save the humbled or the humble people*; and that the humble are to be taken into partake of the priviledge of that promise, is plain from the opposite Terme in the latter clause of the verse; *High looks*; that is, *high lookers* God will bring downe, but he will save the humble person. Men of low and mean estates are usually wrapt up with great ones in the same judgement, as the Prophet speaks (*Esay* 5. 15.) *The mean man shall be brought down, and the mighty man shall be humbled, the eyes of the losly shall be humbled*; there we have the mean man and the mighty man under the same wrath-
full

full dispensations of God. The wicked whether high or low, are farre from salvation, but God knowes how to make a distinction between the humble and the proud, when his wrath makes the greatest confusions in the world. *Humility it is not only a merit, but a safe grace, yea a saving Grace; we never get under the Clowes of God's wrath as when we walk humbly with God, He will save the humble person.*

Verf. 30 *He shall deliver the Island of the Innocent, and it is deliver'd by the pureness of thine hands.*

The promise is continued to the man that returns to God, *He shall deliver the Island of the innocent; or as some translate, the Innocent shall deliver the Island.* The sence is the same; *He shall deliver the Island,* that is, the Inhabitants of the Island, All shall be safe, the Island and they that dwell in it. There is another reading of the Text, which yet falls in fully and clearly with this; whereas we read, *He shall deliver the Island of the Innocent,* it may be read, *He shall deliver him that is not Innocent.* Now because this may frame a very wide difference in the translation, we are to Consider the ground of it, how this can be made out, that the same text should be rendred, *the Innocent, and him that is not Innocent?* The reason is because the word which we translate, *Island,* is taken by many of the Hebrew Doctors, as also by other translators, onely for a negative particle, signifying *not* or that which is *not*. So the word is rendred (1 Sam. 4 21.) when Phineas his wife dying in travell gave the name to her Childe, she said, *He shall be called Ichabod, There is no glory, or, not glory.* And again, (Pro. 31. 4.) The word is used in the same sence; *It is not for Kings O Lemuel, to drinke wine; strong drinke is not for Princes.* So here, *Thou shalt deliver the nocent, or the not Innocent.* And so the whole verse is thus translated; *God, because of or for the pureness of thy hands, will deliver the nocent, or those who are not innocent.* Whereas we say, *Thou shalt deliver the Island of the Innocent, or the Innocent shall deliver the Island.*

Liberabit noxium. Pisc.

Vacula 'N qua hic redditur insula, de r valet quod & non.

Ego cum veteribus 'N pro negatione exoner. i. e. Est, q. ja i. lu sensui, i. e. deus puritate manuum tuarum etiam nocentem, vel non innocentem liberabit. Merc.

And it is delivered by the pureness of thine hands.

Eliphaz spake before in the third person, here in the second; 'tis probable he did so purposely to make *Job* understand that he

*Manus pura
sunt opera in-
culpata & qua
crimine vacant.
Drus.*

meant him. *It is delivered, &c.* That is, the Island is deliver'd, according to our translation; how is it delivered? *by the purenes of thine hands.* The word notes the most exact purity and cleannes, like that of gold when it is refined in the fire, or of garments that are washed with Soape or Nitre; *by the purenes is or the Island shall be deliver'd:* and by the *purenes of his hands*, he means the purenes of his actions or administrations. The hand is the instrument of action, and pure or cleane hands in Scripture are put for the purity or cleannesse of our actions or conversation. While our doings are holy, our works righteous, iust, and good it may be laid our hands are pure. And we may referre this especially to prayer; *Thou shalt deliver the Island of the Innocent, and it is delivered by the purenes of thine hands;* That is, thou praying in the purity of thy hands, or with pure hands, shalt deliver the Island of the innocent, or (according to that other reading) those that are not innocent. And then, purenes of hands, or *pure hands*, are put as a sign for the thing signified, the gesture, for that which is done in that gesture. The lifting up of hands: a gesture in prayer, and the lifting up of pure hands, notes the purity of prayer. (1 Tim. 2. 8.) *I will that men pray every where, lifting up holy or pure hands.* Now because 'tis usuall in prayer to lift up the hands; and in prayer no hands but morrally pure or holy hands should be lifted up (and to theirs are in Scripture sence whose lives are holy) therefore we may well conceive, that when he saith, *it shall be deliver'd by the purenes of thy hands*, his meaning is this, it shall be delivered by holy prayer, or when thou prayest holily, it shall be delivered. Thus *Eliphaz* doth not onely promise *Jeb*, that himself in person should be lifted up and saved when others are cast down, but that he should be a meanes of saving and delivering others, and those not some few, or all his own family, but that the whole Nation or Island in Generall should escape and fare the better for him. *It shall be delivered by the purenes of thy hands.* Learne hence, this Great and famous Truth;

That, a Godly Person is a Common good.

He doth good not onely within his owne walls, or to his own personall relations, but he is a Common good, a publique mercy, a generall Blessing. whether we Consider generall Blessings either negatively, or affirmatively, that is, either as delivering from

from evill, or as bringing in of good, every way the Godly man is a generall blessing, he shall deliver the Island of the Innocent, yea those that are not Innocent; the Lord will accept his prayer, and hear his request for the deliverance of a place, though there be many wicked ones in it. *Abraham* (Gen. 18. 32.) had that priviledge granted him, that for his sake and at his suite the Lord would have spared the wicked, the not Innocent, those who were most abominably polluted: if there had been but ten righteous persons there, *Sodome* had been saved from burning at the suit of *Abraham*. Much more wil the Lord spare the Island of the Innocent, that is, where there a great many Innocent ones, at the prayer and request of an *Abraham*, a man Eminent in faith and holiness: How often did *Moses* turne away the wrath of God, when it was breaking forth against the people of *Israel* (Psal. 106. 23.) He said he would destroy them, (that is, the Lord said it) had not *Moses* his chosen stood before him in the breach, to turne away his wrath lest he should destroy them. The Lord had as it were made a decree that he would destroy that people; but *Moses* comes and Interposeth for them, and the Lord spared them. We read (Exod. 32. 9, 10.) that how the Lord said to *Moses*, *I have scene this people, and behold it is a stiff-necked people; Now therefore let me alone, that my wrath may waxe hot against them, and that I may consume them, and I will make of thee a great people; But did Moses accept this offer of advancement upon the ruines of that people? No, he deprecates his owne honour, as it follows (ver. 11th) And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against this people, &c? Then at the 14th ver. The Lord repented of the evill which he thought to doe unto his people. Thus Moses by the purenes of his hands, holy prayer delivered a Nation that was not innocent, from consumption in the flames of the Lords provoked Jelousie. Again (Jere. 5. 1.) the Prophet is Comanded to run to and fro through the streets of *Jerusalem*, to see and know in the broad places thereof, if he could finde a man, if there were any that executed judgement, that sought the truth, and I will pardon, saith the Lord. One man should deliver the City that was not Innocent by the purenes of his hands. We see the Lord puts the whole issue upon this, if thou canst finde a man. But were there not multitudes and throngs of men in *Jerusalem*? Why then was it proposed as a matter of difficulty to*

finde a man there? Doubtlesse *Jerusalem* was a populous City and was filled with men, but a man so qualified, a man of Justice, a man that sought the truth was hardly to be found there, and therefore if thou canst finde (such) a man, I will pardon it saith the Lord. How pardon it? There is a twofold pardon: first, a pardon of the guilt of sinne. secondly a pardon of the punishment of sin. The Lord, upon the finding out of such a man, would not pardon the guilt of all that were there, nor give them an everlasting pardon, but pardoned they should be as to present punishment and ruine, they should be pardoned or saved from destruction for that time, if such a godly man could be found among them. Godly men save the wicked three ways.

First, They save them, when by their good Councell and Instruction they turne them from their sins, and bring them to repentance: this is a happy way of saving them. And thus a godly man may save the wicked, every godly Minister of the Gospel is said to save not himselfe onely, (but in this sence) those that hear him; because he offers and urgeth upon them the means of salvation (1 Tim. 4. 16.)

Secondly, As they may save them thus by being a meanes of their Conversion, so they may save them by being a meanes of their Direction; One godly man may save a whole Land by his directing Councell, as well as he saveth many by his converting Councell. Of this *Solomon* speakes clearely (*Eccle. 9. 14, 15*) *There was a little City and few men in it, and there came a great King against it, &c. Now there was found a p ore wise man in it, and he by his wisdom delivered the Citty.* That is, He gave wise and wholesome Councell, which being followed, proved an effectuall meanes for the deliverance of the City.

Thirdly, A godly man may be a publike good to save and deliver others by his Prayers & Intercession, by seeking the Lord that they may be deliver'd as the latter branch was opened, he saves them by the purenesse of his hands, lifted up in prayer. Yet we must take this with a Caution: For we cannot affirme it universally, that the righteous have alwayes this privilege (in the event) to deliver the Island or Nation wherein they are. But we may say, that this is a priviledge which Saints have often been honoured with, and which none but Saints have been honoured with at any time to be the Saviours and Deliverers of a people among whom.

*Haud tam enim
deus id semper
facit, neque est
quod quisquam
in hac re certū
ei legem impo-
nat, sicutur er-
go Elisha? s.
hoc perpetuum
est privilegium
Meis.*

whom they dwell; For we know the Lord himſelfe hath given expreſſe Exceptions to this rule (*Jer. 15. 1.*) where he te is the ſtubborn Jewes by his Prophet, *Though Moſes and Samuel ſtood before me, yet my mind could not be towards this people; Caſt them out of my ſight, and let them goe forth; and it ſhall come to paſſe if they ſay unto thee, whither ſhall we goe forth, thou ſhalt tell them, thus ſaith the Lord, ſuch as are for death, to death &c: ſuch as are for the ſword, to the ſword, and ſuch as are for famine, to famine.* When he ſaith, *Though Moſes and Samuel ſtood before mee.* Some may aſke, what to doe? I anſwer, we are not to take it for a mute ſtanding before the Lord, but a ſtanding before the Lord with earneſt Prayers, Interceſſions, and Supplications, for the ſparing of that people; Now ſaith the Lord, though *Moſes and Samuel* (who in their generations were eminent godly men, and eminent favourites of God) though theſe ſhould ſtand before me, earneſtly praying for this people, yet *my minde could not be toward them*, that is, I would not ſpare them, nor ſave them from death, ſword, famine, or captivity, no not at their entreaty. And we have a like Inſtance (*Ex. 14. 14.*) *Though theſe three men, Noah, Daniel, and Job were in it* (there were but two named in *Jeremy*, but here three, though theſe three men, *Noah, Daniel, and Job* were in it) *they ſhould but deliver their owne ſoules by their righteouſneſs ſaith the Lord God.* They might have the priviledge mentioned by *Eliphaz* in the former verſe, *When men were caſt downe, they might ſay, there is a liſting up* or there is preſervation for us, God will take care of us: but God would not be perſwaded, no not by *Noah, Daniel, and Job*, to ſave the reſt. So that there are caſes wherein the Lord will not heare the Interceſſions of the beſt of men for a ſinfull people. The Iſland of the wicked, or of the not Innocent ſhall not be delivered, no, not by the purenes of their hands: yet tis an experienced truth, that God hath ſpared a people for the ſake of ſome Godly ſound among them; yea the reaſon why the Lord doth not deſtroy the world which lies in wickednes, is, much, in reſpect of them who walk in holines. For were it not (as *Eliſha* told *Jehoram* to his face in reference to good king *Jehoaſaphat*, *2 Kings 3. 14.*) that God hath regard to their preſence in the world God would not ſo much as looke towards the ungodly, nor ſee them for good. This honour have all the Saints, and how great an honour is it to be a publique good,

to be a Saviour to an Island, to a Nation? Some indeed are of such narrow spirits, that if they may save themselves, and keepe their own stakes, they care not what becomes of the publique, But as it is a great honour to be active for the saving and delivering of a Nation, so it is a greater honour to have the safety and deliverance of a Nation attributed or given in to us by God himselfe (though not at all by way of desert, yet) in a way of favour. *Paul* was at Sea with no good company, yet when all looked to be swallowed up, *An Angel of God* appeared to him, saying, *Feare not Paul, Thou must be brought before Cesar, and lo, God hath given thee all them that saile with thee* (Acts 27. 23, 24.) That is, for thy sake, or because they are now in thy company, they also shall escape the rage of this tempest. They all owe their lives to thee henceforth as well as to me, for *to thee have I given them.* The men of this world might hence take notice of their own folly, who can hardly afford them a good word, or room to live in the world, for whose sake it is that they live. How often do they wish and seeke their destruction, for whose sake it is, that themselves are not destroyed? How often do they accuse the Godly, as the troublers of a Nation, as the hinderers of publique good: whereas they are indeed a common good, *The Chariots and horsemen, The Protection and Defence, the Salvation and Deliverance* of those States and Nations where they are. The breaches which wicked men make by sinning, they make up by praying, to turne away the Lords wrath, that they be not consumed. We read how the Lord Complaines, that there was none found to make up the hedge, to stand in the gapp when he was coming to destroy them. (Ezek. 22. 30.) And it is said of *M ses* (Psal. 106. 23.) that *he stood before the Lord in the breach, that he should not destroy the Israelites.* Which phrase of *standing in the breach* seems to beare an allusion to an Army besieging a City, who first plant their Canon, and make a breach, and then come to the storme. Thus the Lord deales many times with a people, he encampes against them, & batters them, he makes some breach upon them by troubles and divisions, and then expects that some should stand in the breach, and beseech him not to storm them with the whole Army of his Judgements. And the Lord takes it well when any of the Valiant Ones, when any of the Worthies of his *Israel* present themselves in the breach, praying with utmost importunity, that

the Lord would withdraw thoſe evils which threaten to come in at the breach like armed men and lay waſt a Nation.

And ſo much as men of pure hands, or Godly men have this priviledge to be a *common good*, by being the deliverers of Nations from *common evils and calamities*, I ſhall hint ſome few things from it more diſtinctly.

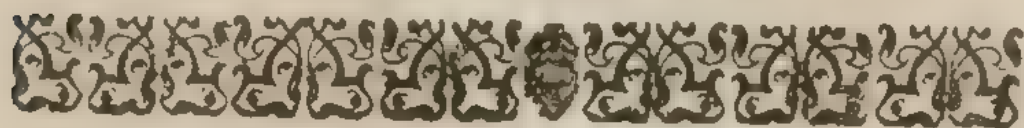
First, We ſee wherein (under God) the ſtrength and ſafety of Kingdomes and Common-wealths doth conſiſt. It is not, ſo much, in the wiſdome of the Counſeller, or in the courage of the Souldier. It is not, ſo much, in Armyes at Land, or Navies at Sea; It is not, ſo much, in walled Cities and fortified Caſtles; It is not, ſo much in union at home, or in leagues and confederacies abroad, as it is in the *purity of mens hands*, or in the holines of their lives. *Godlines is the Sampſons lock*, wherein the ſtrength of a Nation lies. A Heathen could ſay, that *A people were never ſafe by the ſtanding of their walls, while themſelves were falling in their virtues*. It is therefore (if there were nothing better in it) good policy to encourage piety, and to endeavour the encrease of a holy Seed in any Nation. For as the Prophet ſpeaks (*Iſa. 6. 13.*) *As a teſle tree and as an oake whoſe ſubſtance is in them, when they caſt their leaves, ſo the holy ſeed ſhall be the ſubſtance thereof*.

Secondly, In this we ſee the honour which God puts upon Godly men. What can be greater then this, to be really (though perhaps farre from being accounted ſo) the Deliverers and Saviours of their Country? What an honour was it to *Abraham* when God told a King, that he was beholding to *Abraham* for his life, or that favour muſt be granted to him at the time and as it were ſent him by the hand of *Abraham* (*Gen. 20. 7.*) *He ſhall pray for thee, and thou ſhalt live*. And ſome might ſay this God put upon *Jehoiſh*, at the latter end of this Book (*Coap. 42. 8.*) *My ſervant Jehoiſh ſhall pray for you, for him will I accept, liſt I deale with you after your folly*. Such an Honour (in ſome degree) have all the Saints.

Thirdly, Let men honour thoſe whom God honours thus; and let the Princes and powers of the world be glad when they heare that they have many ſuch in their Dominions. When ſuch are ſubject to them, as rule with God. It is ſaid of *Zerxes* (the Greateſt Monarch in the world in his time) that when *Themisto- cles* came over to him (who was a man Eminent for wiſdome and Eloquence)

Eloquence) that being overjoyed at such a treasure, he cryed out in his sleepe; *I have got Them stores the Athenian.* Spiritual wisdom renders men a Greater treasure to States, then morall wisdom can. Surely then they who are spiritually wise deserve to be rejoyced in. I am sure it is not safe to let them be discouraged by whom our safety is established, much lesse is it safe to let them fall by whom in their capacity kingdoms stand; least of all, is it safe to cast them downe, who (by the rule of divine politicks) are *State-upholders*. Therefore let me say this to all *the powers of this world*, do not destroy those who have the priviledge to be *Saviours and Deliverers*. Yea, Take heed of deading and straining their spirits in prayer for you, above all, take heed of turning their prayers against you. Doe not provoke your owne Horsemen to fight against you, and your own Chariot-wheeles to run over you. As these are the best friends to a Nation, so the worst enemies. Better have many outwardly opposing you, then one (upon just ground) secretly praying, or but complaining to God against you. They who have no power at all in their hands, no not so much as to help or save themselves, may yet destroy many by the *pureness of their hands*, that is, they holding up pure hands in prayer, may bring down destruction upon many who are wicked, and the adversaries of Christ because their adversaries. But that which they mostly doe, and that which they worst of all desire to doe is, *That Lands and Islands may be delivered by the purenesse of their hands.*

To shut up this poynt and Chapter, we see, *that as the Saints are killed all the day long*, by the wicked world, *for the Lords sake* (Rom. 8. 36.) that is, because they own the Lord and his wayes; so the wicked of the world are spared even all the day long, or as often as they are spared by the Lord, for the sake of the Saints, that is, because the Lord owns and approves them and their ways, and doth therefore give peace to the world, that so in their peace, they also may have peace.



JOB, CHAP. 23. Vers. 1, 2.

*Then Job answered, and said,
Even to day is my complaint bitter, my stroak is heavier then my groaning.*



IN the former Chapter we had the third and last charge of *Eliphaz* against *Job*, in this and that which followeth *Job* makes his reply, and defends himselfe against what *Eliphaz* had objected and charged upon him. There are two opinions concerning the tendency of this reply.

First, Some interpret it in favour of *Job*, as if he only summoned his friends to the tribunall of God, being confiden. of a good issue there.

Secondly, Others interpret it as a presumptuous suggestion against God himselfe, and the strictnesse of his proceedings with him, which they endeavour to prove upon (as they conceive) these foure grounds of his complaint.

First, Because he complained that his afflictions were beyond all his complaints; and that what he had said was but little to what he felt, or to the greatnesse of his sorrow (*ver. 1, 2.*) *Even to day is my complaint bitter, my stroake is heavier then my groaning.* These words are conceived, to cary in them, at least, an intimation that *Job* thought himself too hardly dealt with, or that there was no just cause why he should be prosecuted and proceeded against with so much severity by the continued and renewed stroakes of God upon him. And indeed it cannot be denied, That he (who-soever he is) is justly judged as over-bold with God, who judgeth any of the dealings of God with himselfe or with any other man over-severe. But we shall finde, that though *Job* complained often that his sorrows (as to him) were exceeding great, yet he never complained, that (as to God) they were unjust.

Q q

Secondly,

Secondly, (Say they) because he complained, that he could not get admittance unto God, nor audience with him, which was a further aggravation of his sorrow. Thus he prosecutes from the third verse to the end of the ninth. *O that I knew where I might finde him, that I might come even to his seate, I would order my cause before him, and fill my mouth with arguments, I would know the words which he would answer me, &c.* As if (according to the scope of this exposition) he had said, *I have waited long under my pressures and burdens, with my petition in my hand, yea I have tendered up my petition, but as yet I can get no answer; Alas, I am greatly afflicted, yet so farre from being releved, That I cannot be heard, I would therefore get near God, to spread and order my cause before him.* To be heard and to be releved, are often in Scripture since the same thing, and always not to be heard signifies as much as no to be releved. Till the Lord gives us his ear he never gives us his hand, therefore Job must needs think himself farre from being helped while he thought that he was not heard.

Thirdly, Because he complained that the Lord did thus afflict and try him, when he already knew what he was, and what he would be after his tryall by the sorest afflictions; when he knew that he was innocent, & that he would continue & hold out in his innocency to the end. That he would not be weary of well doing, though under the worst of sufferings. (Ver. 10, 11, 12.) *He knoweth the way that I take, &c.* As if he had said. *The Lord needs not doe this to try me, for he knoweth well enough who I am, and the way that I go, he knoweth both the frames of my heart and the course of my life; he knoweth how it is with me now, and that I shall be found such as I have often professed my self to be, when he hath kept me to the utmost of his purpose in this fiery furnace of affliction. When he hath tryed me I shall come forth as gold, that is, when all's done, he knows that I shall hereafter approve my selfe upright in heart, and that (through his grace, already bestowed upon me) I have hitherto kept his way, & not declined nor gon back from the commandments of his lips yea that I have esteemed the words of his mouth more then my necessary food.* Thus Job is conceived complaining upon this account, that he should be so extremly afflicted, though the Lord knew his way, and that he was both a lover of his Word, and a keeper of his Commandements, and that he would persevere with joy in keeping them to the end, though he should not see the expected and desired end of those sorrows.

Fourthly,

Fourthly, Because he is conceived complaining that he found the Lord altogether inexorable, so that no impression could be made upon him by any thing he could say or doe to take him off from his severity towards him (*Ver. 13, 14.*) *He is of one minde, who can turne him* (there is no dealing with God) *and what his soule desireth, even that he doth* (let it fall where and on whom it will, he will do it) *for he performeth the thing that is appointed for me.*

From all which *Job* inferreth, that he had cause enough to complaine, much more that he did not complaine without cause. (*Ver. 15, 16, 17.*) *Therefore am I troubled at his presence when I consider, I am afraid of him, for God makes my heart shake, and the Almighty troubleth me, because I was not cut off before the darknesse, neither hath he covered the darkness from my face.* Thus you have the parts and scope of the whole Chapter, as 'tis supposed to be an over bold complaint in reference to the dealings of the Lord with him.

From all which 'tis concluded, that though the Chapter begins with, *Then Job answered, and said, yet, that Job* doth not answer *Eliphaz*, nor apply himselfe to what he had said, but that being wearied with his often repeating, and renewing the same arguments against him, he doth, upon the matter, leave him and his friends, and all discourse with them; turning himself to God, and powring his sorrows into his boosome; as if the answer were directed to God, and not at all to *Eliphaz*.

But I rather apprehend (according to the former interpretation of this reply) that *Job* doth here plainly hold forth an answer to what *Eliphaz* had objected or layd to his charge, and that being thus so hotly opposed, he doth first defend his own integrity in this Chapter; and that, secondly, in the next he overthroweth the ground or foundation upon which his friends built their generall opposition: affirming, that there is neither any certain time nor way in which the Lord doth punish wicked men in this world, and that therefore no argument can be framed, or judgement given of any mans condition by his present state, or the externall dispensations of God towards him. Taking this sence, we may reduce the whole Chapter to these two parts.

First, A preface; secondly, the pleading it selfe

The preface is laid downe in the second verse, *Even to day is*

Sape antea statuerat Job, se amicorum exacerbantibus sermonibus desectum, nolle amplius cum his differere, sed potius cum deo agere, quam iudicari. Nunc hoc suum propositum ad irrefragabilem certamen addeum sermonem dirigit, vel ad seipsum, i. e. secundum se rationem naturae. Bold.

my complaint bitter, my stroke is heavier then my groaning; the pleading follows in the subsequent parts of the Chapter; the sum of which may be collected into this formal Argumentation.

Ye doe falsely accuse him of wickednesse, and hypocrisie, who is ready to plead his cause, and doth earnestly desire that he may doe it before the throne of God.

But I am ready and doe earnestly desire to plead my cause before the throne of God.

Therefore ye falsely accuse me of wickednesse and hypocrisie.

The assumption only of this Syllogisme is handled in this Chapter. On the second verse to the end; in which it appeares, that Job was ready not onely to dispute the point in controversie with his friends, but was most willing that the Lord should have the hearing of it; for so he saith, *O that I knew where I might finde him, that I might even come to his seate, I would order my cause before him, and fix my mouth with arguments.* That is, I would produce such arguments for my selfe, and against my opposers, as would render my cause just and innocent before God, how guilty soever I am found and represented in the opinion of men.

Thus farre concerning the generall state of this Chapter.

I shall next proceed to explicate the parts and particulars of it.

Vers. 1. *Then Job answered, and said;*

These words have occur'd often before, I shall not stay upon them. But what said he? and how did he answer?

Vers. 2. *Even to day is my complaint bitter, my stroke is heavier then my groaning.*

Thus Job begins, This is at once his prologue to what he had to say, and his Apology for what he had (passionately) said already. *Even to day, or even this day.* The word *day* is taken either more largely for the time neere at hand, or strictly, for the present time. (*Psal. 95. 8.*) *To day if ye will heare his voice, harden not your hearts;* That is, *Hear his voice this instant day, and harden not your hearts one day longer.* Again (*Deut. 4. 8.*) *What Nation is there so great, that hath statutes and judgements so righteous as all this law, that I have set before you this day, or at this present*

present time. *Jacob* saith to *Esau* (Gen. 25. 31.) *Sell me this day thy birth-right*; that is, let me have it now, let us strike up the bargain this houre, or before we part. Thus here, *To day, &c.* As if *Job* had said, *O friend Eliphaz, I perceive that after all those dayes of disputation which have passed between us, this day is like to be spent and run out in as harsh censures on your part, and in as bitter complaints on my part as any of the former.*

Even this day is my complaint bitter.

The word rendred *complaint* is translated also sometimes *prayer*, and sometimes *meditation*. (Gen. 24. 69.) *Isaac went out into the field to meditate*, we put in the Margin, *to pray*. *Harnah* useth the same word (1 Sam. 1. 16.) *Account not thy handmaid for a daughter of Belial, for out of the abundance of my complaints* (we put in the Margin, *Meditation*) *and griefes, have I spoken hitherto.* Many complaine, who pray not, some pray, who complaine not, and others meditate, who doe neither con'p'aigne nor pray, yet usually we meditate, that we may consider what to pray about, & in prayer powre out our complaints both about those sins and wants and mercies, which have fallen under our meditation.

Even to day is my complaint

bitter.

The Originall word hath a twofold derivation, most render it as we, *bitter*, *Bitternesse* in Scripture is often used by a metaphor, to denote any thing which is grievous, troublesome, afflictive, or distastfull to us, because bitter things are so to the p'allate or tast of a man. Bitter things are troublesome to sense, and troubles are bitter to the Spirit. *As if Eliphaz is a bitter pill, so will I bitter things against me*, said *Job* to God before (Chap. 13. 26.) so that when he saith, *my complaint is bitter*, it sounds thus much *my complaint is as great as great can be, and I have the greatest reason to complaine.* For by *complaint*, we are to understand not onely the act of complaining, but the matter upon which he doth complaine, or the cause of his complaint. As if he had said, *My afflictions (about which I complaine) are exceeding bitter, no marvelle then if my complaint be so too.*

Secondly, The word comes from a roote, signifying to rebell, to disobey, to be exasperated, or (as some learned in the Hebrew

give

Aliquid ducunt a מרר quod significat amaritudinem, alij a מרה Gen. tane i. bellum et contumaciam.

7 *exaspera-
tio propterea va-
riatio, alienatio,
ut sic dicam;
quod qui rebel-
let variat & re-
sponget ver-
bum & manda-
tum alterius,
aut scelus cum
eo inicum.*

give it) to vary or alter the frame of a mans spirit, and the disposition of his minde; because they who disobey and rebell, doe certainly vary and change their minds from what they ingaged to be, or professed they were before, they turn aside either from the lawfull command given them, or from the promise & faith which they had given. So the word is used (1 Kings 13 26.) Where the sacred History tells us of a Prophet who was sent out upon a Message by the Lord unto *Ieroboam*, and though he faithfully performed the Message, yet hearkning to the counsell of another Prophet, he was slaine by a Lion; *Thus saith the Lord for as much as thou hast disobeyed (or rebelled against) the mouth of the Lord,* (that is the words that proceeded out of the mouth of the Lord,) *and hast not kept the commandment which the Lord thy God commanded thee, &c. Thy carcasse shall not come into the sepulcher of thy fathers.* Thus the word is translated by some in this Text, of *Jobs* disobedience or rebellion; And they render the whole sentence with an interrogation.

*Eti in hoc die,
contumacia,
(habeur) que-
rimonia mea?
Contumacia est
questus ireus,
perstat. q. d.
non paret non
cedet solatijs
vestris.
Rab. Sol:*

What, is my complaint this day, accounted rebellion? as if I did contumaciously set my selfe against God, while I am pouring out my sorrows before him; whereas indeed, my complaint is rather rebellious or stout against your consolations, it yeilds not to them, nor is at all abated by them. The way or course which you take to comfort me, is too weak to grapple with, much more is it too weak to conquer and subdue my sorrows.

Yet further, This sense and translation of the word, may be applied to that speech of *Eliphaz* in the former Chapter (ver. 21.) exhorting *Job* to acquaint himselfe with God, and to be at peace. As if he had said, *Leave off thy distances, lay downe the weapons of that most unholy warre which thou hast taken up against God.* To which close rebuke *Job* answers here, *what? Is my complaint to God looked upon by you as a combat with God? or do ye thinke that while I beg pity and favour of God, I have bid him defiance, or declared my selfe his enemy? What else can be the meaning of it, that you exhort me so seriously to reconcile my selfe to God? He that is called to make peace with another, is supposed to be at warre with him, or at least to beare him ill will.* So then, according to this rendering, and interpretation of the Text, the drift of his speech is to shew how little ground there was, yea how unjust it was, that he should be accused of rebellion and contumacy against God, while he was onely bemoani

bemoaning his own sad condition, and putting up his complaint to God. We may forme up his sence into this argumentation.

He cannot be justly accused of rebellion against God, who complains much, or greatly, when his griefe is more or greater.

But my griefe is more and greater then my complaint.

Therefore I cannot be justly accused of rebellion against God, because I complain.

Againe, The text is thus rendred; *Even to day the sharpnes or bitterness of my complaint remaineth, or my sorrow is as it was. I am no way eased but rather more afflicted by what you have said for the easing of my affliction. An improper plaister doth but erst me, not at all heale, the wound.* So that, as according to the former interpretation, he tooke off their charge of impatience contumacy, and rebellion against God, according to the mind of this he shews the weaknesse and insufficiency of what they had spoken, as to the allay of his sorrow, and the curing or satisfying of his distempered spirit. So that here he seemes to renew and confirme that opinion which he had given of his friends in their procedure with him (Chap 13. 4.) *Ye are forgers of lyes, yea are all Physicians of no value: O that ye would altogether hold your peace, and it should be your wisdom.* And againe (Ch. 16. 2.) *Miserable Comforters are ye all; Shall vain words have an end? or what emboldned thee that thou answerest.* So here, ye have done nothing yet iffe actually to remove my complaint: I am like a poore patient, who having been long under the Physicians hand, and suffered many painefull applications, is yet as farre from a cure as the first heire of his undertaking. *Even to day the bitterness the sharpnes of my diseased mind remaineth. I have been in paine (as the Church speaks, Isa. 26. 18.) I have as it were brought forth winde. Ye have not wrought any deliverance, neither hath this inhabitant (my sorrow) fallen by your hand.*

Lastly, Some referre these words to the promise made by Eliphaz (Chap 22. 21.) exhorting Job to acquaint himselfe with God, &c. and so good should come to him. But saith Job here, *Though I am cleare from what you accuse me: and also have communion with God in wayes of holines: yet I experience no such good as you promise. I am not brought into wayes of comfort, but rather my sorrows encrease, and my complaint is as bitter this day, as ever it was.*

And

*Etiam hodie est
(vel suo loco
manet) exasperatio querela
mea. Merc.
Quasi ex noxio
medicamine
vulnus exivit.
Etiam post tot
& tanta verba
vestra, quibus
sperabam fore
ut me solati-
um augetur mea
querela quia-
nil est in vestris
verbis consolati-
onis. Merc*

Aud (as it follows in the Text)

My stroake is heavier then my groaning.

Non satis pro

gravitate plaga

conquerat ; su-

perat plaga que

rimoniatur.

Meis.

Sic se excusat

ab impatientia

et contumacia

objecta. q. d.

Injustissimum

est me a vobis

accusari quia

querar de meis

malis cum mul-

to gravior sit

plaga.

Manus pro pla-

ga a manu dei

instilla.

Metonymia.

This he addeth as a further explication, or as a prooffe of the former part of the verse ; as if he had said, *If ye inquire why my complaint is so bitter, it is because my stroake is so heavy, even heavier then my groaning ; And why should ye call my complaints rebellion, seeing I doe not complaine more, no nor so much as I have cause,* *My stroake is heavier then my groaning.* Thus he is still labouring to acquit himself of that so often repeated accusation, impatience under the hand of God, and rebellion against him.

My stroake.

The Hebrew is, *my hand*, the hand is taken for that which was done by the hand, The instrument for the effect, *my hand*, that is, *the stroake of the hand that is upon me* ; whose hand was that ? the hand of God he meanes. As if it had been said more expressly, *The stroak of the hand of God upon me is heavier then my groaning.* In the former part of the verse, he spake of the bitterness of his complaint, here of the heaviness of his stroake, or that the stroake given him was exceeding heavy. As bitter things are grievous to the palate, so heavy things are burdensome to the whole body ; *We are soon weary of that which is very heavy.* And therefore (Mat. 11. 30.) when Christ would convince us that we have no reason to be weary of that burden, which he layeth upon us, (his holy counsels and commandements) he saith, *My yoke is easie, and my burthen light* : My burdens are not like those which the Pharisees bind upon you, heavy and grievous to be borne (Matth. 23. 4.) So here, when Job saith, *My stroake is heavy*, he would have his friends know that his were (in themselves) no light afflictions (though there is a sence in which all the afflictions of the Saints are light, 2 Cor. 4. 17.) but grievous to be borne.

Secondly, Some read the words thus, *My stroake is heavier upon my groanings, or when I groane* ; As if he had said, *the more I groane and sigh, the more I am wounded, I get nothing by my groanings but fresh smitings and additional sorrows.*

Thirdly, Others translate the Hebrew word properly, not *stroake* (by a Metonymie of the effect) but *hand*. *My hand is heavy upon (or because of) my groaning* ; that is, *my hand is weake*

weake because of my groanings; a weak hand, is a heavy hand, that is heavy, which is not lifted up without difficulty. Now when the hand is weake we can hardly lift it to our head (as we say) The weake hand is a heavy hand, not because of the weight of it, but because of the weaknes of it, or want of strength to wield any thing with it, or to hold it up. In this sence we are to understand *Job* crying out, *My hand is heavy because of my groaning* As if he had said, *My strength failes me, my hands hang downe, and through weaknesse I am not able to lift them up.* In the fourth Chapter, *Eliphaz* told *Job*, that he by his good counsell had formerly strengthened the weake, or the loosened hands. Which forme of speaking answers that of the Apostle (*Heb. 12. 12.*) *Lift up the hands that hang downe.* Weaknesse is as a weight fastned to the hand, and holding it downe. The hand is never so much fastned, as when it is (in this sence) made lax or loosened. The Originall word here used intimates, that much sorrow and trouble weigh downe the hand, *My hand is heavy because of my groaning, or (as we read) My stroke is heavier then my groaning.*

Manus meum gravata super genitum meum, i. e. propter genitum eius nullus quos dolores extorquent, etiam vires meae desiciunt, manusque lassae & remissae vix praestare possunt.
Scut.

Thus we have *Job* still complaining and groaning; whence was all this? even from the sence of his sore afflictions.

Which may teach us;

First, *That affliction doth usually vent it self in complaints and groans.*

While we are in the flesh, we are subject to affliction; and all affliction is grievous to the flesh, not only to flesh as it notes the corruption of the soule, but to flesh as taken for the constitution of the body. *Affliction will be felt. It makes the flesh smart; and when the flesh smarts, it may make him complain and groan who is spirituall: yea complaints and groans give some ease to our afflictions.* As the pain of affliction causeth groaning and complaining, so groaning and complaining are some releefe in our paines: & hence it hath been reported as one of the highest pieces of cruelty not to allow those who have been under exquisite paines to complaine and groan for though groaning doth not at all abate the paine, yet it doth somewhat divert our thoughts from it, and while we communicate it to others in complaints, we are somewhat the lesse sensible of it our selves.

Secondly, Whereas *Job* checks his friends (according to the

second exposition of the words) for calling or accounting his complaint rebellion.

Observe;

That we are apt to misunderstand and wrongfully interpret the complaints of others.

Many are ready to misinterpret that which we speak deliberately, much more what we speake passionately and complainingly; *Job* spake sorrowfully, and he was presently judged to speak rebelliously; he was but humbling and bemoaning himself before God, yet he was esteemed as a man rising up against and warring with God. While *Hanna* was making a prayerfull complaint to God, *Eli* a good man thought she was overgon with wine (1 Sam. 1. 14.) *How long wilt thou be drunk, put away thy wine from thee.* When the Apostles were uttering the great things of God, as some were amazed, so others mocked, saying, *These men are full of new wine* (Acts 2. 13.) There are two sorts of words and actions most liable to mis-interpretation.

First, When we act or speak highly in holinesse; for then the world looks upon those of soundest minds as mad, or vaine, as distracted or drunken, *these men* (saith the world) *are full of new wine*; whereas indeed (as *Peter* makes answer in the Acts) *they are not drunken, as is supposed, but filled with the Spirit.* *Festus* told *Paul*, that he was beside himself, that much learning had made him mad, when he heard the discourse of his wonderfull conversion to Christ, and holy conversation in Christ (Acts 26. 24.) And it seems that some among the *Corinthians* had no better nor other opinion of him, else he would not have made such an Apology for himselfe and fellow-servants in Gospel-worke (2 Cor. 5. 13.) *Whether we be beside ourselves it is to God.* &c. that's a sober madnesse indeed which is to God. But thus still we see they who act or speake highest in grace, are censured as acting and speaking below nature. And as these whose graces are moving aloft, are often suspected of madnesse,

So, secondly, they who lye below complaining under the pressures of nature by affliction, are as often suspected of and charged with impatience. *A troubled spirit can hardly judge aright of it selfe, and is seldom rightly judged by others.* I will end this poynt with two Cautions. The first to all, concerning those that are afflicted; The second to all that are afflicted.

To the former I say, *judge charitably of those who complain bitterly*; for as a man in a low condition knoweth not what himself would either be or doe, were he advanced to the heights of honour and power; so he that is at ease, and wel knoweth not what himselfe would either be or do, were he in paine or overwhelmed with sorrows. *Extremes in any state are rarely borne with a well or duely tempered moderation.*

Secondly, To the latter I say, let them expect to heare themselves hardily censured, and learne to bear it: let not such thinke strange of their sufferings, either under the hand of God, or by the tongues of men. *Great sufferers speake often unbecomingly, and are as often so spoken of.*

Thirdly, Forasmuch as the matter of this suggestion against Job, *inmulinous and rebellious speeches*, at least speeches favouring strongly of rebellion are incident to any Godly man in *Jobs* condition. Observe.

There may be rebellion against God in a good mans complaining under the afflicting hand of God.

An unquiet spirit is not onely a great burden to man, but a dishonour to God. Our dissatisfaction with the dealings of God, carrieth in it (at least an implicit) accusation of him, or that God hath not done well because it is ill (to sence) with us. There is a rebellion against the rod as well as against the word of God. For as our strugling and striving with the word of God & the unquietnesse of our hearts under any truth when it takes hold of us is rebellion against God, so to strive, and straggle, with the rod of God, or with the crosse that he layes upon us is rebellion against him also. God speakes to us by his rod as well as by his word; and we spurne at God in wrangling with his rod, as well as in wrangling with his word. Yea to have hard thoughts of God, as that he is severe, and rigorous, that he hath put off his bowells of compassion towards us, and forgotten to be gracious; such thoughts, as these of God under affliction are rebellious thoughts. And as there is a rebellion in the thoughts against God in case of affliction; so also in the Tongue. Thus, to murmur is to rebell. I doe not say that all complaining is rebelling, but all murmuring is; we may complain and tell the Lord how sad it is with us, how much our soules, our bodies, our estates, our relations bleed and smart.

smart. We may complaine, and make great complaints without sin, but the least murmuring is sinfull, yea in the very nature of it, so full of sin, that it usually & deservedly passeth under the name of Rebellion. The children of *Israel* were as often charged with rebellion as with murmuring; And therefore when they murmured for want of water, *Moses* said unto them, *Hear now ye rebels, must we fetch you water out of this Rocke?* (*Numb* 20. 10.) And againe, *Moses* chargeth this upon them with his last breath (as it were) '*Deut.* 31. 27. *I know thy rebellion and thy stiff neck, behold while I am yet alive with you this day, ye have been rebellious against the Lord, and how much more after my death: yea the Lord himselfe chargeth rebellion upon that unparalled payre of Brethren, Moses and Aaron themselves, because they had not so fully as they ought at all times and in all things submitted unto his divine dispensations among that people, (Numb. 24.) The Lord spake to Moses, saying, Aaron shall be gathered unto his people, for he shall not enter into the Land which I have given unto the children of Israel because ye (the Lord puts them both together in the sin) rebelled against my word at the waters of Meribah.*

Fourthly, whereas *Job* saith; *Even to day my complaint is bitter. Observe;*

The Afflictions and sorrows of some eminently Godly, sticke by them, or continue long upon them.

It is with afflictions as with diseases, there are some acute diseases, sharpe and seirce for a while, but they last not, they are over in a few dayes; for either the disease departs from the man, or the man departs out of the world by the seircenesse of his disease. There are also Chronicall diseases, lasting, lingring diseases, that hang about a man many dayes, yea moneths and years, and will not be gone while he lives, but lye downe in the grave with him: Such a difference we find among those other afflictions and troubles which are not seated (as diseases) in the body, but reach the whole estate of man. Some are acute and sharpe, like the fierce fits of a feavor, but they last not or like Summers sudden storms, which are soone followed with a succession of faire weather. But there are also chronicall afflictions, ruffe and unmoveable troubles, which abide by us, which dwell with us day after day, yeare after yeare, and never leave us while we live, or till we leave the world.

world. Many a good man hath carryed his affliction with him to the grave. If any ſhall object; how then is that of *David* true, (*Pſal* 30 5.) *Weeping may endure ſr a night, but joy cometh in the morning*, I answer; Firſt, That Scripture ſpeakes of that which is often experienced, but not alwayes; ſecondly, It is moſt true alſo that all our weeping is but for a night, yea but for a *Moment* (as the Apoſtle ſpeakes, *2 Cor.* 4. 17.) compared with that morning of joy when the day of our bleſſed eternity ſhall begin. Thirdly, the *Pſalme* hath this ſcope chiefly, to ſhew, that the troubles of the Saints are not everlaſting, not that they are never laſting; or to ſhew that the night of weeping ſhall at laſt conclude in a morning of joy to the Godly, not that their night of weeping ſhall preſently conclude. For as ſome have only a Summers night, or a ſhort night of ſorrow, ſo others have a winters night, or a long night of ſorrow. And this night of ſorrow, may be a long not only as many naturall dayes or as ſome yeares, but as long as all the naturall dayes and yeares of this preſent life. The morning of joy is not to be underſtood of the next morrow after the ſorrow began, for how long ſoever our weeping continues, it is night with us, and whenſoever joy comes (though at midnight) 'tis morning with us. For ſure enough as thoſe ſons of pleaſure are deſcried (*Iſa.* 56. 12.) promiſing themſelves the continuance of their joyes; (*To morrow ſhall be as this day, and much more abundant, therefore come fetch wine and let us drinke to day, there will be wine enough for to morrow too*, thus they promiſed themſelves that their pleaſures ſhould continue in a ſucceſſion of many morrows, now as theſe ſonnes of pleaſure promiſed themſelves the continuance of their delight) ſo many of the ſons & daughters of ſorrow have found and ſtill finde a continuance of their troubles, and have cauſe to ſay, this day is even as bad as yeſterday was; yea our bitter cup, our wine of aſtoniſhment is much more abundant, our ſorrow is greater this day then it was yeſterday, that was a blacke ſad gloomy day, and this is a day more blacke, ſad, and gloomy then that was.

Fiſthly, From theſe words; *My ſtroake is heavier then my groaning*. Obſerve;

That the afflictions of ſome of the precious ſervants of God, exceed, and ſurpaſſe all their complaints and groans.

The groans of ſome are heavier then their ſtroake, and the ſtroakes

stroakes of not a few are heavier then their groanes. So me shew more sorrow then they have, and others have more sorrows then they can shew. *I, saith Job, cannot tell you no nor so much as by the language of my groaning; how heavy my stroake is.* As there is a peace of God, a peace which he giveth to many of his people in this life *which passeth all understanding* (Phil. 4. 6.) they have a sence of such peace sometimes upon their spirits as their understandings know not what to make of it, they are so farre from being able to tell you what it is, that they are not able to conceive what it is, but must confesse that their peace is greater and larger then their understanding, now (I say) as the peace which God gives his passeth their understandings) so the troubles and sorrows of many who are deare to God, exceed, or surpasse all their expressions, they cannot declare, nor can any for them, how it is with them. Again, as there is in this life a joy in beleeving, which is unspeakable (1 Pet. 1. 8) so there is a sorrow in suffering which is unspeakable. And (which is very wonderfull) these two meet sometimes in the same person, who at the very instant while his sorrow is so great that he is not able to expresse it, hath also sweet and ravishing joyes beyond expression. Yet I conceive (as to *Jobs* case) his spirit was darke, and his minde troubled, as well as his body was pained, and his outward estate torne and ruin'd.

Sixthly, From these words; *My stroake is heavier then my groaning.*

Observe;

That, *it is sinfull to groane and complaine beyond the stroake that is upon us, or to complaine more then we have cause.*

Job seems here to yeeld it, and confesse, that if his stroake had not been so heavy, his groanes had not been innocent; and if it be sinfull to groane, and complaine more, or beyond our stroakes, how sinfull is it to complaine without any stroake at all? Some complaine without cause, and groane before they are smitten, yea, some are ready to complaine when they are incompassed about with many mercies, and are not satisfied when they are filled; they complaine, because they have not what they would, or because others have more then they, though themselves have enough, if they knew what is enough. The Ox and the Asse are a rebuke to such; For as *Job* speaketh (Chap. 6.) *Will the Asse*
bray

how when he hath grasse, or loweth the Ox over his fodder? Irrationall creatures will not complaine when they have the conveniences of nature. Surely then those men act much below grace, who do complaine when they have food convenient, and health convenient, yea all things convenient (possibly abundant) for the support of nature; who complaine when they have not so much as an akeing joynt about them, or the scratch of a pin, no nor the want of a pin, nor of a shooe-latchet. Some complain when they have meate enough, because they have not sauce, yea some complaine when they have both meate and sauce enough, the affluence of all things, not onely for necessity but for delight. What shall we say of them who are never well neither full nor fasting; who are so farre from having learned the Apostles lesson to be content in all estates, that are content in none. The people of *Israel* murmured not only when they wanted bread, but when they had it; when they had Mannah they murmured for Quailles, and at last they murmured at their very Mannah, their soules loathed that light bread: Consider how great their sinne is, who complaine upon such termes as these, who complaine before they are hurt, yea who complaine when they have no cause but to be very thankfull. We live in complaining times, many cry out of pressures and burthens, nothing pleaseth many among us, because every thing is not as they please. *Take heed your groanings be not heavier then your stroake*, especially take heed ye be not found groaning without a stroake, and complaining over your blessings; the Lord hath healed our stroakes in a great degree, but our complainings are not healed; If we be found complaining when we have no cause, or when we should be giving thanks, we may quickly provoke God to give us cause enough of complaining. God hath heavier stroakes for them, whose groaning is heavier then their stroake, and he hath heaviest stroakes for them, who groan when they are not stricken. When children cry for nothing, they are usually made to feele something which will make them cry to purpose. This humour is childish enough in children, it is worse in men, but it is worst of all in Christians, who are also the children of God. There are two things which God will not bear in his; First, when they grow wanton with a mercy; Secondly, when they complaine without a crosse. To complaine under a crosse,

croffe, is to act below grace; To complaine of a croffe, is to act against grace. To complaine beyond a croffe, is a defect of grace, but to complaine without a croffe, is a defect in nature.

The Apostles rule is (1 *Thes.* 5. 18.) *in every thing give thanks,* and he gives his reason for it in the words which follow, *for this is the will of God in Christ Jesus concerning you.* Now, if it be the will of God that we should give thanks in every thing, then it must be against his will that we should complaine in any thing. *Complaining is contrary to thanks-giving.* A godly man may see two things in the heaviest stroakes of his affliction, which may provoke him to thanksgiving, at least. which may stop him from all immoderate complaining; First, That God hath a respect to his good in his heaviest afflictions, and that the issue shall certainly be good to him. Secondly, that how heavy so ever his stroake is, his sin hath deserved a heavier, and that God could have made it heavier, even his little finger heavier upon him, then his loyns have been. That our stroake might have been heavier may stop our complaining, but our heaviest stroake shall turn to our benefit, should stirre us up to thanksgiving: In heaven there will not be the least shadow of a cause to complaine; Thank giving will be all our worke, and the worke of all in heaven; And by how much we are the more in thanksgiving and the lesse in complaining on earth (unlesse it be of and against our selves for sinne) the more heavenly we are. When we are stricken we should complaine as little as we can, and we should always be able to say (as Job here) *That our complaints is not greater then our stroake.*

JOB, CHAP. 23. Verſ. 3, 4, 5.

*Oh that I knew where I might find him, that I might
come even to his ſeate :*

*I would order my cauſe before him, and fill my mouth
with arguments.*

*I would know the words which he would anſwer me,
and underſtand what he would ſay unto me.*

JOB having ſhewed in the former verſe, how bitter and how ſad
his Condition was, even farre beyond his own Complaint, and
that his ſtroake was heavier then his groſning; he now turnes
himſelfe from earth to heaven, from the creature to the Creator,
from man to God. Job had been among his friends a great while,
they had debated the matter long, but all in vaine, and without
fruit to his ſoul; he had yet received no Comfort: What will he
doe next? ſee here his addreſſe to God.

Verſ. 3. *O that I knew where I might finde him! that I might
come even to his ſeat :*

O that I knew!

The Hebrew is, *who will give me to know*, &c. The words are a
forme of wiſhing, ordinary among the Jewes; *who will give, or
who will grant me this or that, O that I knew*, &c. And it intimates
or Implies two things.

Fiſt, A vehement and ſtrong deſire after ſomewhat much de-
ſirable; *who will give me this? or where ſhall I have it?*

Secondly, It Implies ſelfe-Inability, or ſelfe-Insufficiency to
attaine and reach the thing deſired. As if Job had ſaid; *I am not
able of my ſelfe to finde him, O that I knew where I might finde him!*
*O that I eiſer had the light of this knowledge in my ſelfe, or that
ſome body would enforme and teach me! O that I had a friend to
Chalke me out the way, to lead me by the hand, and bring me neer to
God.*

*Quoniam mihi vis-
bus ut cognos-
cam deum. Et
sciam quoniam
vis.*

The vulgar latine Reading fixeth both those acts upon God as the Object; *O that some one or other would give me to know and finde him!* As if his wish and longing desire were first to know God, & secondly, to finde him; or in finding to know him. Our translation determines this knowing in Job, and finding up on God. *O that I knew where I might finde him!* Who it is that Job would find, is not exprest in the text by name, nor is there any Antecedent in the vers before, with which we can Connect this relative *him*. Yet 'tis beyond question or dispute that he means God, *O that I might finde him!* that is, God. But why did he not say, *O that I knew where to finde God*, but, *O that I knew where to finde him?* I answer, He doth it because his heart being full of God, he supposed that those to whom he spake had their hearts full of him too, and so would easily understand whom he meant, or that he could mean none but God.

We find such kinde of abrupt speeches (as I may call them) in other Texts of Scripture, still arising from fullness and strength of affection in the speaker. See how Solomon begins his Love-song; his Song of Songs. *The Song of Songs which is Solomons*, that's the title of it; How doth it begin? *Let him kisse me &c.* Here is a strange Exordium to a Song, none having been spoken of before, *Let him kisse me with the kisses of his mouth!* by whom the Church would be kissed she expresth not, but her heart was so full of Christ, so full of love to Christ her Bridegroom, her husband, that she thinks it needlesse to mention him by name, when she speakes of him whose kisses she desired. Her love had passed through the whole Creation, through men and Angels, through all things here below, and fixt it selfe onely upon Christ her Lord and Love. Therefore she never stood speaking personally of him, but only relatively, and leaves all to understand whom she intended. Thus saith Job, *O that I knew where I might finde him!* when as he had not spoken of any distinct person before, in this Chapter. And we have a like passage flowing from a like abundant love to Christ, in the 20. of Job, ver. 15. where Mary comes to the Sepulchre (Christ being risen) and the Angell seeing her weep asked her the reason of it; To whom she replied, *Because they have taken away my Lord, and I know not where they have laid him;* having thus said. *she turned her selfe backe, and saw Jesus standing, and knew not that it was Jesus:* he saith unto her, *Woman, why weepest*

weepst thou? whom seekest thou? She supposing him to be the Gardiner, said, Sir, if thou have borne him hence, tell me where thou hast laid him, She never names Christ, but only saith, If thou have borne him hence, &c. because her heart was full of Christ, she thought his heart was full of him too, and that he understood her well enough whom she meant, though she said not whom she meant. Thus in the present text, Job was to God at that time, as Mary to Christ, at a losse for him, not knowing where to finde him, God was as it were removed from him, as Christ was risen from the Sepulchre; Therefore he complainingly and affectionately enquires; O that I knew where I might finde him! My soule is a thirst for God, my heart pants after him, O that I knew

where I might finde him!

The Hebrew word signifieth to finde, by going out to meet a man, or (as we say) to light upon him. As Ahab said to Elijah (1 Kings 21. 20) *Hast thou found (or met) me O mine enemy?* and he answered, *I have found (or met) thee.* So the word is used (2 Kings 10. 13) *Jehu met with the Brethren of Ahaziah King of Judah;* In the Margin we say, *Jehu found the Brethren of Ahaziah,* that is he met them upon the way, for he went out to meet them. Read also (1 Sam. 10. 3.) As if the sence were thus given; *O that I knew where I might finde him!* that is, *whither I might goe to meet him,* though I should not finde him by accident, or (as we say) stumble upon him; I would goe out, I would travel, and take paines upon hopes to meet him.

Secondly, That word signifies so to finde as to take hold and apprehend, to take fast hold of a thing; and then, *O that I might finde him,* is, *O that I might lay hold on him;* if I knew where I might have him, I would lay fast hold on him, and cleave close to him. So the word is used (Esay 10. 10) *As my hand hath found the kingdoms of the Idolls, and whose graven Images did excell them of Jerusalem and Samaria.* Thus spake the proud Assyrian, *my hand hath found them.* Why, the Kingdoms of the Heathen were not in a Corner, that he had need to search after them, he did not make a new discovery of those kingdoms, They were not, *terra incognita*, an unknown or a new found Land; that's not the meaning; but when he saith, *my hand hath found them,* the sence is, *I have laid hold on them, and seized them to my own use, I have ad-*

ded them to my own dominion, and brought them under my subjection. So in the 14 verse of that Chapter; *My hand hath found as a Nest the riches of the people*, that is, I have laid hold on their riches, and said *all's mine*; I have taken the whole nest with all the eggs, all their goods and treasures, into my custody and possession. Thus Job would find God that he might lay hold on him for his owne or owne him as his. Thus also the word is used (*Psal. 21. 8.*) *Thine hand shall finde out all thine Enemies, thy right hand shall finde out those that hate thee*. It is not meant only of a discovery of a person (though it be a truth, that the Lord will discover all that are his Enemies) but *thine hand shall find them out*, is it shall take hold of them, graspe them, and arrest them. Thy hand shall find out all thine Enemies, though close, though Covert Enemies, not only thy above-ground Enemies, but thy under ground Enemies, as well those that undermine thee, as those that assault thee. Once more, in the 116th *Psal.* ver. 3. we have an illustration of this sence; *The sorrows of death compassed me, and the pains of hell gat hold upon me*. The Hebrew text is, *the pains of hell found me: the paines of hell*, that is, the greatest, the extremest paines, *gat hold upon me: they found me*, that is, they compassed upon me, and held me fast: a word of the same roote is used in both parts of that text, that which we translate *to get hold*, is the same with that, *I found trouble and sorrow*, they found me: and I found them; thus saith Job, *O that I knew where I might find him*: that I might take hold of him; why how doth the hand of a Saint find God? how doth he take hold of and apprehend God? how doth he as it were arrest him and keepe him close? I answer, *By faith*, and reliance upon him; *O that I knew where to finde him!* that the Lord might not be at such a distance from me, as he hath been, but that I finding him might fixe my soul upon him. That's a good sence.

Yet I conceive in this place, we may rather expound Job speaking of God after the manner of Magistrates among men, who appoint certaine places where to sit in Judgement, where to hear Causes, whither all that are wronged and oppress'd resort for relief and right. (*1 Sam. 7. 17.*) Samuel was the Chief Magistrate, The Judge in Israel. Now the text saith at the 16th verse, that *he went from year to year in Circuit* (as we have the Judges of the Circuit) *To Bethel, and Gilgal, and Mizpeh, and Judged*

Judged *Israel* in all thoſe places, and returned to *Ramah*, for there was his houſe, and there he Judged *Israel*; As if he had ſaid, his ſtanding houſe was at *Ramah* and thither all cauſes were brought, and all perſons grieved reſorted for Juſtice in their ſeverall caſes. Herid Circuit every yeare, that all the people might the more eaſily finde him; yet he had a fixed ſeate. In alluſion to this practice *Job* appealing from his friends to God ſaith, *O that I knew where I might find him!* and goe to him for Judgement; *O that I might have Audience before him in this great buſineſſe.*

But it may be ſaid, Did not *Job* know where to find God: or was *Job* out of the preſence of God?

I anſwer, the Lord carryed himſelfe to *Job* at that time as a ſtranger, and though he were with him (as he alwayes is with all his) yet he did not find him; The Lord is with many of his people when they are not with him, that is, when they do not find him, or are not ſenſible of his preſence. God is with his people, even when they walk through the valley of the ſhadow of death, yet they are not alwayes with God: yea God doth not alwayes manifeſt himſelfe to them while they walke in the moſt delicious and lightſome paradizes of this life. God ſometimes hides himſelfe, ſo that they cannot make it out that God is preſent with them. God is never ſcene in regard of the inviſibility of his nature, and he is often unſcene in regard of the obſcurity of his diſpenſations. as *Job* ſhewes further at the 8th verſe, *Behold I goe forward but he is not there, & backward but I cannot perceive him.* I goe forward and backward, that is, I goe every way, I take all courſes to find him, but I cannot perceive God, for he hides and covers himſelfe with clouds, that our prayers cannot come at him; as the Church complaines (*Lament. 3. 44.*) though we are alwayes preſent to God, yet God is not alwayes preſent to us, that is, to our apprehenſion; as God is not at all preſent to our ſenſe, ſo he is not alwayes preſent to our ſaith; that's the meaning of *Job*, when he ſaith, *I goe forward but he is not there, &c.* God is every where; whither can I goe from his preſence (ſaith *David*, *Pſal. 139.*) *If I goe up into heaven he is there &c.* yet ſaith *Job*, *if I goe forward he is not there,* that is, I have no Encounters of God there; and upon this ground he ſaith in the preſent text, *O that I knew where I might find him!* *Job* was well acquainted with the doctrine of Gods Omnipreſence, he was farre from thinking that there

there was any certaine place where God was fixt, and whether he must repaire as to the Kirgs and Princes of this world for helpe. *Job* knew better Divinity then this, he was acquainted with the nature and divine perfections of God, but he speaks as to his present want, *O that I knew where I might finde him !*

Hence observe first ;

A godly man hath earnest and longing desires after God.

Whatsoever, or whomsoever he finds, he thinks he hath found nothing, or no body till he findes God ; *O that I might find him !* How doth *David* (*Psal.* 42. 1, 2.) shew his unsatisfiedness till he found God. *As the hart panteth after the water Brookes, so panteth my soule after thee, O God, my soul thirsteth for God, for the living God, when shall I come and appeare before God ?* nothing but God was in his mouth, nothing in his desire ; *David* had a kingdom, *David* had a Throne, *David* had honour & riches as much as he could desire, why would not these satisfie his thirst ? Could not he sit downe in these Enjoyments ? no ! *David* was hungry and thirsty, and pineing, and empty, and starveing, and dying, till he had God, till he had this speciall Enjoyment of God ; for so we are to Expound that text, as this. *A wicked man can take up on this side God, Cares not to find him, nay, is afraid to be found of him ; he then saith (according to the text touched before) as Abab to Elijah, Hast thou found me O mine enemy ? He would be glad if God would never find him, nor he finde God. (Ps. 10. 4.) The wicked through the pride of his Countenance will not seeke after God.* The seate of pride is in the heart, but the prospect of pride is in the face ; through the pride of his Countenance, that is, by reason of that pride which doth discover it self in his Countenance, which breakes out there, he will not seeke after God, his pride will not let him seeke after God. He that is proud, seeth not his need of God, and he that seeth not his need of God will never seeke after him. Such a one is so farre from longing after God, or saying, *O that I might know where I might find him*, that he will not so much as look after him, when he is told where he may be found. And not only so, but, *God is not in all his thoughts ;* or as some render it, *all his thoughts are, there is no God ;* yea not onely are all his thoughts, but all his hopes are, that there is no God, if he can but strengthen himselfe in the unbeleeve of a God, then

then he is well; all the thoughts and hopes that please, and delight him are that there is no God, so farre is he from being solicitous to know God. *'Tis a condition equally sad either when all a mans thoughts are, that there is no God, or when God is not in all his thoughts.* A wicked man may talke of God sometimes, but God never comes neer his heart, as the Prophet speaks (Jer. 12. 2.) *Thou art neare in their mouth, but farre from their reines;* that is from their desires and delights. *'Tis what our reines say, not what our mouths say, that God respects.* A Godly mans chiefe care is to be accepted with God, his thoughts are for God, and of God; and were it not for this thought *that God is*, or that there is a God, and he a holy God, a iust God, a gracious God, he would not thinke himselfe (as we say) worth the ground he goes upon. And as all his thoughts are that there is a God, so all his hope and faith is in him, and his desires are after him; *O that I might finde him, enjoy him, graspe him, take hold on him, who is The All of my desires and hopes and thoughts.*

Secondly, observe;

That a Godly man is sometimes at a losse for God, and cannot tell where to finde him.

He hath no sensibly spirituall Enioyment of him; The children of light often walk in darknesse; They who fear the Lord much, may be without the feelings of his love, and they who obey his holy commandments without the comfort of his precious promises. Even Christ himself was at such a losse for God, when he cryed out. *My God, my God, why hast thou forsaken me* (Psal. 22. 1.) Christ being to suffer for sinners, tasted of all those sorts of sufferings which are due to sin; He endured not only the punishment of sense in the paines of his body, but the punishment of losse in the hiding of his fathers comfortable presence from his soule. If this were done to the Greene tree, much more to the dry, and if our head found an inturruption of the presence of God, much more may we, who are his members.

Thirdly, Observe;

That while Saints are at a losse for God, their desires are often quicker and more stirring after God.

It is a sad thing not to finde God, but it is farre sadder to have

no desires after him. Unbelievers are alwayes at a losse for God, they live without God in t^e world, such a life is a very death, but this is more deadly that they have no desires after God, that they make no enquiry, no search after him. Though *Job* were at a losse for God, yet his heart was full of desires to finde him; and God (I may say) is most desireable to Saints while they are at a losse for him. Thus the Spouse speaks (*Cant. 3. 1.*) *By night on my bed I sought him whom my soule loveth, I sought him but I found him not.* But because she found him not, when she sought him, did she give over seeking him? No, her desires of seeking and finding him were enflamed by her not finding him when she sought him; as it followes in the second verse, *I will rise now and see about the City in the streets and in the broad wayes, I will seeke him whom my soule loveth, I sought him but I found him not.* Thus her second labour in seeking of him was lost also. But doth not this quite discourage her, and kill her desires after him? will she not now give over seeking him? No not yet (*ver. 3.*) *The watchmen that see about the City found me, to whom I said, saw ye him whom my soule loveth?* She is still enquiring and seeking, and at last she found (*ver. 4.*) *It was but little that I passed from them but I found him, whom my soule loveth: I held him and would not let him go, &c.* Many who enjoy Christ have not such strong desires after him as they who enjoy him not; as it is with other mercies, so with this, wch is the highest & chiefest, the sum of all mercies, the Enjoyment of God, our desires to him grow quicker upon his absence, and we seldome prize his presence as we ought, till he is departed or withdrawne from us.

Againe, we may consider *Job* here in a very afflicted Condition, what doth he now? *O that I knew where I might finde him!*

Note, Fourthly;

God is most sweet to an afflicted soule.

The presence of God is sweet, precious, and delicious to Saints at all times, but then sweetest when they finde most bitterness in the world. How pleasaunt is the love of God when we are sensible of mans hatred? Some good men have so much sweetness and love in the world, that they cannot so well relish or taste the sweetness of the love of God; though indeed nothing argues the excellency

of the spirit of a Saint, then this that the sense of the love of God to him, takes off the relish of a creature love in the midst of his highest Enjoyments of it. That soul is purely spiritual, which having abundance of worldly enjoyments, riches, friends, relations, all that he can desire, yet is the affluence and highest flow of a creature can say, that the sweetness which he taste in God drowns the relish of all these, and makes them as tasteless as the white of an Egg, in comparison of that sweetness which he hath tasted in the goodness of God; this is spiritualness in the very height of it; but usually God is then sweetest to us when the world is bitterest to us. *Afflicted soules make most haste after God*; and it is well to do so; it is a very sad signe, the worst Symptome that can appear upon the soules of any, when afflictions draw them off from God, or when they grow cold in their affections towards God, while the love of the world growes cold towards them. The Prophet (*Amos 6. 7*) foresheweth a very great calamity that should fall upon the people of God; *Thou shalt go Captive with the first that are Captive* &c. And in the 8 verse; *The Lord God hath sworn by himselfe saith the Lord the God of hosts, I abhorre the Excellency of Jacob, and hate his Palaces* (As if he had said, though I have invetted him with excellent priviledges, & though he make a great profession of my name, yet because of his provocations and unworthy walkings) *I will deliver up the City and all that is therein, there's Captivity*; then comes Pestilence in the 9th verse; *And it shall come to pass, that if ten men remain in one house that they shall dye*; and they shall not bury them after the ordinary way, but burne them, and the neere relations shall do it. (*Ver. 10.*) *And a mans Uncle shall take him up, and he that burneth him, to bring the bones out of the house and shall say unto him that is by the sides of the house, is there yet any with thee? and he shall say no, then shall he say hold thy tongue, for we may not make mention of the Name of the Lord.* As if when all these evils and plagues were come upon them, they had been stopt or restrained from prayer, and totally withdrawn from God, by some prohibition from men, who were so far from calling the people to sollicite God by prayer to take off his hand, that they forbid them so much as make mention of his name; As if they were either afraid or abhorred to mention the name of God, because he had been so terrible among them in his Judgements. And whereas we translate, *We may* cl

*Externa cala-
mitas et ab-
sentia amice-
rum justum ho-
minem ad deum
conducit. 22-
p. l. c. 1.*

*Diligentius di-
gitur coluntur.*

Sen. l. 1. De.

cl. m. 1.

Ne illam inter
petes neq. illi
tam precibus
loquar, illas
ut nomen ear
remotum a-
surpes qui tibi
hac mala fecit
mandavit vo-
lunt. ended.

not make mention of the names of the Lord. Our late Annotators take notice of two other readings. *We have not, or, we will not make mention of the name of the Lord*; Imphying that the stoop lay onely in their own spirits, they being either so generally wicked, that they had no minde to call up on God, or to unbelieveing that they thought their case desperate, and had no hope of help if they should. A Heathen hath said, *That their gods were most worshipped when most displeased*; but we have some Christians in name who will not worship God at all when they are under the tokens of his displeasure. Thoughts of God are never more pleasing to a gracious heart, nor more troublesome to a wicked, then when they are in trouble.

Fifthly, (which will further cleare what was last observed)
Observe;

That, *The unkindnesse and trouble which a godly man findeth among his friends or others in the world, drives him neerer to God.*

Job besides the hardship he found from strangers, had been hardly used by his friends. The use which he made of all this, was to make more use of or to get neere unto God. *O that I knew where I might finde him.* This was Davids wisdom also (Psalm. 142. 4, 5) *I looked on my right hand, and beheld, but there was no man would know me, refuge failed me, no man cared for my soule.* When all slighted him, when none tooke care of him; what doth he in this case? The next words tells us what; *I cryed unto thee, O Lord, I said thou art my refuge, and my portion in the land of the living.* As if he had said, Upon these unkindnesse, disrespects and slighings which I found in the world, I took occasion, yea I was stirred in my spirit to cry unto thee, O Lord, and to say, *thou art my refuge*, that is, then I made thee my refuge more then ever. Having made thee my choyce in my best times, when men honoured and embraced me, I am much encouraged in these evill times when men regard me not, and the more because they regard me not to make thee my refuge, to shelter my weather beaten selfe in thy name and power. As the naturall spirits in the body, when the aire is very sharpe, cold, and unkinde to the outward parts, retire inwards, resort to the heart, keep close to the heart, whereas in warmer weather the spirits are drawn forth, and therefore we are more subject to faintings and swoonings in hot weather then

then in cold; so when it is cold weather in the world, when it is as it were frost and snow, storme and tempest, then our spirituall spirits resort & come in to God, and keep close to him. When we have most friends in the world, or when the world is most friendly unto us, then God is our best friend; his favour is the most beneficiall and desireable favour, when we have as much as we can desire of favour among men. But when the world hates us and frownes upon us, especially when (as the Prophet speaks of some, *Isa. 66.5*) *Our Brethren hate us, and cast us out for the name sake of God himselfe, saying, let the Lord be glorified.* When 'tis thus with us (I say) our soules are even forced into the presence of God, to renew our interests in his love, and to assure our soules that we are accepted with him. If under such measure from men, we finde not helpe in God, we must remaine for ever miserable. God alone is enough, All without God is nothing to a Godly man. The fullnesse of the creature without God cannot satisfie him, and the utmost want of the creature cannot discontent him while he enjoyeth God; the more he wants in the creature, the more he seeketh his content in God, and when he findes nothing below, he cryeth out with greatest earnestnesse, *O that I knew where I might finde him, whose throne is above, and who is the onely happinesse of man while he is below.*

Sixthly, We see how Inqui. tive Job was after God, as he had a desire and a minde to finde God, so he layes about him for information where and how to finde him.

Hence observe;

They who truly desire to finde God, are diligent in searching after him.

O that I knew (saith Job) *where I might finde him!* This was not an Idle wish; many are much in the *Optative mood*, full of wishings and wouldings; but their wishes are altogether wishes, and their desires nothing but desires; and such desires are killing desires; as Solomon hath taught us *The desire of the fleshfull killeth him* (Prov. 21. 25.) an Idle desire is a death to the desirer; A godly mans desires are active desires, they put him upon enquiry, lead him to the meanes of enjoying the good desired. And though God be unexpectedly found of some that seeke him not, yet no man can expect to find God, but he that seeketh him.

And indeed what should the Creature do, but be upon an enquiry after God? there is a Naturality in it, he being the supreme being, that we who have our being from him should seeke after him. And the Apostle tells us (*Acts 17. 26, 27.*) that this is the desire of God in making of one blood all Nations of men, for to dwell on the face of the earth, and in determining the times best appointed, and the bounds of their habitation (namely) *That they should seeke the Lord, if haply they might feele after him and finde him, inough he be not farre from every one of us, for in him we live, &c.* The Lord is near all, he hath a presence in all places, with all persons, but the Lord would have all seeke, feele, g. ope after him even as such have but a dim light of him, as those have that doe not seeke so much with their eyes as with their hands, they o. l. feel after the thing, which they would have. There is a light in the spirits of all men, that haply they may feel after God, and finde him; They who have not Scripture light, Gospel light, the lightest light, yet have some kinde or degree of light; they have some glimmerings though no cleare discernings. And that should put them on to seek God, much more should they seeke after him, who have clearest light. And where there is any heat of affection to God, a little light will serve them to seeke after him; *they that are true desirers will be diligent seekers.* And they, who seeking God, have found him, will seeke him yet again, yea they will seeke him more and more, as long as there is any thing more of God to be found; And there will alwayes be more of God to be found; for here we know God but in part, and therefore have found him but in part. & hence it is that all the Saints in this life, or on this side Glory, even they of the highest forme and greatest pronciency in grace and knowledge, are called *Seekers* (*this is the generation of them that seek him* (*Plal. 24. 6.*)) not such seekers (as we find too many in these dayes) who, as if all were upon uncertainties in religion, say, they have as yet found nothing, for as there is something wherein the most knowing and strongest Christians may be to seeke, so there are many things, yea all things necessary to salvation, or without which we cannot be saved, which the weakest may find and know sufficiently, though not fully. And as they who desire to find these things, will be diligent in seeking them, so they may know in themselves, or be fully assured that they have found them; and so even while they

Still continue to be seekers, know that they are already Finders.

Lastly, Observe;

God is every where, yet especially some where to be found.

As there is a finding time. so there is a finding place, and finding meanes. There is a finding time, saith holy *David* (Psal 32. 6.) *For thou shalt every one that is godly pray to thee, in a time when thou mayest be found.* The Hebrew is, *in a finding time* though I would not give any one a stop from seeking God at any time, yet I must say there is a speciall *finding time*. And this the Apostle calls the *Accepted time* (2 Cor. 6. 2.) that is, *the time* which we ought to lay hold upon, or accept, as also, *the time*, wherein we shall be acceptable or finde acceptance. There is also a *finding place*, there is a *where* as well as a *when* God specially is to be found, I mean it not of a meer locality, as if God were now to be found more in one place then in another; for *Paul* saith (1 Tim. 6. 8.) *I will that men every where lift up pure hands without wrath and doubting.* And *Christ* told the woman (John 4. 21.) *The houre cometh when ye shall neither in this Mountaine, nor yet at Jerusalem worship the father:* not as if *Christ* had forbid the worship of the father in those places for the time coming; but he enlargeth publick worship to all places, or abrogates all differences of place under the Gospel as to the worship of the Father. Yet if any man shall enquire, where may I find God, or say as *Job* here; *O that I knew where I might find him!* I would answer; First, Seeke him in his promises, search the Scriptures, there you will finde God. Secondly Look for him in his Ordinances, of prayer and preaching, &c. for there he hath promised to be present; *Where two or three are met together in my name, there am I in the midst of them* (Math. 18. 20) When the Church or Spouse in the Canticles (Chap. 1. 7, 8.) Askes the Question; *Tell me (O thou whom my soule loveth) where thou feedest? where thou makest thy flock to rest at Noone?* *Christ* her beloved, answers, *If thou know not (O thou fairest among Women) give thy way forth by the footesteps of the flocke, and feed thy kids besides the Shepherds tents;* That is, follow the holy practices and examples of the Saints in all former ages, which the Apostle calls *walking in the steps of the faith of Abraham* (Rom. 4. 12.) And againe, hearken to the voice of Faithfull Teachers, who as Shepherds feede the flock of
God.

God with knowledge and understanding. Waite at theſe Shepherds tents (ſaith Chriſt) and there thou ſhalt finde a preſence of God with thee, and his bleſſing upon thee.

Third y, And above all, *Seek God in Chriſt*; The father is onely to be found in the Sonne; Look to Jeſus Chriſt, and in him you cannot but behold God; for he is *the brightneſſe of his glory, and the expreſſe image of his perſon* (Heb. 1. 3) and therefore as he that hath the Son hath the Father alſo, ſo he that (by an eye of faith, and in the light of the Word and Spirit) Beholdeth the Son beholdeth the Father alſo. *For the light of the knowledge of the glory of God is given us in the face of Jeſus Chriſt* (2 Cor. 4. 6.) The light of the knowledge of the goodneſſe of God, of his mercy, Juſtice, holines (which are his glory) ſhineth forth from Jeſus Chriſt; that is, in and by Chriſt it appeares gloriously, that God is exceeding good, mercifull, juſt, & holy. Therefore to every wearied ſoul complaining of the loſſe of God, and crying out, *O that I knew where I might finde him!* The ſumme of all the Counſell that I can give, or indeed that can be given is this; *Seek God in Chriſt, and he will be found. O that I knew where I might find him,*

That I might come even to his ſeate.

Some conceive theſe words as the iſſue of a diſtempered ſpirit: others tax Job with too much boldneſſe, that he being but duſt and aſhes ſhould thus preſſe upon God, and that he was afterwards reprov'd for it in the 38th Chapter of this Booke, verſe the firſt and ſecond; *Then the Lord answered Job out of the whirlewinde and ſaid (where he found him) who is this that darkeneth Counſell by words without knowledge, gird up now thy loynes like a man, for I will demand of thee, and answer thee me.* And againe, in the 40th Chapter, ver. 2, 3, 4, 5. *Shall he that contendeth with the Almighty inſtruct him, he that reproveth God let him answer it. Then Job answered the Lord and ſaid; Behold I am vile, I will lay my hand upon my mouth. Once have I ſpoken, but I will not answer, yea twice, but I will proceed no further.* As if he had acknowledged his error and overboldneſſe in preſſing upon God; as in other places, ſo alſo in this; *O that I might come even to his ſeate.*

Yet I conceive that Job in this paſſage, doth but put forth the nobler and higher actings of his faith, and that he ſpeaks this,

I would not stand at a distance, or keepe aloofe off, as a guilty malefactor, but draw neere to him in a holy and well grounded confidence. Thus *Job* speaks in answer to that Charge of *Eli- phaz* in the former Chapter, *Is not thy wickedness great, and thine iniquities infinite?* Now (saith *Job*) you shall see what my sins are, and what my guilt, seeing I dare venture even to the very Throne of God, where no hypocrite dares appeare. While *Job* professeth, That if God after the manner of men should sit in open Judgement (there will be such a Judgement at the last day) he would come neer to him, and not be afraid, he seemes fully assured of his owne integrity, or of the goodnesse of his cause, as also that God would be good unto him.

Hence observe;

That true holines and uprightness hath abundance of Confidence before God.

Adam having sinned, and the guilt of his sin being upon him, durst not come to the Seat, to the Throne of God God came to him in the cool of the day to examine and question him about his sin, but he hid himselfe among the trees of the garden, he withdrew, not daring to abide him: and that's the state of all sinners, who have the guilt of sin upon them, they hide, they run from God, when once their Consciences are awakened. *As sin in the act of it is a turning or departure from the holines of God, so sin attended or sin in the guilt of it causeth not onely a departure but a running and a hiding from the justice of God.* Guilty sinners are so far from coming up to his Seat, that they cannot endure to come in his sight; a malefactor hath little minde to come before the Judge, or to the Bench where the Judge sitteth. *Solomon* saith (*Pro. 20. 8.*) *A king that sitteth in the Throne of Judgement, scattereth away all evill with his eyes.* We may understand it thus, he scattereth evill actions, and evill persons, evill wordes and evill workers with his eyes; there's not an evill man willing to appear, or that dares to appeare before him. *They who are self-condemned, must needs be afraid that others will condemne them also.* Magistrates sitting in Judgement are terrible to guilty malefactors. Or thus, *He scattereth the evill with his eyes;* that is, he makes evill men reveale and scatter their most secret evils, by his prying into them, and industrious Examination of them; that evill or wicked

wicked practice which they had bound up in their hearts, and said, none shall know it, he scatters and discovers. *Solomons* proverb carries an experienced truth in it both wayes. And we may argue from it, That if an earthly King or Magistrate, *sitting on the Throne scattereth all evill with his eyes, how much more doth God?* neither any evill matter, nor any evill man can stand before him. And seeing the Lord discovers all the evil that is in the hearts and wayes of men, what can give perfect boldnesse in coming to the Throne of God, but onely an Interest in *Iesus Christ*, in whom the Throne of God is become a Throne of grace to sinners? Were it only a Throne of Judgement and Justice, *no flesh could stand before it*, but being a Throne of grace, the worst of sinners, who wait for grace, may come neer, and the neerer they come the welcomer they are. A godly man is never better then when he is neer God, and then thinks himselfe best when he is neerest unto God; all his happinesse in this life and his glory in that which is to come, doth consist in his neernesse unto God.

Secondly, Whereas *Job* saith; *O that I might come even to his Seat.* Observe.

A Godly man is willing that God should Judge both his Person and his Cause.

That's the desire of *Job*, he had appealed from the Judgement of his friends, and begged the Judgement of God; He was resolute in it, to stand or fall according to his sentence. But why was *Job* so desirous of the Judgement of God? why would he goe to his Throne, and appeale to him? When men make appeals from one Throne to another, they have their reasons for it; When *Paul* said *I appeale to Caesar* (Act 25. 11.) doubtles he was fully perswaded that he should finde better termes with *Cesar* then among the *Jews*; So when *Job* saith, *I appeale to God* (which is the highest appeal, and beyond which there lyes no appeale) doubtlesse *Job* was fully perswaded that he should finde better termes at Gods tribunall, then he had found among his friends. And *Job* might have many grounds of better termes from God. For

First, God is wise, even a God of Judgement, who would not receive Judgement from a wise and understanding Judge, especially from him who is wisdom and understanding.

Secondly, God is Omniscient; there are many wise Judges,

but no Omniscent Judges in the world. Princes are said to have long hands, and very cleare eyes, they can reach farre, and see farre, but they cannot see all, but God is able to Judge the secrets of all hearts, for he sees all secrets, and knowes what man cannot. For that reason a godly man loves the Judgement of God, because he knowes his heart; And for the same reason wicked men, hypocrites especially, are afraid of the Judgement of God: they know if their outward actions should come to be scan'd, much more if their hearts should be turn'd outward, it must needs goe ill with them. Most hypocrites carry it faire onely for a while before the world they at last discover themselves the disease breaks out at their fingers ends, or at their tongues end; Their words or works discover the rottenesse of their hearts, and the formality of their profession. But some hypocrites carry it faire to the world all their dayes, and feare not the Judgement of men, yet even then a thought of the Judgement of God is dreadfull to them, whereas the Saints, even all who are sincere, desire God to judge them; for indeed their hearts are better then their wayes, and their affections then their actions, and they know that God discernes with what heart and spirit every thing is done, as well as what is done. He doth not Judge by appearances (as we ought not, *Jhn 7.24.*) and therefore his is a righteous Judgement. God doth not judge things as they appear, but as they are, unlesse they are as they appear, and whatsoever their appearance is, he can judge them as they are. He can judge by discerning what is in the deep, and follow a matter to the very spring of it; therefore I'll go to God (saith the upright heart) my desire is that he should Judge my cause.

Thirdly, The Lord is a gracious and a mercifull Judge; he is as full of pity as he is of wisdom, and as ready to relieve as he is quick sighted to discern.

Fourthly, The Lord is very patient; First, patient to heare; and secondly, patient to beare. Patience to heare is a great encouragement; many Judges are weary of the work, they will not heare a poor man out, but God will; and God is patient also to beare with and passe by the failings of his people, whose uprightness he knowes.

Lastly, A Godly man knowes that God his Judge hath received an atonement, that *he is made for him*, and upon grounds of Justice

Justice and righteousness is become his friend. Some who have bad Causes, yet come unto the Throne of man boldly, because they know the Judge is *made for them* by a bribe, and so will give sentence on their side, be it right or wrong. Saints know that the Judge is *made for them*, but made in a holy manner, not with base bribery to blinde his eyes to pervert justice, but he hath received an atonement, he is appeas'd and satisfied by a Mediator at his owne appointment. If God should search the best of Saints narrowly, they must needs fall in judgement, yet they know they shall stand in judgement, because the Judge is reconciled to them by Christ; yea Christ who made the Atonement, and is the reconciler, is the Judge, this encourageth Saints to come to God; *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life* (Rom. 5. 10.) The case standing thus with beleivers, who seek not ground for their appeal from the judgement, either of open enemies, or (as Job did) mistaken Friends; *O that I might come even to his seat.*

In the two next verses, Job tells us what he would doe if his appeal were granted and himselfe admitted to the seate of God.

Vers. 4. *I would order my Cause before him, and fill my mouth with arguments.*

Vers. 5. *I would know the words which he would answer me, and understand what he would say unto me.*

Thus he describes his intended behaviour before his Judge, in allusion to legall proceedings, where the Plaintiff brings in his bill, and the Defendant his answer.

I would order my Cause before him.

The Hebrew word which we translate *to order*, is a military צו est *mi-* terme, properly used for the ordering of an Army, or the putting ^{tare verbum} of them into a posture for a battell, we call it *Marshalling an Ar-* ^{aq; di. nar de} *my.* And hence it is applyed to the ordering of any other thing ^{acibus qua} *(Psal. 23. 5.) Thou wilt prepare a Table for me in the midst of* ^{certa ratione ac} *mine enemies,* to order a Table is to set dish by dish, there is a ^{ordine dispo-} *kinde of method in setting dishes at great feasts; Thou wilt pre-*

pare a Table for me. Again (*Psf. 50. 21.*) God speaks to the hypocrite about his sinfull doings; *I will set them in order before thee;* that is, those sins, and confused practices of which thou hast said in thy heart, I shall never heare more of them, shall be brought forth and set like a terrible Army in ranke and file before thee. *I hope as to thine* I would order my cause before him, or, to his face, as the Hebrew Text hath it, that is, in his presence.

And fill my mouth with arguments.

Plenore fidenter, constanter pro me dicam.
Bold.

I would have arguments enow or good store to prove that your proceeding hath been unquall toward me; And when he saith; *I would fill my mouth with arguments*, it shews that his heart was full of arguments, Christ teacheth us to argue so (*Luke 6. 45.*) *One of the abundance of the heart the mouth speaketh;* Job's heart was full, therefore he would fill his mouth, *David prayeth (Psf. 71. 8.) Let my mouth be filled with thy praise.* And the Church speaks of her joy when God hath turned their captivity, (*Psal. 126. 2.*) *Then was our mouth filled with laughter.* In this language God bespeaks his people (*Psal 81. 10.*) *Open thy mouth wide, and I will fill it.* Open it by faith, and I will fill it, with what? fill it with mercy, and with blessings. So here; *I would fill my mouth with arguments;* that is, I would not want matter to speake for my selfe, or in my owne cause. The vulgar reades it, *I will fill my mouth with Chidings, or, with reproofs.* The word properly signifies, *Conviction*; and then we are to understand it in reference to his friends; I would abound with convincing, reproving, or chiding arguments against you, who, have thus long reproached me; I would bring such arguments as should not onely be a prooffe of mine own integrity, but a reproof of my friends severity. Some arguments have only a proof in them; others have a reproof too. *Job* would fill his mouth with arguments, which should be both proofs for himselfe, and reproofs to his opposers. *Job* had not a word to say against God, but he had much to say against his friends. *I would fill my mouth with Arguments.*

Os meum replebo increpationibus. Val'g.

תִּבְרָחַן *non redargutiones intelligit, quibus deum iniustitiae accusaret sed rationes quibus se tueretur.*
Si. *האנין*
וְהָאֵלֹהִים
Gracie luminis. Merc.

Note from it:

Troubled Spirits have many things to say, and usually abound much in their own sense.

Furore arma ministrat.

As the passion of anger will administer weapons to a man though

though he be no great fighter, so thole passions of grief and sorrow will administer arguments to him though he be no great disputer. A troubled soule will hardly be put to a stand or *non plus*, They who suffer much will alwayes have somewhat to say; *If nature deny* (said one of old) *yet Indignation will make a man a Poet*; And if nature deny, yet sorrow will make a man a Logician; and trouble will make a man an Advocate in his owne cause. The tongues of many are tipt with Oratory, they have excellent words and strong reasons too from the pressures that are upon their spirits: trouble of spirit fills the mouth with Arguments two wayes.

First, Against themselves, how strongly will some in that case dispute against their own peace? what arguments will they bring against any comfort that is offered them; and how nimbly will they reply to any one that goes about to answer them? how will they find out new *mediums*, when those are foyled by which they have formerly nourished their unbeleefe, and discouraged themselves from taking hold on mercy. 'Tis wonderfull to heare the pleadings of a troubled spirit; and 'tis one of the hardest tasks in the world to answer the doubts which such a man will make against himself.

Second y, The troubles of many fills their mouths with arguments for themselves that's the meaning of *Job* here in this place; *I would fill my mouth with arguments* to maintaine my cause; I should not want either matter or words, to plead this businesse, were I before the Throne of God, and yet I would not be so free and forward to speak, as to neglect or slight what is spoken to me, as it followes.

Vers. 5 *I would know the words that he would answer me, and understand what he would say unto me.*

Some are so hasty to speake, that they will not heare, they are so forward to plead their own Cause, that they will not receive the opinion of another. *Job* discovers an equall spirit to both; *As I would order my Cause, and fill my mouth with arguments*, so *I would know the words that he would answer me too*, I would have the good manners, or the grace rather, to heed and understand what God would say to me.

The

Cognitum la-
na tones qua
loquens m. h.
Sep
Quam u. hi la-
buntur curati
ne aab huius
ceter intellige
dem Chrylost.

The Septuagint render it thus, *I would know the healings which he would speak to me*; or as another, *What medicine or way of cure he would prescribe and administer to me*, and this might respect either the quieting of his Spirit, or the repaying of his credit and good name, which had been sorely and deeply wounded by his friends, not only suspecting but charging him as an hypocrite or wicked man. This is a sayre sence, onely it straitens the Text; For we may suppose Job in this addresse and application to God ready to hear whatsoever God shoud say unto him, whether his were words of approbation or reproof, whether for him or against him. Though Job had (doubtlesse) a strong confidence, that God would approve of him and give sentence on his side, yet considering his owne weakneses and distempers of minde, he might well conceive that some things had fallen from him or been done by him which might deserve and call for chidings and rebukes as the issue indeed was. And therefore it was most congruous that he should present himself before the Lord in a frame of heart to receive reprehensions as well as consolations. *I would know the words that he would answer me, and understand, &c.*

Knowing and understanding, may be taken here two wayes; First, for Considering and weighing what God would say, or what Award he would make; In which he seems closely to check his friends, who thought him so dull and incapable, that surely he did not apprehend nor understand their answers. Well (saith Job) whatsoever you think of my dulnesse to understand your answers, or what you have said, yet I doubt not but I shall understand the answers of God, or what he shall say unto me.

Secondly, They note a reverence and respect to the word of God; *I would know the words that he would answer*; that is, submit to them, I would not oppose the Judgement or Opinion of God concerning me. Though Job did not sit down or acquiesse in the judgement of his friends, yet he would reverence and sit downe quietly in the judgement of God, and in the answer which he should please to give. In either of these interpretations, the sence is good. *I would know*; that is, I would study to find out the mind of God, and understand what he saith to me, and then reverently submit thereunto.

Further, This forme of speaking, *I would know the words, and I would understand, &c.* seemeth to imply a vehement desire in Job

to know the minde of God concerning him. As a man that is accused longs to hear the minde of the Judge, as for others 'tis not much to him what they say for him or against him. As *Paul* spake in a like case (1 *Cor.* 4. 3.) *With me it is a very small thing to be judged of you, or of mans judgement, &c. he that judgeth me is the Lord, that is, to his judgement I must stand, He is above all.*

Hence note.

First, *That a godly man is carefull to understand the answer and determinations of God concerning him.*

I would know the words that he would answer me, and this not onely (according to the supposition which Job makes here) if God should speake to him personally, or mouth to mouth; but in what way soever God should speake to him. It is the great care of a Godly man to know the word of God written and deliver'd over to us, as the rule of our life and faith, for indeed therein we have our judgement, and our answer: as Christ saith, the words that I speake, they shall judge you at the last day: that is, by the word you shall be judged. Likewise it is the care of a Godly man to understand what God speakes to him by his workes and providences, by his rods and chastnings. In these the Lord speakes to us and gives us answers. They who are wise, will study to know and understand them. We may conceive that Job had respect to two things especially, about which he desired that he might understand the answer, and words of God to him.

First, That God would shew him the true Cause of his affliction, for he did not take that to be the Cause which his friends had so often suggested, and so disputed upon that *Fallacy* all along, which Logicians call, *The putting of that for a Cause which is not the Cause.* Therefore Job hoped to know of God what he would say, as to the reason why he did Contend with him.

Secondly, What God would say to him by way of Direction and Councell, by way of remedy and redreis, he was solicitous to understand the minde of God, and what God expected from him under this dispensation. So that *Jobs* scope was not at all (as *Eli-phaz* suspected) to plead his owne righteousness and holy walkings before God, as if God had been beholding to him for them, and so must needs grant him (as having deserved it) whatsoever he should aske. But that he might be acquainted with the holy will

will and purpose of God concerning himself, and to be instructed by him about the grounds and ends of his long and sharp affliction, that so he might bear it more chearfully, and more fruitfully. Also (and that principally) that he might heare from his Majesty which was the great poynt in controversie between him and his friends) whether he did correct and chasten him as a son, or punish and take vengeance on him, as on a rebell; and so set him among the examples of caution for sinners in time to come.

Secondly, Note.

A Godly man rests in the Judgement of God.

*Si me riserim
propter iras,
cum gentibus,
si
fuerim cum
adversariis
meis,
sententiam
ejus. Scilicet.*

Job would not rest in his friends judgement, but in Gods judgement he would rest, and enquire no further; I (saith he) freely yeeld up my selfe to that, if the Lord should pronounce me Innocent, I would rest in his sentence, and be thankfull, if the Lord should pronounce me faulty, yet I would rest in his sentence, and be patient; yea then I would aske mercy and begge his grace for the pardon of my saylings. God is an Infallible Judge, and therefore no man ought to question his determinations; Indeed, *Every mouth shall be stopped, & all the world come guilty before God* (Ro. 3. 19.) that is, acknowledge themselves guilty before him when he judgeth. And as there is no avoiding the judgement of God, so a godly man desires to rejoyce in it. *Good is the word of the Lord*, said *Hezekiah* (2 Kings 20. 19.) When a very sore sentence was past against him, and he said, *is it not Good? if peace and truth be in my dayes?* By *good* in the former part of the verse, he meanes just and equall, as if he had said, though this word be full of gall and wormewood, yet it is no other then I and my people have deserved and drawne upon our selves: By *good* in the latter part of the verse, he meanes Gracious and mercifull; as if he had said, God in this sentence hath mixed the good of justice and equity, with the good of graciousness and mercy; for in the midst of judgement he hath remembered mercy. Thus also when God gave sentence by fire against the two sons of *Aaron*; *Moses* said to *Aaron*; *This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified* (Lev. 10. 3.) Now when *Aaron* heard this, the text saith; *And Aaron held his peace.* He murmured not, he contradicted not, but rested patiently in the judgement of God. And thus *Job* was resolved to give

give himſelfe up to the judgement of God whatſoever it ſhould be. And we ſhall finde him (in the next words) hoping ſtrongly to finde God very ſweet and gracious to him, could he but obtaine a hearing at his judgement ſeate.

J O B, CHAP. 23. Verſ. 6, 7.

*Will he plead againſt me with his great power? No,
but he would put ſtrength in me.*

*There the righteous might diſpute with him ſo ſhould
I be delivered for ever from my Judge.*

JO B ſtill proſecutes the proof of his integrity from his willingneſſe to appear before God, and plead his caſe at his throne; and as in the two former verſes he told us what he would doe upon ſuppoſition that he could finde God, and have acceſſe unto him, even that he would ſtate his caſe, and then fill his mouth with arguments; he would alſo ſeriously attend and ſtrive to underſtand the answer which God ſhould give him. So in theſe two verſes, he holds out what entertainment he aſſured himſelfe of, in this his addreſſe to God, as alſo what confidence he had of a fair hearing and of a good iſſue; As if he had ſaid, O Eliphaz you have often terrified and over-awed me with the Majeſty of God, as if he would certainly cruſh ſuch a worme as I am, and that I could not at all ſtand or abide a tryall before him in judgement (Eliphaz hath ſpoken to that ſenſe at the 4th verſe of the former Chapter) Will he reprove thee for fear of thee? will he enter with thee into judgement? doſt thou thinke that God will condeſcend ſo farre, as to treat with thee) but know, O Eliphaz, that I am not afraid of the preſence of God; for, though I confeſſe, if God ſhould put forth his power, I were not able to hold up my head before him, and that he could eaſily overthrow me with a breath, yet I am perſwaded he will take a more favourable courſe, and deale with me in mercy, not with rigour or ſeverity.

Verf. 6. *Will he plead against me with his great power?*

לֹא אֶתְּוַדֵּעַ
quasi de jure
sine ut illud ex-
gn.

I know he is chastised with Majesty, and that the greater strength of power is his: but will he plead against me with it? The Hebrew text is, will he plead with me, i. e. plead with and to plead are the same. To plead is a Law terme. He that pleaded against another, discovers either the faultinesse of his person when accused, or the weaknesse of his Title when controverted. This word is used by the Prophet (Isa. 57. 16.) *I will not contend (or plead) for ever.* I will not argue my owne prerogative, nor will I argue thy faultinesse alwayes, or without end; why not? if I should, the spirit would faile before me, and the senses which I have made, where, though spirit and soule are put synecdochically for the whole man, that is, for flesh and spirit, for soule and body together, yet the Lord mentions only spirit and soule, because of their strength to beere divine contending beyond the body or the flesh. As if he had said, even that which is strongest in man would faile, if God should alwayes contend.

הַכֹּחַ הַגָּדוֹל
Nun copia ut
rebat, &c.

Will he plead against me with his great power? or strictly to the Letter, *with the multitude of his power, with the forces of his power.* The power of God is great, yea the power of God is greatest, all his power is almighty, power, yet God doth not alwayes put forth the greatnesse of his power. He is a most free agent, and so can re-
fraine and hold in his own power, when he pleaseth, and not use it to the terror of a poore creature, or plead against him with it.

Again, The power of God may be taken two wayes; First, for his strength, or his power of doing and executing; Secondly, for his prerogative authority, or his power of commanding and ruling; we may interpret it here of the latter; will God deale with me by his prerogative power; thinke you? will he oppresse me with his meere authority? I have another opinion of God; surely he will not do so; For he is good and gracious and he will attemper his prerogative with pity, & his great power with much mercy. *Will he plead against me with his great power?* Jobs question is a confident negation (such negative interrogations are frequent in Scripture) *will he, is he will not plead against me with his great power,* but Job is not satisfied that his speech carrieth a negation in it, and therefore left any should not fully enough under-

Per nihil dei
fortitudine po-
tentiam esse
absolutam. (Sam-
monius dicit
sola) intelligi
multi. Bold.

stand

stand him so, he expresseth his negative; *will he plead with me with his great power no, His power is not, nor ever will it be against me.* He will take some other course with me, he will deale with me upon the account of goodness and mercy, not upon the account of power; He will not break me a bruised reed, nor quench me who am but smoking flax, he will rather bind me up and cherish the least sparke which he perceiveth alive in me. *Will he plead against me with his great power?*

Hence observe;

First, *God hath great power, much power, All power is his.*

The power of men and Angels is his. What power soever, whether for kinde or degree, is in the hand of any creature, that power belongs to God. Thus *David*, a man of Great power, saies it, *God hath power, twice have I heard this, That power belongeth not God.* The power that is scattered and divided all the world over is centred and united in him. God hath a greatness of power, in commanding and disposing what and how things shal. be done, he also hath a greatness of power in doing and executing what he hath commanded, The commands of men are often unperformed, either because they to whom their commands are sent have no power to performe them, or because they want power to backe their owne commands. We may consider the Greatnesse of the power of God severall wayes.

First, As he can doe all things, and is omnipotent, there is nothing too hard for him, his hand is not shortned in reference to the longest or the greatest workes, and difficulties. And as he can doe what soever he hath a will to doe, so he will doe whatsoever he pleased to have done, whatsoever he purpoeth to doe, whatsoever is upon his heart to doe: none of his counsell ever tayed, nor have any of the thoughts of his heart been frustrated. Men often purpose to doe, but they teldome have power to doe what they have purposed, they are bigge with the conceptions of many great matters but when the children come to the birth, they have no strength to bring forth. God never failes in his power to doe whatsoever he hath a purpose or a minde to do. God hath power enough to back his commands, and he can supply power to those whom he calleth to execute them.

Secondly, The greatnesse of Gods power is seene in this; that

He hath a right to doe all that he doth. As he hath a fullnesse of strength, so a fullnesse of Authority, he doth not usurp or intrench upon any other power in what he doth, nor upon any mans property in what he hath; it is his due to doe what he doth, and to have what he hath. God is supream, giving the Law to all, receiving the Law from none; his is not a tyrannicall, but a just and a righteous power; his is not a might without right, but a might with right. What the Prophet speakes of the *Chaldeans* (*Hab. 1. 7.*) is true of God in every sence, in the strictest sence; *His judgement and his dignity preceedeth of himselfe*; he is a law unto himselfe, his rule is internall, and his power intrinsecall. All derive power from him, therefore his power is altogether underived. Power underived must need, be great power, yea the Greatnesse of power.

Thirdly, The greatnesse of his power appeareth further in this, *that no man may presume to question him for what he doth.* He hath great power in what he doth, whom none may so much as aske what dost thou. *Nebuchadnezzar* (a heathen in highest earthly power) confesseth as much of the power of God as soon as he regained the reason of a man (*Dan. 4. 34. 35.*) *At the end of the dayes* (that is, after the terme of seaven yeares was accomplished, when for the heart of a be st a mans heart was restored to him) *I Nebuchadnezzar lift up mine eyes to heaven, and mine understanding returned unto me, and I blissted the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlastig dominion, and his kingdome is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou:* that is, none may so much as question, much lesse reprove him for any thing that he doth. Though there are many who in the pride of their hearts, and through the forgetfulness of their duty, will presume to question God about what he hath done, and even controule his doings, yet of right or according to rule none can. Hence the Apostle having asserted the soveraignty of God, *he hath mercy on whom he will have mercy, and whom he will he hardeneth*, brings in some questioning his proceeding; but he checks them soundly for their boldness in questioning, and instructs them by many upbrayding questions, that they ought not

not to put that or any ſuch queſtion.) *Then wilt ſay then* (v. 18, 19, 20) *why doth he yet finde fault, for who hath reſiſted his will ? nay but who are there ſo man that reſiſt againſt God, ſhall the thing formed ſay to him that formed it, why haſt thou made me thus ? haſt not the power power over the clay, of the ſame lump to make one veſſell of honour, and another of diſhonour ? what if God were willing to ſhew his wrath in ſome, as well as his grace & mercy in others, what have you or I to doe with it ? who gave you or I leave to examine God upon intergatoryes about it ? Thus he pleadeth the power or prerogative of God, this muſt ſilence all our queries, and ſatiſfie all our doubts ; none may aſke him a reaſon of what he doth ; the reaſon is in himſelfe. The will of God is his reaſon ; and there is all the reaſon in the world it ſhould ; for his is not onely a ſoveraigne will, but a juſt and a holy will. *Solomon ſaith* (Eccl. 8. 4.) *Where the word of a king is, there is power, and who may ſay unto him, what doſt thou ?* In all lawfull adminiſtrations, it is true of kings and ſupream earthly powers, in what forme ſoever, none may ſay unto them what doe yee ? their word muſt ſtand ; much, more is this true of him who is King of Kings and Lord of Lords, who is the ſupream power of heaven and earth, all whoſe wayes are equall, and his diſpenſations righteous, though we ſee not the equity and righteouſneſſe of them. That, is not onely great, but the greateſt power, which none may queſtion.*

Fourthly. This alſo demonſtrates the greatneſſe of Gods power, that none can ſtop or hinder him in what he hath a minde to doe ; what he appoints, he executes ; and none can ſtop it, or as (*Nebuchadnezzar ſpeaks in the place before mentioned, Dan. 4. 35.*) *ſtay his hand.* The hand of the ſtrongest power upon the earth may be, and hath been ſtayed ; kings have had a check their hands have been ſtayed, but none can ſtay the hand of God ; *I will work* (ſaith he) *and none ſhall let it* (*Iſa. 43. 17.*) God ſhould doe but little worke in the world, if men could let it. Wicked men would let or hinder God in all his workes and the godly (through their miſtakes) would hinder him in ſome of his workes ; but none can ; *He ſpeaks to the Sunne and it ſcorneth not, yea he ſpeaks to the Sunne and it moveth not.* This is the greatneſſe and the muchneſſe of the power of God.

But, ſaith *Job*, *Will he plead againſt me with this great power ?* All this power God hath (and this power he can put forth) but he will

will not put it forth against me (saith Job 1.) And what was Job that he should be thus confident, and rise up to such a strong assurance that God would not use his strength against him? Job was a godly man, a man fearing God, a man perfect and upright, a man full of faith, even full of faith (though he lived in dark times, and under dark dispensations, yet I say, he was a man full of faith) in the Redeemer. Now it is no wonder if a man of this character, a man thus qualified and privileged had this confidence, and was much assured that he should prosper and speed in it, *That God would not plead against him with his great power.*

Hence observe ;

A godly man may be confident that God will deal gently and graciously with him. or,

That God will deal with him according to the greatness of his mercy, not according to the greatness of his power ; The greatness of the power of God is an exceeding great comfort to the sincere, because they know it is acted towards them in the greatness of his mercy. It is comfortable to hear that the Lord, who (as the Prophet describes him, *Nat. 1. 3.*) *is great in power, is also slow to anger* (the greatness of mans power doth usually quicken not clog his passions) but it is more comfortable to know, that God who is great in power, is quick and speedy to shew mercy. And hence it is that a true believer rejoiceth in the power of God as well as in his mercy, because he knoweth that God hath declared himself powerfull for him, as well as mercifull. He knoweth God will not put forth power alone, or nothing but power towards him. God doth exercise all his refreshing attributes, and divine perfections, in dealing with Saints. Whereas upon the wicked he exerciseth his power chiefly, though not onely. *What is God to make his power knowne endured with much long suffering the vessels of wrath fitted for destruction*, saith the Apostle (*Rom. 9. 22.*) God pleads with the wicked according to the tenour of the Covenant of workes, but with Believers according to the Covenant of grace, in which he doth as it were uncloth himself of his power, and cloath himselfe with love, mercy, goodnesse, and tendernesse to his people. *The Lord* (as the Psalmist speakes, *Psal 93. 1.*) *is clothed with strength, wherewith he hath girded himselfe*, he is clothed also with mercy, and with that he hath girded himselfe ; i.e. pleads with his people

people (I grant) in righteousnesse, as well as in mercy (as the Apostle speaks (Rom. 3. 25, 26) *G d* hath set forth *Iesus Christ*, to be a propitiation through faith in his blood, to declare his righteousnesse for the remission (or passing over) of sins that are past through the forbearance of God, to declare I say at this time his righteousnesse, and the justifier of him that beleeve in *Iesus*. The justice or righteousnesse of God was never so fully declared as in *Christ*; for God did not spare him at all, but he having taken our debt upon him, discharged it to the utmost farthing. God pleaded against *Christ* with his great power, and with his perfect righteousnesse; To which plea *Christ* made answer with as Great a power (his being the power of God) and with as perfect a righteousnesse, his being also the righteousnesse of God. And hence it is, that when God comes to plead with Beleevers, he pleads not against them with his power and righteousnesse, seeing *Christ* with both pleads for them; He pleads for them not onely as he is *Iesus Christ* the righteous, but as he is the mighty, the All powerfull God. This is the chiefest ground of a beleevers confidence, that God (as *Job* here saith) will not plead against him with his great power. What then did *Job* beleeve would God doe with him? the next words enforme us what his faith was in that particular.

But he would put strength in me.

(So we render) the Hebrew is only thus; *He will put in me*; *Whatsoever he*
 what he would put is not expressed in the Originall. which hath *put in me.*
 caused some variety of opinion what it should be that the Lord *He.*
 would put into him; and I finde a threefold conjecture in the
 poynt.

First, The supplement is made thus, *He would produce arguments or reasons against me* and this is conceived most suitable to the context, and scope of the place, as also to the action or pleading bene spoken of; *it wd be plead with or against me with his great power, &c but he would shew me the reason of his dealings with me* he would not proceed against me in a martiall but in a legal way, not in a prerogative but in a discursive argumentive way: he would shew me the cause why he thus contendeth with me, and hath so sorely afflicted me, God would condescend so farre to my weakness as to give me an account, though I dare not presume to call him to an account; and though he hath both power

and

Poneret qd. sta
fr et in d. c. ju-
s. 1. 1. 1. 1.

Meig.

142 pore et c.
tationē in ne-
rōtūm re-
re me nūm age-
ret sed verbi-
tūm contentio-
ne. Ch.

and right to deale with me as he pleaseth. yet I am much assured that he would be pleased to tell me why he deales thus with me. This interpretation is cleare to the generall scope of the context, and argues nothing unbecoming that holy confidence which the Grace of the Gospel, alloweth, a beleever in, yea encourageth him unto, when in any distresse he approacheth unto God for the reliefe and comfort of his troubled Spirit.

Secondly, Another thus; *Will he plead against me with his great power, no, but he would put his hands upon me*; that is, he would embrace me with his favour and lay me in his bosome. Though his hand hath been exceeding heavy upon me, yet I believe his heart is towards me; though he hath smitten me with the wound of an enemy, yet he will receive me as a friend; and give me signall testimonies of his love. I should not feeble the weight of his hand, but see the tenderesse of his bowels and his heart moving towards me. This also is an interpretation full of truth, and as full of comfort to a wearied soule.

Thirdly, The Supplement made in our translation reacheth both the former, and suites also to the former branch of the Text, with much elegancy; *Would he plead against me with his great power, no, but he would put power, or strength into me*, he will be so farre from putting out his strength against me, that he will put his strength into me, he knoweth my weaknesse, how unable I am to contend with or beare up against his power, and therefore he would put power into me. Mr. Broughton renders clearely to this sense, *Would he by his great power plead against me, no, but he would help me*; help is power, and he that helpeth another administers power to him; he either puts new strength into him, or joyns his strength with him. So then, Job was assured that God would put strength into him, or be his strength, to helpe and carry him through all the difficulties that lay before him.

Hence Observe.

First, *A believer hath no opinion of his own strength, or that he can do any thing in his own strength.*

He trusts no more to his own strength or power, then to his owne righteousness or worthinesse. As our Justification before God is purely founded in the righteousness of Christ, so all the actings of our sanctification are maintained by the strength of Christ

Christ. Holy *Job* spake nothing of his own strength, yea he spake as having no strength of his owne, A Godly man knows his own strength is but weaknesse, and that when he prevails with God it is with a power which he hath from God. *Paul* useth a form of speech which we may call a *divine riddle* (2 Cor. 12. 10.) *When I am weak then I am strong*, he predicates or affirms one contrary of another, weaknesse is contrary to strength, how a weak man should be strong, and then especially strong when he is weak, is hard to conceive by those who are spirituall, and is uncomprehensible by those who are carnal. This assertion is enough to pose and puzzle nature: *He that is weak is strong*, or the readiest way to get strength is to be weak. The truth and the Apostle *Pauls* meaning is plainly this; *When I am weak in my owne sense and opinion, when I am convinced that I have no power of my owne, then I feeble power coming in, then Christ strengthens me, and I am strong*, then I experience that word, *My grace is sufficient for thee*. When I finde the waters of my owne cisterne low and fayling, then I have a supply from the Spirit. So the Apostle spake, (Phil. 1. 19.) *I know that this also shall turn to my salvation through your prayers, and the supply of the Spirit of Iesus Christ*. The first *Adam* received all his strength at once, we now receive our strength by dayly fresh supplies from the second *Adam*. The word there used by the Apostle, which we render *supply*, signifieth an *under supply*, implying thus much, that as the naturall body and each particular member of it, is supplied with sence and motion, together with a suitable strength and ability from the head, so beleivers who are altogether the mysticall body of Christ, and each of them members in particular, are supplied from Christ their head by the Spirit, with spirituall life, motion, and strength of Grace for every duty to which they are called, or which is required of them. And because as this is so in its selfe, so beleivers are instructed in it; therefore they disclaim and go out of their own strength, that the power of Christ may rest upon them. Christ fills none but the hungry, nor doth he strengthen any but the weak. *They who think they have any thing of their own, shall receive nothing from him; unlesse Christ be all in all to us, he will not be any thing at all to us.*

Secondly, Observe;

God himselfe puts strength into humbled sinners, that they may stand before him.

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As

As he knowes what strength such need, so he gives them the strength they need; *He will put strength in me*, may be the confidence of any soule in *7* his case. We are not able to stand before God under the burden of our corruptions, nor yet are we able to walke before him under the burden of our duties, unless himself be pleased to administer strength to us. And surely if we have cause even to glory in our infirmities, that the power of Christ may rest upon us (2 Cor. 12. 9) then much more have we cause to glory in the power of Christ when we finde so many infirmities resting in us. The Prophet saw this fully while he said (Isa. 45. 24.) *Surely shall our say in the Lord have I righteousnesse and strength, even to him shall men come, in the Lord shall all the seed of Israel be justified and shall glory.* That we have strength in it & from the Lord, is to us a ground of holy Glorifying as well as that we have righteousness in him. For though to be justified be a higher favour then to be strengthened, yet unlesse we were strengthened, as we could not take in the comfort of our justification freely, so neither could we give God the glory of it so fully as we ought. And as it is the joy of believers that God will put strength into them when they are humbled under the greatest weaknesses, so that their strength is still in him. For God doth not so put it into us, as to put that strength out of himselfe. The strength which God puts into us is a strength still residing in himselfe. The strength which we have received, as well as that which we have not yet received, is still in the hand of God. And from his hand we shall receive renewalls of strength, for all our needs and purposes. Take five instances in speciall.

First, A Believer shall receive strength to doe, or an acting power from Christ; Though Christ hath done all for us, yet we have much to doe for Christ, and (such is the mystery of Godliness) that the same Christ who hath done all for us, will also do all in us. Christ layeth a yoke upon the necks of his people, and a burden upon their shoulders, but he puts power and strength into their shoulders to carry his yoke and beare his burden; and that's the reason why he calls his *yoke easie* and his *burden light*, it is not so considered in it selfe, as if we could make light worke of the work of Christ; but his burden is light, because he hath promised to give his at least a sufficient strength to bear it. A heavy burden is not grievous to equal strength, & it is light to a superior

or greater strength. As all our sins (the least whereof is a burden too heavy for us to beare) are light to us through the righteousness of Christ, so all the commandements of God (the least of which is too hard for us alone) are light to us through the strength of Christ. This was the Apostle Pauls profession, *I can doe all things through Christ that strengtheneth me,* (Phil. 4. 13.) A little is too much for us, all is but little for Christ; as we have the anointing of the Spirit, whereby we know all things, (1 John 2. 20.) so we have the strengthening of the Spirit, whereby we doe all things. It is a high priviledge, that Saints who receive their worke from heaven, receive their strength from heaven too. And that as God puts his commands upon them, so he puts this power into them. The Lord is so farre from requiring worke of us without giving us wages for what we have done, that he doth not require worke of us without giving us strength to doe it. When we looke upon our reward it might seeme that we have done all our selves, but when we looke upon his assistance, it is as evident that we have done nothing of our selves. The Lord is not like those Egyptian task-masters who called for brick, but would not give straw; no, the Lord who calls for brick, doth not onely give us straw, but strength, even hands, and hearts to doe our work. Gospel-grace or new-Covenant grace, promiseteth us strength to doe what we are commanded to doe.

Secondly, The Lord gives us, as strength to doe, so to suffer, strength to beare his crosse as well as his yoke: so the Apostle comforts the *Corinthians* (1 Ep: 10. 13.) *No temptation* (that is, no affliction, for as every temptation hath trouble in it, and is therefore justly called an affliction, so every affliction hath a tryall in it, and is therefore justly called a temptation, in which sense the Apostle there saith, *no temptation*) *hath taken hold of you, but that which is common to man, but God is faithful that will not suffer you to be tempted above what ye are able, but with the temptation will make a way of escape, that ye may be able to beare it.* As if he had said; be not afraid that you shall be oppressed with the burden of any affliction or temptation which ye endure in my cause or for my name sake; for ye shall receive an ability commensurable to your affliction whatsoever it is; you shall be supported in those afflictions which are immediately from the hand of God, much more in those which are from the hand of man, even in the

extreamest and hottest persecutions. *Paul* had experience of this (2 *Tim.* 4. 17.) There he tells a sad story of the fearfulnesse if not of the unfaithfullnesse of men, even of good men to him in an evill day, and he tells as comfortable a story of the presence & faithfullnesse of God to him in an evill day, even in the worst and blackest day that this world could lowre upon him in, *At my first answer no man stood with me* (that is, no man appeared to strengthen, to comfort me) *all men forsooke me, I pray God it be not laid to their charge.* (What then? was he left of all, because left of all men, no such matter, All men left him, but God who is but one One most God, and who alone is more then all men: bode by him, as it follows in the Text:) *notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully knowne, and that all the Gentiles might heare: and I was delivered out of the mouth of the Lyon;* that is, out of the danger of my deadly pericuters, even out of the danger of *Nero* himselfe by whose power so many had been destroyed. The Lord alwayes stands by his in time of affliction and tryall either to strengthen them in it, or to strengthen them out of it, that is, to escape it; either to deliver them from the danger of it, or to encourage them in the dangers of it.

Thirdly, The Lord puts strength into his people to mortifie corruption, he gives us not only power against, but power over our lusts. Fleshly lusts and corruptions are strong, and if we have not strength from Christ to subdue and conquer them they will be too hard for us, and foyle us. We are easily and presently foiled, by pride, by covetousnesse, by wrath, by envie, all these passions and lusts will trample us under their feete in the dirt of all sinfullnesse and pollution both of flesh and spirit, unlesse we receive power from on high to subdue and mortifie them (*Rom.* 8. 13.) *If ye through the Spirit mortifie the deeds of the body, ye shall live;* that is, ye shall live comfortably, holily, and eternally. *The deeds of the body,* that is, sinfull deeds, and the root of them sinfull lusts, count all weapons (as *Leviathan* doth speares and swords) but *straw and stubble*, rather to be laughed at then feared, except onely the weapons or power of the Spirit. And when once we take our lusts to taske with the weapons of the Spirit, they presently fall and dye before us. *The Spirit is the strength of God in us for the mortification of Corruption.*

Fourthly;

Fourthly, We are ſtrengthened, or God puts ſtrength into us for the reſiſting and conquering of the temptations of Satan; we meet with many aſſaults from the devill, and from the world, who are confederate with our luſts. Theſe we muſt *reſiſt ſtedfaſt in the faith*, and that not only in the faith as the faith imports found- nels of doctrine or divire truth, but as *The faith* imports depen- dence upon Chriſt for ſtrength and aſſiſtance. *Peter*, being a chief a grandee in the traine of Chriſt or among the Diſciples of Chriſt, was Satans eye-lore, and the ſayrer marke for his fiery carts, Sa- tans fingers icht to be doing with him, he (ſaith our Saviour) *deſired to have him that he might ſift him as wheat* (Luke 22 31) that is, to ſift him throughly, not to fetch out his chaffe from him, but indeed to make him chaffe. How was *Peter* upheld? *I have prayed for thee* (ſaith Chriſt) *that thy faith faile not*; that is, I have prayed that God would put ſtrength into thee, that *thy faith faile not*; if once faith faile we are overcome. But is faith our ſtrength? No; but faith goes to and takes hold of him who is our ſtrength, or who puts ſtrength into us that we fall not in temp- tation. But you will ſay, *Peter* fell, and he fell grievouſly; his fall was great; he denyed his Maſter. 'Tis true, *Peter* fell, but he did not fall away, *his faith did not faile*, that is, it was not totally loſt, and therefore when Chriſt lookt upon him, and by that looke re- newed his ſtrength, he gat up again: even when he denyed Chriſt there was a ſeed of faith remaining in him, though like a tree in the winter, his fruit was gone, ſea and his leaves too, and he look- ed dead and withered, yet there was ſap in the root; his faith fai- led not; whence was this? he had an inviolible ſupply of ſtrength from God; *I have prayed* (ſaith Chriſt) *that thy faith faile not*. The prayer of Chriſt ſay'd not, and therefore his faith did not; Chriſt prayed that he might have ſtrength by beleev'ing, and though he had not ſo much faith as to preſerve him ſtanding, yet he had ſo much faith as to raiſe him from his fall. And what Chriſt prayed for *Peter*, he prayed for all that ſhould beleieve on his name, that in all their reſiſtings of, & contendings with temp- tation, their faith alſo may not fail. As faith is one principal piece of our ſpirituall armour whereby we overcome temptation, ſo it fetches in that which is the whole of the whole Armour of God, even the ſtrength of God. When the Apoſtle exhorts Saints (Eph. 6. 11.) *To put on the whole armour of God*; He premifes another

another most needfull exhortation, or exhorts them first (v. 10.) to be strong in the Lord, and in the power of his might; implying, that it is not any one piece, no nor the whole armour of God abstractly or precisely taken, which is our strength, but that the God or this Armour is our strength in the spirituall combat. *Though our loynes were girt about with truth, and we have on the breastplate of righteousness, though our feet were shod with the preparation of the Gospel of peace, & we have the shield of faith in our hand; though we should take the helmet of salvation, and the sword of the Spirit which is the word of God, yet, if thus arrayed, it were possible for us to neglect or forget the God of the Word, it were not possible for us to conquer, the footmen, lesser, much less the horsemen. Greater, least of all, The Chariots of iron, the greatest temptations of the Prince of darknesse. As no carnall weapon hath any thing at all to do, so no spirituall weapon can do any thing at all in this warre without the strength of God; or rather (to conclude this poynt) all these spirituall weapons and Armour are nothing else but the strength of God, or the various puttings forth of the strength of God in weake man.*

Fifthly and lastly, God gives us strength to pray to and plead our cause before him; he will not dazle us with his glory, nor confound us with his Majesty when we come to plead with him, but he will put strength into us. In prayer we prevaile with God, but the strength whereby we prevail with God, comes from God; yea he doth not onely give us strength in prayer to act by, but he acts that strength in prayer. (Rom. 8. 26.) *Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered.* Prayer is strong worke, it calls forth the whole strength of the soul, nor doth the soul in any thing shew its strength more then in prayer: praying is wrestling, and how can we wrestle without strength. Even the king of Norway gave this direction at his fall (Jon. 3. 8) *Let them cry mightily.* And our Lord Jesus Christ in the dayes of his flesh offered up prayers and supplications with strong crying and tears (Heb 5. 7.) Now the Spirit is the strength of God in us, for prayer: he helpeth our infirmities, and we are onely a bundle of infirmities without his helpe. There is a threefold strength needfull in prayer, and God by the Spirit puts these three strengths into us.

First,

First, The Spirit helps us with strength of argument to plead with God.

Secondly, The Spirit helps us with strength of faith in taking hold upon God.

Thirdly, The Spirit helps us with strength of patience in waiting upon God till we receive what we have prayed for. *Jacob* by this threefold strength had power with God in prayer (*Gen* 28. 20.) and it was the power or Spirit of God by which he had this threefold strength to prevail with God. Thus we are strengthened with might by the Spirit in the inner man (*Eph*. 3. 16.) We are strong to doe, and strong to suffer, we are strong to mortifie corruptions, and strong to conquer temptations, we are strong to pray, and strong to plead our cause at the throne of Grace, when God puts strength into us. *Job* who had received great strength from God in all the former cases, was assured that he should receive strength also in the last, were he admitted to the seate of God. Would he (there) plead against me with his great power? No, but he would put strength in me, to plead with him. And as he was thus assured that God would put strength into him to plead his cause, so also liberty and freedome to doe it; as appears more fully in the next verse.

Vers. 7. *There the righteous might dispute with him; so should I be delivered for ever from my Judge.*

There; where? he means at the seat of God, as if he had said, *Could I but once come to the throne or seat of God, I should have free leave and liberty enough to open and argue, to state and debate my case, my long controverted and yet unresolved case with him. He would not plead against me with his great power of Authority, but he would give me the power of liberty to dispute, and reason out that matter with him. Several passages in the former part of this Booke, clearly hold out this sense. (Chap. 9. 34, 35.) Let him take his rod away from me, and let not his feare terrifie me; then would I speak and not feare him, but it is not so with me; as yet God pleadeth against me with his great power. Again, (Chap. 13. 21, 22) Withdraw thy hand farre from me, and let not thy dread make me afraid (as if he had said, Plead not against me with thy great power) then call thou and I will answer, or let me speake.*

Speak, and answer thou me Those Texts already opened are of the same generall scope and tendency with this underhand; *There* (that is, All things being put into such a posture) *the righteous might dispute with him.*

Some read the text in the first person; *There, I, being righteous, might dispute with him.* Others, thus, *I should be found righteous if I did dispute with him;* As if he had said, *I make no doubt of proving my selfe righteous or innocent in this controversie with my friends, There I should not be found a false hearted hypocrite, God who knowes both my thoughts and my wayes, would judge otherwise of me, then men have done.*

We read the text indefinitely, not restraining it to his person, but as taking in any that are righteous; *The righteous, that is, any righteous man might dispute with him there;* his Court, his tribunal is free, and open for all that are upright or righteous. In what sense the word *righteous* is used in this Booke hath been opened more then once. In a word, the righteous man is not he that is legally righteous, but righteous in a redeemer, or righteous as opposed to an hypocrite. In both these senses, we may take the word here; *The righteous may dispute with him.*

מַדִּינָה est a-
pud alt. in
argumentari ut
peris responsi-
one non qua uti-
sim si quid er-
rare ut redar-
guaris. Merc.

The word is properly applyed to scholasticke exercises; where questions being put, arguments are brought by the opponent, which the respondent takes away, and the Moderator states between them both This is the nature and manner of a strict dispute. But in a large or vulgar sence, every discoursing and reasoning about a doubtfull poynt is called disputing. *There the righteous may dispute with him.*

Hence note.

God is free, and ready to heare, the pleadings, and reasonings of those who are upright and righteous.

As the prayer of the upright is the delight of God, so their modest and humble disputings are not displeasing to him. A righteous man may plead with God freely, but he must not plead with God proudly, either crying up and boasting in his owne righteousness, or laying the least imputation of unrighteousnesse upon the wayes of God in dealing with him. The righteous dispute with God, yet they know and keep their distance, and while they do so, God is willing they should, and welcomes them when they do

doe draw nigh to him, disputing as well as praying. In opposition to which 'tis said (*Psal. 5. 5.*) *The foolish shall not stand in thy sight, thou hatest all workers of iniquity.* The foolish, that is, the wicked man, the hypocrite with his false-hearted and flattering tongue, are an abomination to God. The foolish man that the Psalmist meanes, is not the man low in parts, but unsound in spirit. This foolish man shall not stand in the sight of God, nor will God heare him either disputing or praying, but reject him with his disputes and prayers. *Thou hatest all the workers of iniquity, and to the wicked G^d saith, what hast thou to doe to declare my statutes, or that thou shouldest take my Covenant in thy mouth* (*Psal. 50. 16.*) God will not endure it, that wicked men should speak of him, much lesse will he endure, that a wicked man should dispute with him. God will have nothing to doe in way of arguing, and reasoning, either with a person or with a people, while he or they continue in their sinnes. (*Isa. 1. 15, 16.*) *When ye spread forth your hands, I will hide my eyes from you; yea when ye make many prayers, I will not heare; your hands are full of blood; that is,* either of bloody sinnes in speciall, as murder and oppression, or of sinnes in generall; for every sin is blood and bloody, every sin may be called blood: and while the hands are full of blood in either sence, God will not heare, that is, he will not graciously heare or accept so much as one of many prayers. But are the wicked and their prayers and their disputings excluded for ever while they continue such, or to do such things they are; and therefore in the next words, the Lord by his Prophet gives them this counsel; *Wash ye, make ye clean, put away the evill of your doings from before my eyes, cease to doe evill, learne to doe well, seeke judgement, relieve the oppressed, judge the fatherlesse, plead for the widow;* here's a description of a righteous person, righteous in his way, upright with God and men; and with such God will speake, such may dispute with him, as it follows (*v. 18.*) *Come now, and let us reason together.* We know (saith the blind man after he was healed) (*Job 9. 31.*) *that God heareth not sinners* (that is, such as plead for or pleate themselves in any sin) *but if any man be a worshipper of God, and doeth his will, him he heareth him let care he praying, and him he heareth disputing.* Whereas of the praying of the wicked he saith, *they are but meeke babblings,* and of their disputings, *they are but vaine janglings.* If (saith David, *Psal. 66.*

18) *I regard iniquity in my heart, God will not hear me*, God will not regard his prayers, therefore not his disputes, who regards iniquity; but to the righteous and to such as repent of and turn from their unrighteousness, the Lord saith. *Come let us reason together*, let us dispute the point: *Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.* Where take notice, by the way, that while God saith, *your sins which were as scarlet shall be as white as snow*, we are not to think that sin shall ever change colour, or be other then it is in the eyes of God: so that *your sin shall be as snow*, is you sinners shall be so. It is a very hard thing, and next to an impossibility to change the nature of a sinner, yea or the custome of a sinner (*J. r. 13. 23*) but it is altogether impossible to change the nature and constitution, yea or the complexion and colour of a sin, that lookes ever red, but the *redd skinner* may turne *white as snow*. And when once the sinner is turned white, God is ready to hear both his prayers, and disputes. God loves to heare such penitents confessing their sinne, unburdening their conscience, pleading the promise. And he loves to hear the righteous holding out and maintaining the righteousness of their waye (against all the clamours and calumnies of men) before him. *There the righteous may dispute with him.*

Secondly, Note;

The righteous are willing and have priviledge to dispute or argue their cause with God.

The righteous have access to God, and boldnesse with him in the blood of Christ; So that they dare not only, first, tell him of their own wants, or secondly, of their wrongs from others, or 3ly, of their integrity, and the uprightness of their hearts with him, and that he knows it is so, but fourthly (which argues the greatest height of holy boldnesse) they dare tell him of all the sins which they have committed against him, and dispute with him for mercy as their right upon the account of his own promise and covenant made with Christ in their behalfe, while respecting and reflecting upon themselves they can justifie God in condemning them for ever under wrath. Here is the right Gospel-Logicke; These are the holy subtleties which the Spirit teacheth; These are none of the *disputers of this world whose wisdom* (as the Apostle saith,

1 Cor. 1.

1 Cor. 1. 20.) God hath made fooliſh and will deſtroy, & theſe are Divine Diſputants indeed, or diſputers for another world, whoſe wiſdome is of God, and who are wiſe unto ſalvation. Theſe righteous ones may diſpute with him.

So ſhould I be for ever delivered from my Judge.

Job proceeds from the theſis to the hypotheſis, from the third perſon to the firſt; The righteous man pleads with him, but he doth not ſay, *ſo ſhould the righteous be delivered for ever from his judge*; but *ſo ſhall I be delivered for ever from my judge*; thus he puts himſelf expreſſely into the number of the righteous or upright, and his argument ſtands thus;

He that is righteous, or upright, may diſpute and be acquitted or delivered when he diſputes with his Judge.

But I am righteous or upright.

Therefore I ſhall be delivered from my judge when I diſpute with him.

The Major propoſition is laid down in the former part of this verſe; The Aſſumption in v. 11, 12. The concluſion appears in the latter part of this 7th verſe, and in the 10th.

So ſhould I be delivered for ever from my Judge; That is, I ſhould eſcape the ſeverity of his ſentence. The Judge hath him that comes before him in hold, he hath him in his hand or power when his caſe his pleading but when a man is acquitted, then he is delivered from his Judge, that is, from the condemning ſentence of his Judge, then he is pronounced free, or (as we ſay) acquitted by Proclamation; no man may then meddle with him, or charge his crime upon him. Job was aſſured that he ſhould come off well at his tryall, and that there could be no bringing of the matter about againe. *I ſhould be delivered for ever* that is I ſhould never be queſtioned more, I ſhould ſee an end, or final determination of my cauſe.

The word which we tranſlate *for ever*, ſignifies both victory and eterniety; *I ſhould be delivered victoriously and eternally* or *unvanquiſhed to victory or eterniety from my Judge*. The ſame word ſignifies victory and eterniety in the Originall, becauſe eterniety gets the victory over all. Time is a great Conquerour that eats out all things here below, whoſe pedigree is from below; but eterniety will eat out time, and conquer time it ſelfe; eterniety is the greateſt Conquerour.

omnibus quibus
ait. Arguam
liberabo uictor
in iudicio.
Sicut.

rer. For ever is the saddest and sweetest word (upon different accounts) in the whole Bible; to be condemned had not so much sadnesse in it, were it not for ever, and to be justified, had not so much sweetnesse in it, were it not for ever. This word for ever we ghes most both in reference to mercy and to judgement. Job said the utmost to his own comfort, when he said, I shall be delivered, or (as Mr. Broughton translates) be acquitted ever by my Judge.

Judicem intel-
ligit apud quem
ipse suam cau-
sam ageret ad-
versus deum;
facientem deum
velut litigato-
rem, quasi co-
rante se ito quo-
dam iudice cau-
sa acceptetur.
Merc.

There is yet a question concerning the Judge, or who the Judge is from whom he should be delivered. Our reading seems to in- tend it of God himselfe. Others by the Judge understand his friends or others who charged him so hardly. There is yet a third opinion which supposeth the Judge to be some third person, who should umpire the businesse between God and him. I have conceived that by his Judge he meanes God himselfe, to whose righte- ous and mercifull tribunall he appealed from the hard sentence and judgement of his friends. And who having once declared his judgement, not only the censures but even the suspicions of all men, whether friends or enemies, would be silenced for ever. And so lastly, we may take the word Judge, which is here indefinitely proposed, universally. As if he had said, when once God hath had the hearing of my cause I shall not need to feare any, what they can say, or do against me, in the capacity of a Judge. So should I be delivered for ever from my Judge.

Hence observe;

God will for ever acquit the righteous, nor shall any have power to condemn those whom he hath once acquitted.

There is no condemnation to them that are in Christ (Rom 8.1.) as much as to say, such shall be for ever delivered from their judge. Who shall lay any thing to the charge of Gods Elect? It is God who Justifieth (Rom 8.33.) Though some will presume to lay many and grievous things to the charge of Gods Elect, yet God having Justified them, all their charges shall be reprobated and rejected. God who hath once Justified a person, will never lay any thing to his charge, & what charge soever others bring against him, Gods justification will take it off. The Apostles challenge is universall, Who shall lay any thing &c? It is universall two wayes. First, in re- gard of persons accusing, he excepts none in earth, heaven, or hell. Secondly, in regard of crimes, he excepts no sort of sin,

Hac ratione li-
ber eodem
ab iniquitate
mea iudicatus
et calumniatio-
ribus, ut u't a
mibi inceptati-
one et contenti-
one opus non
erit.

let them seeke and finde what they can, be they sins against God or man, be they sins of omission or commission, be they sins never so much aggravated, or sadly circumstantiated, though against both light and love yet they will not doe against a person. Lett and Justified. *Woe* how lay any charge to the charge of Gods Elect? wipes away all charges. Accused they may be, though unjustified, but condemned they cannot be, because justified. The best of Saints on earth have much in them, and much is done by them, which might be matter of charge against them (for he that hath he hath no sin in him, hath indeed no truth in him, 1 John 1.8.) but Justifying Grace is their full discharge.

Againe, As the word *Judge*, is expounded universally, for all those that did or might accuse *Job*.

Observe;

The best and most righteous on earth, meet with many harsh accusers and hard Judges.

David had those who layd to his charge things that he knew not (*Psalm* 35. 11.) The *Jewes* returned from *Babylon* to build their City and Temple, were charged with sedition; *Jeremie* was charged with treason; *Paul* was called, a pestilent fellow; and the primitive Christians were generally loaded with slanders by the Heathen. Misreport and reproch are the portion of Saints from the world. And how sadly *Job* was charged all along by his friends, and how severely censured, hath appeared every where in this Booke, especially in the former Chapter (*vers.* 5, 6, 7) *Is not thy wickednesse great, and thine iniquities infinite? for thou hast taken a pledge from thy brother for naught, and stripped the naked of their cloathing &c.* Had not *Job* reason to looke upon it as a great mercy to be delivered from such a Judge. And hath not every Godly man reason to make *Dauids* choice (*2 Sam.* 24. 14.) *Let me fall into the hand of the Lord (for his mercies are great) and let me not fall into the hand of men.* Now as men are for the most part over-severe executioners of Gods sentence, so they are usually over-severe Judges in giving their owne whether sence or sentence concerning others. And therefore *Jobs* faith did prophecy this good to himselfe, That God having heard him and judged him, he should be delivered for ever from (man) his Judge. And let this be the comfort of the righteous who are oppressed with

with the hard opinions of men, That, God will at last deliver them for ever from every rigorous and unrighteous Judge. In that Great day (as the Apostle Jude calls it) the cause of every righteous man shall be disputed before God, and then they shall be delivered for ever from their Judge. And this did exceedingly bear up the spirit of the Apostle Paul in the midst of the various censures and judgements of men concerning him; he knew their judgement should be taken off at last, (1 Cor. 4. 3, 4.) *With me it is a very small thing that I should be judged of you, or of mans judgement, yea I judge not my owne selfe: But he that judgeth me is the Lord, therefore judge nothing before the time till the Lord come, who both will bring to light the hidden things of darknesse, and make manifest the counsells of the hearts, and then shall every man have praise of God:* That is, every righteous man, though dispraised, and dispised, though judged and condemned by men, though blackt over with false reports and reproaches, yet then every righteous man shall have praise from the most righteous God. He will then doe all his people right who have been wronged, and passe a just sentence upon those who have suffered much and long under unjust censures. And so shall they be for ever delivered from their Judge.

JOB, CHAP. 23. Vers. 8, 9, 10.

Behold I goe forward but he is not there, and backward but I cannot perceive him.

On the left hand where he doth worke, but I cannot behold him, he hideth himselfe on the right hand that I cannot see him.

But he knoweth the way that I take, when he hath tryed me, I shall come forth as gold.

IN the two former verses, Job expresseth much Confidence of a good issue in his Cause, could he but finde God and come to tryall. And he reneweth this again at the 10th verse, Expressing the same Confidence; *When he hath tryed me I shall come forth as gold.* But though he was thus Confident of a faire coming off in Case he could finde God, yet he seems in these words to cast off all Confidence of finding him; forasmuch as yet he could not, or had not. Expressing himselfe here as a man that had travelled into all parts and quarters of the world, East, West, North, and South, to finde a friend, yet could not meet with him. *Behold I go forward but he is not there. and backward but I cannot perceive him. On the left hand where he doth worke, but I cannot behold him, he hideth himselfe on the right hand that I cannot see him.*

There is a threefold scope held forth about these words.

First, As if Job did here deplore his fruitless paines, in wishing for his appearing before God, and in appealing to his Tribunal, for as yet he saw himselfe unanswered and frustrated in his expectation; God did not appeare to him in his troubles, nor declare his purpose towards him.

Secondly, His scope may be to assert the hiddenesse of the wayes of God, or that the wayes of God are not to be found out, nor understood by all the paines and indultry, by all the endeavours and disquisitions of man; let him turn himself which way he will, *East or West, North or South*, yet he must say, *I cannot behold him.*

Thirdly, Some conceive that Jobs intent is to declare his own understanding or meaning in that earnest wish which he lately made,

*Propter Job
scilicet quod
in humanis,
non potest
scire (scilicet per
quatuor mundi
partes) cognoscere
rationes divino-
rum iustitio-
rum. Pined.*

*Hic subiungit
ad declarationem
dei immensita-
tem, ne quis
putare eam ex-
tensum se, deum
circumscribere
aut cogitare
hunc circumscri-
bi cum deus
tribunalis huius
est. Id est*

made, about his admittance to the throne of God, *O that I knew where I might finde him, that I might come even to his seat* (v. 3d) He was not so grosse as to thinke that God was Confined to any place, or that he had a Seat on which he sate, as the Princes of the Earth have; and therefore he affirmes, that God is *every where, and no where*; that he is every where indeed, though he could not finde him appearing to him any where; as if he had said, I doe not circumscribe God in my apprehensions to this or that place; I enquire after him *East, West, North and South*, that is, all the world over, yet I miss of him and have not attained my purpose to this houre; for he hath not yet manifested himselfe unto me. This seemes to be the generall scope of these three verses, which have two things especially Considerable in them.

First, *Jobs* solicitous Complaint of the Lords hiding himselfe from him after all his searchings.

Secondly, The Comfort which *Jeb* tooke in the Integrity of his own heart, and in the cleareness of his Conscience, that if once he came to tryall, all would be well with him.

The 8. and 9. verses are all of one Importance, which I shall briefly open, and then give some notes from them.

Vers. 8. Behold!

He speaks here as of some strange thing, that God who is every where, should be no where found by him; *I goe forward, and backward, to the right hand, and to the left, and finde him not.*

Behold, I goe forward.

קדמון aliquan-
do temporis al-
quando vero loci
principium &
prioritatem sig-
nificat.

The word is applyed in Scripture to signifie both a priority in time, and a priority in place. Some Interpret it here of time, I looke to the times which were before, and now are past. In which sence the word is used (2 Kings 19. 25.) *Hast thou not heard long agoe?* That is, hast thou not heard of the times which are forward, or which have been before. So (Pro. 8. 23.) *Wisdom* thus speakes, *I was set up from everlasting. from the beginning, ere ever the earth was.* So we translate it, the Hebrew is, *I was set up from everlasting. from the head of time, before the earth was.* Christ was before the head of time, or the beginning of time; we translate it here as referring to a place; *Behold, I goe forward*, that is, as some render, *I goe Eastward, or toward the East.* The world

Confi-

Considered in it selfe hath neither forward nor backward, but man being considered as setting himselfe to the Sun rising (for that's the natural posture of man) then *forward* is *Eastward*, the Sun riseth in the East. And then *backward* is *Westward*. The *left hand* is the North, and the *right hand* is the South; Such is the position of every man standing with his face to the East. Thus here, *Behold, I go forward*, that is, to the East, or I go Eastward; for a man may goe forward, in a large sence, though he go to the North, or to the South, towards East or West, which way soever he goes, he goes forward. But to goe forward, according to this strict notion is to goe Eastward, not onely because the *Jewes* and *Arabians* were wont to worship toward the East, but especially becau'e man doth naturally turne himselfe toward the East, or the Sun rising. So the word is used (*Gen. 2. 8*) *The Lord planted a garden Eastward in Eden, or forward in Eden. Behold I go forward,*

In Scriptura
par. an. i. o. Ori-
entalis, postica
occidentalis,
Australis dexte-
ra: Aquilona-
ris sinistra.

but he is not there.

And not he, saith the Originall, that is, he is not to be found, or he is not to be had; not that *Job* did think the Eastern part of the world empty of God, for he was acquainted with the doctrine of Gods Omnipresence, he knew that God is every where; but his meaning is onely this, he doth not manifest himselfe to me, nor appeare according to my appeale to him, that I might argue my case, and reason my matters with him. I obtain no discovery of God, but continue still in darknesse and dissatisfaction; *Behold I goe forward, but he is not there,*

Ante ibo, &
non ipse. Heb.

And backward, but I cannot perceive him.

The same word in Scripture (as was noted of the word *Forward*) signifiech that which is behind both in time, and in place. It is applyed to that which is behinde in time (*Esa. 41. 23.*) where the Lord Challengeth the Idolls to give a proof of their Deitie, or that they were gods; *Shew the things that are to come hereafter*, or the things that are *backward*, and behind in time, things that are to be done or to come to passe hereafter, and we shall have some testimony of your God-head, or that ye are Gods. And as it signifies that which is behinde in time, so that which is behinde in place. Thus we render it, *I goe backward*, and then (according to the former notion, *forward* being *East-*

¶ Nunc ad
tempus nunc ad
locum respiciū
habet.

ward) backward is *Westward*. The Westerne parts of the world are called the *back parts of the world*; not as some (grossely enough) give the reason, because the west parts of the world are the worst parts of the world, or were fit onely to be cast behind the back and be forgotten, as a more ignoble part of the world; but because according to the position of a man looking toward the Sun rising which is Eastward, the West is backward, or upon his backe.

And backward, but I cannot perceive, or (as the Original word strictly beates) *understand him*; That is, I cannot find any mark or print of Gods speciall presence with me there. God is as much hidden or secrets himselfe from me as much in the West, as in the East, both here and there my pursuits after him are fruitlesse. *I go backward, but I cannot perceive him*, nor doe I yet give over my enquiry; For as it followes;

Vers. 9. *I goe on the left hand where he doth worke, but I cannot behold him.*

These words are a description of the *Northerne part* of the world, for that is on the *left hand*, (as was said) according to the most naturall position of mans body. And he addeth, *where he doth worke*; which addition gives a peculiar character or description of the place, and is variously translated.

*Quando opera-
tu. Pagn.
In faciendo ip-
sum. Pagn.
Dum operatur.
Variabl.
Ubi facit opus
suum. Isidor.*

First, *On the left hand when he doth worke*. Secondly, *On the left hand, in his worke, or working*; thirdly, *On the left hand while he worketh*; we render, *On the left hand where he doth worke, or where he doth his worke*. Here a question is raised, why is this description given of the *left hand*, or of the *Northerne part* of the world? doth not God worke on the *right hand*, or in the South as well as on the *left hand*, or in the North.

I answer; Though God worketh all the world over, yet God worketh in some parts of the world in a more eminent manner. God worketh so in some places, as if he did work no where else; All places are the worke of God by Creation, and God worketh in all places by his providence. The works of creation would run to ruine, if God did not sustaine, and as it were keep them in reparation by the workes of providence, yet as God worketh in some men, and by some men, more then in, and by others, some persons

persons are to him as his right hand, he calls them forth to be greatly instrumentall to him. So he worketh in ſome places, and nations, and by ſome places and nations more then he doth in or by others. God is a free Agent, he worketh where he will, and he pitcheth upon ſome ſpeciall places, and perſons, (according to the pleaſure of his own will) to worke in, and by, more then many others. And ſeeing according to this Interpretation, *The left hand where he is ſaid to worke ſo eminently, is the North.*

We may obſerve;

First, That God worketh more in the Northern parts of the world then he doth in the South.

And the reaſon of this may be, becauſe the Northern parts of the world are more inhabited and peopled then the Southern are. And which may be a ſecond reaſon of it, The Inhabitants of the Northern parts of the world are more civillized and better inſtructed then the Southerne. Now the providences of God are moſt remarkable where there are moſt people, & they beſt taught and inſtructed, where the natural faculties of man are moſt raiſed and ſublimated by art and regular education, there or by them God doth his greateſt workes; thoſe places are (as it were) the ſtages whereon he acts and brings to iſſue the ſecret purpoſes and counſells of his heart, both in wayes of judgement and in wayes of mercy.

Befides, we finde that the Northern Nations have in all ages been the moſt active and warlike.

The Fourth Monarchy, That of the Romanes whoſe ſeate was more Northerly then any of the former three, was the moſt active and warlike of the Foure, and extended its Dominion by extream and unwearyed induſtry further then any had done before. And thoſe irruptions of enemies and Armyes which gave the greateſt checke to the Romane Greatneſſe, & often plum'd or pull'd off the Feathers of that mighty Eagle, were ſtil made by thoſe people who lived and were bred up in climates more cold and Northerly then they; as all Hiſtoryes doe with one conſent make good. Inſomuch that it grew into a famous Proverb; *All evil comes from the North,* that is, *all troubles, invaſions, and deſtroyations are brought upon the Nations by ſome hardy people or other coming out of the North.* And the holy Scriptures of the Prophets are full of

Omne malum ab aquilone.

this observation (*Jer. 1. 14, 15.*) *Then the Lord said unto me, out of the North an evill shall breake forth upon all the Inhabitants of the land. For so I will call all the families of the Kingdome of the North, saith the Lord, and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, &c.* By The North in this prophecy, he meanes *Chaldea* and *Babylon*, which are situate North from *Jerusalem*. And by all the families of the Kingdomes of the North, he meanes all the Northerne parts under the obedience of the King of *Babylon*, who should readily follow and serve him in his warres against *Judea*. Again in the same Prophet (*Ch. 4. 6.*) *I will bring evill out of the North* (*Ch. 6. 1.*) *Evill appeareth out of the North* (ver. 22.) *A people comes fr. m the North* (Chap. 10. 22.) *Behold a great commotion out of the North.* And when the Lord promised to remove far away from his people the *Northerne Army*, (*Joel 2. 20.*) he therein promised them the removall of all Armys and troubles, because the North had most of all, if not alone troubled and harrazed them with Armys. Agaire, In the North, the Gospel (which is the highest teaching and instruction) hath been more generally and more clearly published then in the Southern parts of the world, so that in allusion to that of the Prophet (*Isa. 30. 26.*) we may say, That the light of our *Northern Moon* hath been as the light of the *Southern Sun*, and that the light of our *Sun* hath been seven-fold to theirs, even as the light of seven dayes. And according to the greatnes of Gospel light, the dispensations, and changes, which we have been under, have been very great, we especially in this Northern Nation, with those adjoyning to us and united with us under one Government, have had full Experience of, and may therefore (giving glory to God) seale to the truth of *Jobs* position; That God worketh on the left hand, or in the North. Have not we found God working in the North? What changes, what variety of action have our Northern parts both seen and felt? What wonders of mercy and salvation? what terrible things in righteousness hath God wrought of late among us? The heavens and the earth, States of all sorts, The heavenly and the earthly, and of all degrees, the higher and the lower have been terribly shaken in these Nations. Providence hath wrought to amazement in our dayes. The Nations round about have heard the report of it, and wondered. Many have and will have cause to say of us, what hath God wrought! on the left hand,

hand, in our North, God hath been at worke indeed !

Moreover, we find that Mount Sion (which was not onely an eminent part of the literall *Jerusalem* but a figure alſo of the myſtical *Jerusalem*, or whole Church of God under the Goſpel (*Heb.* 12. 22.) This Mount Sion (I ſay) is Geographically deſcribed in our Northerly ſituation (*Pſ.* 48. 2, 3.) *Beautiful for ſituation, the joy of the whole earth is Mount Sion ; on the ſides of the North, the City of the Great King. God is knowne in her palaces for a refuge. As if he had ſaid, in Sion, on the ſides of the North God worketh wonderfully, as it followes expreſſely (v 4, 5.) for lo the Kings were aſſembled, they paſſed by together, they ſaw it, and ſo they marvelled, they were troubled and haſted away : that is, Kings conſpiring againſt the Church were ſo terrified with the evidences of Gods power working mightily there, that they fled away, or as another Scripture phraſeth it, *They came one way and returned ſeven.* And in this forme of ſpeech is both the then *Jerusalem*, and the Church ever ſince expreſſed, in that boalt which the King of *Babylon* (who was a type of all the enemies of the Church cloathed with mighty power and ſoveraignty) makes againſt her, (*Iſa.* 14. 13.) *I will ſit alſo (that is, erect my throne) upon the Mounts of the Congregation on the ſides of the North.* Mount Sion was called the Mount of the Congregation, becauſe there the people of God the *Jewes* were famously known to congregate often together, and this (ſaith that proud boalter) on the ſides of the North. And to compleat this notion of the workings of God in and from the North, *Chriſt himſelfe is ſaid to be raiſed out of the North.* For ſo ſome expound that Scripture (*Iſa.* 41. 25) *I have raiſed up one out of the North, and he ſhall come, from the riſing of the Sun ſhall he call upon my name, &c.* This prophecy (I ſay) ſome expound of Chriſt, who ſhall gather his diſperſed and deſpiſed ones from all quarters of the world. The greateſt works of God that ever were done, Chriſt did them ; and therefore the North, may juſtly be called the place where he worketh, ſeeing he raiſed Chriſt from thence.*

Secondly, As the words are read thus ; *On the left hand while he worketh ;* as if *Job* had ſaid, I look after God *on the left hand* or *in the North*, even in the time while he is working, or doing great things, and yet I cannot behold him.

Obſerve ;

That

vaile over himselfe (saith Job) lest I should see him there, he keeps himself yet more out of my view and reach then elsewhere. The word which we translate, the right hand, signifies the Southerne parts of the world (Cint. 4. 16.) *Awake O Northwinde, and come thou South, blow upon my Garden.* (Exod. 26. 18.) *On the South (or right) side Southward.* The word is also rendred, the right side, (2 Sam. 24. 5) *On the right side of the City.* Further the word signifies, as the right hand, so also strength, because the right hand is strongest in most men and readiest for use. And so he hides himselfe on the right hand may import (as was toucht before) that God hideth himselfe even there, where he puts forth his strength and power.

*meridies dici-
tur דרומ
Theman Na ni-
ni Jamia propo-
si. o Thau Exo.
26. 18. unde
Theman si ap-
pellatur in na-
tur dextrum
Australe si ve-
meridiana sig-
nificat si autem
proprie est no-
men regionis
Australis.
Hieron.*

From all these expositions laid together, in that Job here saith, he went forward and backward, or East and West, on the right hand, and on the left, or North and South (from all I say) it appears that Job was a great traveller, that he travel'd all the world over; yet where was Job when he spake all this? Was he not upon his bed? was he not Gods Prisoner, shut up in his Chamber, when he said, *I goe forward and backward, Northward and Southward, and yet I finde him not, perceive him not, see him not.*

Hence learne;

First, *That God is every where.*

Job knew there was a presence of God forward and backward, Northward and Southward, He knew that God fills heaven and earth with his presence. There is a presence of God from which the worst of men cannot goe, and there is a presence of God into which, many times, the best of men cannot get; there was a presence of God out of which Job could not get, while (according to his desires) he could not get into the presence of God.

Secondly, From those various negatives here used, *I cannot perceive him, I cannot behold him, I cannot see him.*

Observe;

God is a spirit, not visible at all in himself and he only appears, as and to whom himselfe pleaseth to appear to and among men.

The appearances of God are not naturall but voluntary, when his will is to be seene he gives man the priviledge to see him. It is altogether impossible to see him with a bodily eye, (1 Tim. 6. 16.)

God

God onely hath Immortality, dwelling in the light that no man can approach unto, whom no man hath seen, nor can see, that is, with bodily eyes, and as it is impossible to see him at any time with an eye of sense, so he will not alwayes be seen by the eye of our understanding, no nor alwayes by the eye of faith Faith shall hereafter be perfected in the vision of God, but here faith is sometime quite deprived of the vision of God, He hideth himselfe from the kouse of Jacob. Faith is opposed to all bodily sight (2 Cor. 5. 7.) We walke by faith not by sight; and faith hath not alwayes a spirituall sight. It is said (Heb. 11. 27.) that Moses saw him that is invisible, he saw him with a spirituall eye, the eye of faith; we have reason to beleeeve, that Job at that time, saw God with an eye of faith, but he saw him not with an eye of understanding to discern the way of his working with him. They who are most spirituall and of the largest understanding in spiritualls, can no more comprehend God then a cockle-shel can containe the Ocean, and many who are spirituall are so dark in their understandings, or God is so darke to their understandings, that they cannot so much as apprehend or discern him, see or perceive him.

Thirdly, When Job saith, God hideth himselfe on the right hand, or in the South, so that I cannot see him.

This teacheth us;

That God doth sometimes purposely withdraw and reserve himselfe from his most precious servants.

The Prophet hath a strange description of God (Isa. 45. 15.) Verily thou art a God that hidest thy selfe (as if he had said) it is thy use and custome to doe so) O God of Israel the Saviour; he was the God and Saviour of Israel, yet Israel could not see him, for he hid himselfe; When God will conceale himself, his Israel cannot see him. And hence we find in Scripture so many earnest Deprecations, that God would not hide himselfe, and so many vehement Expostulations when he did. Wherefore hidest thou thy face (saith the Church, Psal. 44. 24.) and forgettest our affliction and oppression? God hides himselfe five wayes, or in five things from his people.

First, He hides his favour and the light of his Countenance from his people. And (when this is hid God is hid) he will not let them see the love which he hath in his heart towards them, yea

yea (possibly) he lets them see anger, wrath, displeasure; he puts on the habit of an enemy, and deales with them as with enemies. *Job* complains more then once that God hid his favour from him, and shewed him nothing but his dread and terror.

Secondly, God hides his workes from his people, he will not let them be teen, nor be seen in them, *O how unsearchable are thy Judgements, and thy wayes past finding out!* God hath wayes and Judgements which man cannot reach unto. Some of his workes are act.d (as we say) above board, they are done in a cleare light, he that runs may see and read them, and God in them; he that run may read love written upon some of them in letters of Gold, or with beams of light, And he that runs may read wrath written upon others of them in letters of blood, or with streams of darknesse, and the very shadows of death; but some works of God are so curtaynd about and vailed, so hidden and obscured, that we cannot perceive them. Though all the works of God are works of light, yet many of them are in the darke to man; *While judgements and righteousness are the habitation of Gods Throne, clouds and darkness are round about him,* (Psal. 97. 2.)

Thirdly, God hideth the reason of his working. His works are often hid, but the reason of his working is oftner hid. *Jeremy* complains, *Way doth the way of the wicked prosper?* He would know a reason of it, he saw that God let the wicked prosper, but the reason he saw not.

Fourthly, The design, or end of the worke of God is a hidden thing, as God doth not let men see the reason why he doth this or that, to noth same end, what he would have, or what he drive at in doing it. When God afflict a godly man, whether it be for the tryal of his graces, or to chasten him for his failings, or for the purging out of his corruptions, is often his doubt: and as 'tis thus in personall workings, so also in publique workings; *Whether God hath to doe with a Nation, or with a man onely, he hath his secrets.*

Fifthly, As God hides what himselfe doth, so he hides from us what he would have us doe, he hides his owne will from us in some things; we have indeed his Letters Patents, his proclaimed lawes before us in all things needfull to salvation; but there are some things which concern particular actings in our lives, wherein a godly man may be very ignorant of the will of God, & much

puzzled; in his Spirit what to doe, whether this or that be the course which God would have him take. God hides himself from us in the hidings of his will from us. For as when the Apostle saith (*Ephes. 4. 20.*) *Ye have not so learned Christ*, we are not to understand Christ personally, but Christ according to the Revelation of himselfe in the Gospel, Christ there is the will or mind of Christ; so when God hideth himself from or doth not discover himselfe to us, the meaning may be this; he doth not discover his minde and will to us, what he would have us doe, as to our particular case and condition. God keeps some long in suspence, long in the darke about this poynt; so that they often cry out with that good King in his dangerous strait, *We know not what to do, but our eyes are towards thee.* (*2 Chron. 20. 12.*) Many a man is in as great a strait what to doe in regard of the darknesse of his condition, as *Jehsaphat* was, in regard of the dangerousnesse of it.

Fourthly, Note;

That, *a Gracious soule useth all means to attaine what he desires, especially to finde out the mind and will of God in his workings.*

What else is the meaning of all this? why else went *Job* forward and backward? why went he on the right hand, and on the left? why did he thus traverse his ground, and represent himselfe in these busie enquiries after God, travelling in the multitude of his thoughts upon his bed from sea to sea, & from the river to the ends of the earth, leaving no stone unturned (as we say) nor path untrodden, that he might get his cause determined, and his heart settled. *Obadiab* tells *Elijah* after he had met him (see how industrious the malice of *Ahab*, against that holy man, made him to finde him out whom his soule hated, *1 Kings 18. 10*) *As the Lord thy God liveth, there is no nation or Kingdom whither my Lord hath not sent to seek thee, &c.* Not that *Ahab* had sent Messengers into every quarter of the world, but the meaning is, that he had been very diligent and industrious to find out *Elijah*. And so saith *Job*, there is not any Corner under heaven, where I have not been seeking to finde him whom my soule loveth and longeth for. Thereby importing his exceeding diligence to finde God. They who have a desire after God indeed, will take pains for him, they will seek him, East, West, North, and South, and never complain of the length of their journey. They will not stay till God comes

home

home to their dores, but out they will go to seek him For though it be a truth that no man can seek or looke after God, till God hath first looked after and found him, yet they whom God hath once found, have such an impression left upon their hearts, that when God seems to leave them, and to be as lost to them, they will more then seeme to look after and seeke him while he is absent from them; that is, while he hides himselfe from them. Surely God hath never toucht the hearts of those lazie professors that would faine be saved, but will goe neither forward nor backward, neither North nor South, after Jesus Christ; whereas if their desires were true and genuine, they would use all meanes, goe all due wayes, leave nothing unassayed that might probably bring them to the knowledge and enjoyment of him; O how busie was *Jobs* spirit to finde our God? And so busie should our spirits be to find him out, both for comfort and for counsell in all the turnings of our lives.

Lastly, Observe :

That after the use of much meanes to finde God, yet possibly God may not be found by us as to our apprehension.

Job spared no paines to finde out God, and yet he could not speed at that time, after all his search he found him not, he perceived him not, he did not behold him; you may pray, and seeke, and advise, and wait, follow this meanes and that meanes to find out God, or to recover the sence of his gracious presence with your soules, and yet (for a long time) misse of him. This is one of the exercises which God is pleased to put his people to, he therefore hides that we may seeke him; he doth not hide himself because he will not be found, but he hides himselfe because he will be sought; and yet when he is sought, and sought in a right way too, he will not presently be found. For though none that seek him in sincerity, but shall finde him at last (*He hath not said to the seed of Jacob, seek ye my face in vaine*, that is, seeke me and never finde me, the Scripture speakes no such thing) nor did *Job* alwayes seek and not finde; yet, as he in his time, so we in ours may seek him long and not finde him, and yet still we must continue seeking, because God hides himselfe that we may seeke him more, not that he would have us give over seeking. And therefore in times of desertion, in hiding, and withdrawing times, doe

not give over seeking; for the reason why God doth withdraw, is, that we may seek him more, and follow harder after him; that we may seek him (as Job did) East, West, North, and South; that is, in all meanes, cures, ordina- ces, he will not alwayes hide himselfe, that's the summe and scope of the 8 and 9 verses.

Vers. 10. *But he knoweth the way that I take, when he hath tryed me I shall come forth as gold.*

Conneſſa hunc
verſum cum
70. ob. inere m
a iudice nam u
novit Eſt igitur
anſol' g'a ſei;
catera autem
quaſi perſpere-
theſu inieſci-
runtat ſilo loco.
Coc :

Quamvis illum
non poſſit homo
perſpicere. at
ille perſpectas
habet omnium
morum
aſſeſſes.

Job could not finde the wayes of God, well (ſaith he) though I cannot find out Gods wayes, yet God hath found out my wayes; though he is pleaſed to vaile his owne wayes, yet mine are open, He hideth himſelfe from me, but I am not hid from him. *He knoweth the way that I take.*

Further, In this verſe Job ſeems to give a reaſon of his hope to ſpeed well at the ſeate or throne of God whether he had appa- led (v. 3.7.) As if he had ſaid, *Seeing my heart tells me, my way is good, and my Judge knows it to be ſo, how can it be but that my judgement from him ſhould be good? He knoweth the way that I take.*

To know, may be taken here two wayes; firſt, as an act of the Underſtanding onely, *he knoweth*, that is, he fully perceiveth and apprehendeth what my way is.

Secondly, As it takes in an act of the affection too, *He knoweth*, that is he approveth *the way that I take*; my way is pleaſing to him. When God is ſaid to *know the way of the righteous* (Pl. 1. 6.) the meaning of it is, he is wel pleaſed with their way, and will proſper them in it, they ſhall have good ſucceſſe in what they go about.

Againe, whereas we tranſlate, *He knows the way that I take*, that is, my courſe of life, or converſation among men. The Hebrew is, *He knoweth the way that is in me*, he doth not onely know my outward way, or the way that is without me, but he knowes my inward way, the way that is within me. We have a way within us, and that is the way of our thoughts, and we have a way without us, and that is the way of our workes. *He* (ſaith Job) *knows the way that is in me*, therefore much more the way without me, he knows me through and through; As if he had ſaid, what though I cannot finde him, yet I will leave my cauſe with him; for he needs no information of mine, to lead him into
the

the understanding of it; He himself knows all things by himself;
He knoweth the way that I take, or that is in me.

There are three things which *Job* might aim at in this sentence.

First, an account why he was sure of a right judgement from God, because he was not onely a Judge, but an eye-witnesse of all the wayes that he had ever gone.

Secondly, A confutation of his friends opinion of him as if he were a man that did not feare God; whereas he did acknowledge that both himselfe and all his wayes were visible and manifest unto God.

Thirdly, A strong assertion of his owne innocency, seeing he could speake thus rejoycingly, that *God knew all his wayes.*

Hence observe;

First, *The way of man, even his most secret way, or the way within him is knowne to God.*

God wraps up him'selfe often in the darknesse of secrecy as to man, but man is never in that darknes as to God; the very children of darknes, and the wayes of darknes are in the light to him. And as the wayes of evill men, and the evill of their wayes, so the wayes of good men, and the goodnes of their wayes, are knowne to God. We need not feare that the good we doe or have done (though no eye of man see it) shall be lost in the dark. We scarce know our owne wayes, and we cannot know our owne hearts, but God doth. (*Jerem. 17. 9.*) *The heart of man is deceitfull above all things, and desperately wicked, who can know it.* No man can know all the wayes of his heart; he cannot come to the bottom of his own heart, though he may know the bent of it; but (saith God) *I search the heart: much of our heart is a secret to our selves, but to God nothing is hid;* he knowes our inside full. As he knowes our actions, so the grounds upon which we act, and the ends for which we act, and the heart with which we act; thus God knowes the way that every man takes. And thus none but God can know the wayes of man. We can trade no farther then upon the borders of mens wayes, their outward acts, as for the spirit and principle of them, whence they flow, as for the aymes and ends of them, whether they are flowing, with these God alone is intimate. And with these God is more intimate then man can be with that which is wholly outward.

And

And seeing God knows all the wayes which man takes ; let no man goe about to hide his wayes from God ; 'Tis vaine to hide any thing from him, who sees all that is hidden. He that comes before a Judge that knowes what he hath done, and is able to prove it, why should he deny it ? The heart of a naturall man is not more busied about any thing then in making veils for his sin; the first thing that man did after he had sin'd was, to make such a veile. As all men have sinned after the similitude of *Adams* transgression, so they cover their transgressions according to the similitude of his covering. The Holy Ghost (*Psal.* 32. 1.) calleth them *blessed whose sins are covered*, but it is with a covering of Gods providing, not of their owne ; woe to those whose sinnes are hid by a covering of their own providing ; God hath given us his Son our Lord Jesus Christ in his righteousness, for our covering ; while our sins are so covered blessed are we, but if we cover them with a covering of our owne, God will lay them open for ever to our shame *Woe to the rebellious children, saith the Lord, (Isa. 30. 1.) that take counsell but not of me, and that cover with a covering, but not of my Spirit, that they may adde sin unto sin if we cover our sins with any thing but the righteousness of Christ, we cover them with a sin, not only because all our righteousness (which is the best thing of our owne that we have to cover them with) is sinfull, but because the very act of covering them so is a sin ; and therefore in so doing, what doe we but adde sin unto sin; And if to cover our sins with our owne righteousness be a sin, how doe we heape sin upon sin while we cover it (as many endeavour to doe) with our denyalls, dissemblings and excuses ?*

Secondly, Consider with what Confidence *Job* speakes ; he had discoursed of his fruitles labour and travell in the use of all meanes to finde God ; well (saith he) yet it is a Comfort that God knowes my wayes, though I cannot finde out his.

Hence Note.

It is the joy of the upright that God knows them and their wayes, yea the wayes that are in them.

Thus *Jeremy* (*Chap.* 12. 3.) having complained of the prosperity of evill men before the Lord, concludes. *But thou O Lord knowest me, thou hast seen mee and tryed my heart toward thee; this was the Prophets joy, and so it was the Apostles, when he*
said ;

said ; *But we are made manifest unto God* (2 Cor. 5. 11) That's the thing that pleaseth us, *David* (1 Chron. 29. 17.) speaks in the same frame of spirituall contentment; *I know also o my God that thou tryest my heart, and hast pleasure in uprightnes;* This was a pleasure to *David*, tis was his Joy and crowne of Re'oycing, that God knew him; and a godly man hath much Cause of rejoycing in this, that God knowes him perfectly, considering how much he is mistaken and misunderstood by men. When our wayes are mistaken by men, 'tis great content to remember, that God knowes the way that we take without the least mistake. For this assures a godly man of three things.

First, That God will reckon his wayes such as they are, and him such a one as he is. He is much assured that God will never put a false glosse, or an unjust construction (which men are apt to doe) upon the text of his life.

Secondly, This assures him that his works of righteousness shall not want a reward; for *God is not unrighteous to forget our worke and labour of love* (Heb. 6. 10.) that is, he will not let us goe without a reward for such workes; for as then we are said not to forget the word of God when we obey it; so God is said not to forget our works when he doth reward them.

Thirdly, This assures him that God will give testimony to his integrity, and beare his witnes (when most seasonable) to his righteous works. Though men will not give him Testimony, yet God who knowes his wayes will; God will not doe lesse for a good man then a good Conscience will. For as an evill Conscience will accuse, so a good Conscience will excuse (*Rom. 2. 15.*) *Their Consciences in the meane time accusing or excusing one another.* Conscience knowes our wayes, and therefore Conscience gives Testimony against them that doe evill, and Conscience will give Testimony with those that doe well; let all the world clamour against them, Conscience will not, because Conscience knows the way that a man takes. Much more then will God Testifie for that man whose way is good; and how sweet is this! 'Tis sweet and satisfying to a gracious soule to doe good, but when God himself shall testifie for a gracious soule, that he hath done good, this is much more sweet and satisfying. (1 John 3. 20, 21.) *If our heart (or Conscience) condemne us, he is greater then our heart (or Conscience) and knoweth all things. Beloved, if our heart condemne us not,*

not, then have we confidence toward God: even this confidence, that God will not only not condemn us, but acquit us, yea and testifie for us; And as it is worse to be condemned by God then by Conscience, so it is better and sweeter to be acquitted by God then by our owne Conscience, when once our Consciences are acquainted with his acquittall of us and testimony for us. Yea, there is this further Comfort in it, that for as much as our wayes are knowne to God, he will give testimony of them to others, as well as to our owne Consciences. The world shall know what our wayes are one time or other, as well as God knowes them now: they who are most prejudiced against them, and draw the blackest lines over them, shall one day be made to know, that they did not know the beauty of them. And thus God will doe, either

First, In this world by some extraordinary providence; as David speaks (*Psal. 37. 6*) *He shall bring forth thy righteousness as the light, and thy judgement as the noon day.* A mans righteousness may lye in obscurity, or in the darke, no man knowing it, and most men judging him unrighteous, and wicked, but Providence some time or other will bring forth this mans righteousness as the light, and his just dealing as the noon day.

Or, 2ly, If a good mans wayes lye hid from the world all the dayes of his life in this world, yet the Apostle assures him, that in the great day God will proclaime them in the eares of all the world. (*1 Cor. 4. 5*) *Judge nothing before the time, till the Lord come, who will bring to light the hidden things of darknes, and will make manifest the Counsels of the heart.* So then a day is coming which will make throngh lights in the world, and bring to light the most hidden things of the darkest darknes. And by these hidden things of darknes, and Counsells of the heart we are to understand not onely evill things, and wicked counsells (sure enough God will bring them to light) but even those righteous things, and good Counsells of the heart, which have layne in the darke, or unrevealed: God will bring to light all the hidden things of darknes, the good as well as the bad, and then shall every man, that is, every good man, every godly man, have praise of God. The praise of man is very pleasing unto man, but O how unspeakably pleasing is the praise of God! And this opens a vast difference, between the hypocrite and the sincere, Can a hypocrite rejoyce in secret, saying thus; God knoweth the way that I take?

He cannot say thus; and I may say three things of the hypocrite in opposition to this.

First, The hypocrite endeavours to hide and put his wayes out of the sight of God, as much as he can; As he hath not the light of Gods countenance, or of his favour shining upon him, so he desires not to have the light of his knowledge shining into him. (*Isa. 29. 15.*) the Prophet describes some seeking deepe to hide their Counsels from the Lord, and their workes are in the darke (both in naturall and morall darknes) and they say, who seeth us, and who knoweth us? The endeavour of the hypocrite is that he may be hid. And

Secondly, He cryes all's hid; as it is his endeavour, that God should not, so it is his hope that God doth not know his wayes, much lesse his heart; He is often sure that men do neither see nor know, & he alwayes presumes that God doth not; and therefore as one out of doubt he puts his doubts, *who seeth? and who knoweth?* Though flashes of feare come in upon him, sometimes, yet he flatters himselfe with presumptuous hopes and false perswasions, that God knowes him not, sees him not, and that his darke way shall never be discovered; and as in that place of the Prophet, they speake indefinitely, thereby inferring that God doth not see them; so we have them in the Psalme speaking directly that God shall not. (*Psal. 94. 5, 6, 7.*) *They breake in pieces thy people O Lord, and sleie the widow and stranger, and murder the fatherles; yet they say, the Lord shall not see, neither shall the God of Jacob regard it;* As if they had said, though God should set himselfe to search us out, and would never so faine see what we are doing, yet he shall not. We will carry it so closely and cunning'y, that the eye of God shall not reach us. Their workes were so foule and bloody, that the Sun might be ashamed to looke upon them, and they were so close that they beleev'd God could not look upon them, or bring them to shame for them.

Thirdly, 'Tis a terror to an hypocrite to remember, that God knoweth his wayes. That which Job saith of the wicked in generall, is most proper to hypocrites (*Chap. 24. 17.*) *The morning is to them even as the shadow of death; if one know them, they are in the terrours of the shadow of death.* The Hebrew is very concise, *if know;* we make up the sence thus, *if one know them,* that is, if God or man know them and their wayes, if they be apprehended

and discovered any way, in their abominable wayes, *they are in the terrors of the shadow of death*; that is, they are ready to dye with the fright and terror of it. Hypocrites are so farre from rejoycing in this, that God knowes the way which they take, that to be known either of God or man is their torment.

Thirdly, Consider why doth *Job* appeal to God in this Cause depending between him and his friends? The reason was, because he knew his friends mis-judged him through their ignorance; Therefore he desired to be heard by a Judge, that perfectly knew his wayes, and so was able to make a righteous judgement of him.

Hence Observe;

God is every way fitted to be a righteous Judge.

There are two things especially that fit a man, to be a Judge.

First, That he hath a principle of righteousness in him, that he be not byassed and turned aside from doing right indifferently without respect of persons.

Secondly, That he hath a principle of light in him, that he be (as *Job* adviseth *Moses*) a man of knowledge. Both these meet perfectly in God; He is just and righteous in all his wayes, and he knowes all our wayes. Some earthly Judges erre for want of a Principle of righteousness; and so in things which they plainly know and see as cleare as the light, are ready to be drawne and wrought off by respects and interests. Again, there are other Earthly Judges, who are right and honest enough in their Principles nothing can take them off, or mislead them to the right hand or to the left, but they want knowledge and understanding to discern between good & evill, right & wrong, they cannot see into the merit of the Cause, or the integrity of the person before the, and thereupon stumble in Judgement, Indeed the best of Earthly Judges cannot alwayes (when they have done their best) finde out who hath the good Cause, and who hath the bad; and many times they that plead blinde them with their Rhetorick, setting a faire glosse upon a foule Cause, or making a faire Cause looke foule, and so the Judge is deluded; seeing he judgeth of things as witnessed and represented, as alledged and legally proved, and so it may fall out that while he judgeth righteously, his judgement may not be right. But we (as *Job* here) have cause to rejoyce
that

that we have to doe with a Judge, who as he is both righteous and knowing, ſo he knowes all things and perſons in themſelves, and not from others. *He needs not that any ſhould teſtifie of man, for he knoweth what is in man* (ohn 2. 25.) *He knows the way that is in me, or the way that I take* : and as it followes ;

When he hath tryed me I ſhall come forth as gold.

Mr. Broughron reads thus, *Tried he me I ſhould come forth Gold*, that is, if God (as I deſire) would vouchſafe to try me, I ſhould appeare what I am indeed, not what I now appeare.

When he hath tryed me.

There are divers wayes of tryall, three eſpecially ; God tryes, firſt, by proſperity, that's a tryall, a full eſtate diſcovers a man, as well as a low and empty eſtate doth. To know how to abound is as high a point of grace as how to want (*Phil. 4. 12.*) to have power in our hands, diſcovers us as well as to be oppreſſed by power. *Magiſtracy ſhewes the man, and it ſhewes many to be but men.* *Magiſtratus* Great power over men is a great temptation to man, and ſo like- *indicat virum.* wiſe is the praiſe of men. (*2 Cor. 6. 4.*) *But in all things approving our ſelves as the Miniſters of God in much patience, in afflictions, in neceſſities, in diſtreſſes, &c.* and by what elſe? by the Armour of righteouſneſſe on the right hand, and on the left, by honour and diſhonour, by evil report and good report. We approve our ſelves, and tryall is taken of us as well by things on the right hand, as by thoſe upon the left, as well by honour, as by diſhonour. The good report or praiſe which a man meets with in the world is as great a tryal as the ill report or diſpraiſe which he meets with in the world; 'tis a great tryal to be diſpraiſed, to have dirt thrown in our faces, & it is a great tryal to be praiſ'd, to be commended, & applauded, to be lifted up in the thoughts & upon the tongues of men. *Solomon hath an excellent paſſage* (*Prov. 27. 21.*) *As the ſining pot for ſilver, and the furnace for gold, ſo is a man to his praiſe* : that is, a man is tryed by his praiſe, as the ſilver is tryed in the ſining pot, and as the gold is tryed in the furnace. Whenever you are praiſed, you are tryed ; Then your humility and ſelfe-denyall are tryed, Then you are tryed whether when you are praiſed by men, you can give the whole glory to God. *Herod's praiſe was the ſining pot, and the furnace whereiu he was tryed,*

it made him to appeare to be but drosse indeed. His heare s *Cryed the voyce of God and not of man*, When you cry up such a Preacher, such a Magistrate, such a Souldier, such an Orator, you put him into the fineing pot, & he that is but drosse consumes. *The worms eate up Herod, because he gave not Glory to God* (Act. 12. 23.) As it was a most dreadfull, so it was a most righteous judgement, that he should be eaten up of *wormes*, who forgot that he was one, and forgot it so farre that he was pleased with their applauses, who cryed him up for a God. Worldly prosperity, power and praise are the *right hand way*, by which God tryeth the sonnes of men.

Secondly, God doth usually try by affliction, and that's the *left hand way*. (James 1. 12.) *Blissed is the man that endureth temptation* (meaning affliction) *for when he is tryed he shall receive the crowne of life, &c.* That is, when those temptations and afflictions have tryed him, and he hath approved himselfe in the tryall; then, he shall receive the *crowne of life, &c.* (1 Pet. 1. 6.) Though not for a season (if need be) yet are in heaviness through manifold temptations, that the tryall of your faith being much more precious then of gold that perisheth, though it be tryed with fire, might be found to praise, &c. Affliction is the tryall of our faith in God, and of our patience under the hand of God. When nature is vexed it shewes itself, and so doth grace. Affliction discovereth both what our virtues and what our corruptions are.

Cui aurum probat rellam tentamina tentem. Natura vexat: produci seipsum.

Thirdly, God tryeth man by a kinde of examination, David speakes of that (Psalm. 17. 3.) *Thou hast proved mine heart, thou hast visited me in the night, thou hast tryed me and shalt finde nothing.* In the night the soul is free from businesse with the world, and therefore freest for businesse with God & then did God prove and visit David, that is, examine and sift him, by calling to his minde all his wayes and workes in former passages; And the issue of this tryall was, he found nothing, not that his soul was empty of good things, or that there was nothing evill in him, but God upon examination found nothing of that evill in him, which some men suspected him of, Namely, either any ill will or evill designe against Saul, in reference to whom he called his cause a righteous cause, or the right (ver. 1.) *Heare the right, O Lord, &c.* Thus God tryed David; And thus earthly Judges try men, They examine them, and their case, that's cal'd a tryall; in this third sence

we are chiefly to understand the meaning of *Job* in this place. *Job* had long before undergone a tryall by prosperity and praise, *Job* was at that time under tryall by affliction, he had past the former and was under the latter, yea, he was deep in it, but as yet he had not come to this tryall of Examination, or to a judiciary tryall, which he earnestly begg'd of God. A'l men shall come to such a tryall in the *Great day*. We must all appeare before the *Judgement seat of Christ*, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5. 10) Some expound *Job* appealing here to that Judgment. But I conceive that the whole tendency of his discourse aimes at an earlier Judgment or day of tryall then that. And though (possibly) his expectation was not great, if any at all, that God would grant him a private Session (as we may call it) for his personall tryall, yet (to shew that he had not the least suspicion of being acquitted in that day whensoever it should be) he importunately professeth he could wish it might be the next day, and that he would refuse no paines nor travell, for the procuring of such a day, were it to be obtained; being fully satisfied from the light and dictates of his own Conscience, that when the Lord had so tryed him, he (as *David* spake in the place lately opened) should finde nothing, no such fault or guilt as was charged upon him, *Christ* writing to the Angel of the Church of *Ephesus* gives him this among other commendations (Rev. 2. 2.) *Thou hast tryed them which say they are Apostles and are not, and hast found them liars.* Many appeare faire in holiness, and boast highly of their priviledges, (even as high as an infallible Spirit and immediate mission) who yet being tryed and thoroughly examined by the Church, or by those who are spirituall, and have senses exercised to discern both good and evill, will be found *liars*, counterfeit stuffe, and lighter then vanity. But *Job* was perswaded that though God should try him, not onely should nothing be found against him, nor he found a liar, but that much would be found for him, and himselfe be found in the truth, as he plainly expresseth in the close of the verse; *when he hath tryed me, what then?*

I shall come forth as gold.

Here's the issue of the tryal. There are seaven words used in the Original for gold; That in the text notes the colour or yellownes

*Intelligitur de
st illi det exa-
mine in sua
de o ad just
Job p. 23. v. 10.
at. Merc:*

*Egre. d'ar ex his
igne probatois
mea expurga-
tissimas Coru-
cabit innocentia
of mea. Pined.*

*U*n generale of it, and is applyed to signifie any thing that is bright, or shine-
vocabulum est ing, pure and splendid, as Gold is (*Zach. 4. 12.*) we read of
a core fulvo golden pipes which did empty the golden oyl (or according to the let-
seu flavo, & ter of the Hebrew, *the gold*) out of themselves. That spirituall oyle
irrimperitur ad was called golden or gold, because, like gold, shining, pure and pre-
aliarum rerum mündtüm sig- cious. The gifts and graces of the Spirit are golden oyle indeed.
n. si. andum, sic So (*Jer. 51. 7.*) *Babylon hath been a golden Cup in the hand of the*
ab aura & au- Lord; Which some expound tropically, taking the Continent for
rorum aurum de- the thing contained; The cup for the wine, *Called golden wine,*
riuat. Isidor: because of the splendidnes and beauty of it (as *Solomon* speakes,
Plenus vino *Pro. 23. 31.*) *When it giveth his colour in the cup.* Or *Babylon* is
anteo, i. e. called a *Golden Cup*; first, because of the great glory, wealth, and
splendido velut illustrious pomp of that Empire, described in *Daniel* (Chap. 2. 32.
aurum. 38.) by a *bead of Gold*, and marked out in *Isaiah*, by the name of
the *Golden City* (*Isa. 14. 4.*) and secondly, because God had caused
other Nations to drinke deepe of his wrath by the power of the
Babylonian Empire. Upon which account Mysticall *Babylon* is
said to have a golden cup in her hand (*Rev. 17. 4.*) Gold, is the
King, the chiefe of metals; gold is among metals as the Sunne is
among the Starres and Planets of Heaven, the glory and Prince
of them all. So that when *Job* saith, *I shall come forth as gold*, his
meaning is, I shall come forth pure and in much perfection. Gold
is first the most precious metall; secondly, the most honourable
metal; thirdly, the most weighty metal; fourthly, the most du-
rable metal; fifthly, the most desireable metal: Every one is for
gold; So that when *Job* saith, *I shall come forth gold*, his meaning
is, as if he had said, my tryall will not diminish, but rather adde
unto me; I shall be precious, honourable, weighty, durable, de-
sireable after I have been in the furnace or fining pot of my sorest
and severest Tryalls. And he speakes thus in opposition to his
friends, who had an opinion of him as if he were but drosse or the
eff. scouring of all things (as the Apostles were reckoned in their
time) I shall come forth not drosse and trash, but gold, as if he had
said, *V*ere I once tryed, I should be for ever quit of those Charges
brought in against me, and of those scandals cast upon me, I should
shine in reputation and honour like pure gold coming out of the fire.
I should recover my good name, and be found a man loyall to God and
righteous towards men.

Hence note.

Grace renders man excellent and precious.

Every godly man is gold, yea he is more precious then fine gold; *The fineſt Gold is but drosse to Grace*; the wicked of the world are *reprobate ſilver*, or *refuſe ſilver* (*Jer. 6 30.*) the Saints are *finer then Gold refined in the fire*, for they are precious, they are honourable, they are uſeſull, they are durable and laſting, they ſhall endure everlaſtingly, they are weighty in their worth, and their portion is an eternal weight of glory.

Secondly, Whereas *Job ſaith, when I am tryed I ſhall come forth as gold.*

Obſerve.

A godly man is no loſer by being tryed, yea he gaires by it.

He who before was reputed but as drosse, and had much drosse in him, comes out of the tryall as gold, and loſeth nothing of his weight, worth, or beauty by being tryed, he only loſeth (a good loſſe) his drosse and the rubbiſh of his corruptions. Grace is not onely grace ſtill, but more gracious even glorious after tryall. Some ſpeake of grace as if it were but drosse conſumable in the fire; as if every temptation and tryall endanger'd it to an utter conſumption, or as if, like lead, it would quite evaporate, & ſpend to nothing in the fire. They ſicke not to affirme, that a true beleever may loſe all his graces, and how much ſoever enricht before by the Spirit, yet prove a bankrupt in ſpirituall. *Job* was Confident that his gold would hold the tryall, both of the hottſt afflictions, and of the ſtricteſt examinations. He had been tried long in the furnace of affliction heated ſeven times more then ordinary, and yet held his integrity, and though he ſhould come to tryall at the Judgement-ſeat of God which is more then ſeventy-times ſeven times ſtricter then the Judgement-ſeat of man (according to truth) can be, yet he nothing doubted, that nothing (as to the general bent of his heart and frame of life) ſhould be found or appeare but integrity ſtill. That is but drosse grace, natural grace, if not hypocritical grace, or a counterſeit only of grace, which abides not in the day of tryall. They who loſe the grace which they have ſhewed, had onely a ſhew of grace. Hypocrites ſhall loſe all at their tryall, their paint, their varniſh will not endure the fire, either of a laſting affliction, or of that laſt examination.

Dum probantur
tota in fumum
abunt.

mination; when once a hypocrite is tryed, then he is sham'd. He may goe currant for pure gold a great while, but at last he appeares but as a gilded sepulcher or drosse of gold (*Psal. 119. 119.*) *Thou putt'st away all the wicked of the earth like drosse.* And the Lord speaking of the degenerate house of Israel (*Ezek. 22. 18.*) saith, *The house of Israel is to me become drosse, all they are brasse, and tin, and iron, and lead, in the midst of the furnace, they are even the drosse (or drosses) of silver;* That is, though they are a professing people, and hold out my name, yet I having tryed and examined them thoroughly, finde them to have nothing but a name of profession; They being tryed are come forth like drosse. The Apostle (*1 Cor. 3. 13.*) Allegorically shadowing out all sorts of superstructive doctrine, by Gold, silver, precious stones, wood, hay, stubble, saith, *If any man build upon this foundation (that is, Christ) Gold, silver, precious stones, wood, hay, stubble, every mans worke shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans worke of what sort it is. If any mans worke abide which he hath built thereupon, he shall receive a reward; if any mans worke shall be burnt, he shall suffer loss, &c.* The wood, hay, stubble, shall be burnt, but the gold, silver, precious stones, will abide the tryall of fire. Whether it be the fire of persecution, tribulation, and temptation (nothing but holy truth can abide these fires) or the fire of the holy Spirit (who in Scripture is often compared to fire, and) who together with the light of the Word revealeth the soundnes or fallenes of all doctrines delivered by men, & like fire consumes what is false, but gives a further brightnes & lustre to the truth. Even truth untryed may be counted drosse, but being tryed it comes forth like gold. Now, as the truth of doctrines, so the truth of persons, in their workes and graces will abide when they come to the Test or tryall; God who puts away all the wicked of the earth as drosse, will gather up all the godly of the earth as Gold, when he hath tryed them, and try them he will. We read (*Dan 7. 9, 10*) how dreadfully God comes to Judgement; *I beheld till the thrones were cast downe, and the ancient of dayes did sit; his Throne was like the fiery flame, and his wheelles as burning fire; a fiery streame issued and came forth from before him, the judgement was set, and the books were opened.* Which whether it be meant of the last Judgement, or of some speciall Judgement upon a particular state or op-
pressing

preilling power, comes all to one as to the poynt in hand; while it shews that God in the tryall of men will examine their persons, and their actions, as by fire. Of every such tryall it may be said (as *Mal. 3. 2, 3.*) *Who may abide the day of his coming? and who shall stand when he appeareth?* (The Prophet speakes of the coming of Christ in the flesh, at which time he was also mighty in Spirit) *for he is like a refiners fire, and like fullers soape, and he shall sit as a refiner and purifier of silver.* When Christ came in the flesh to redeeme us, he came with fire also to purge and sanctifie us, & he comes with fire whensoever he comes in the Spirit to comfort and enlighten us, and at last when he comes in glory, he will come with fire to try, examine, and judge us. When he comes to try us thus, All the faithfull shall come forth as Gold, but the wicked and their works will burn and be consumed. When Saints come to tryal at last they will stand, & when they are tryed here, they will mend; first, their Corruptions will be the more outed, and secondly, their graces will be the more acted. We may read his issue of their tryal (*Zech. 13. 9.*) *And it shall come to passe that in all the Land, saith the Lord, two parts therein shall be cut off and dye, but the third shall be left therein.* Whether we take the Land in particular for Israel and the people of the Jewes, or typically for all professors throughout the world, *two parts shall be cut off and dye, but the third shall be left therein.* And what wil God doe with them? or how will he deale with them? We may see what at the 9th verse. *And I will bring the third part thorow the fire* (of affliction and examination) *and I will refine them as silver is refined, and try them as gold is tryed* (and what will be the issue of this?) *And they shall call on my name, and I will heare them.* Here faith and prayer (in which all graces are exercised) are put for all graces, When they are in this fire they shall call on my name, and I will heare them, and I will say (when they are in the fire) *it is my people, and they shall say, the Lord is my God.* They who pray in the fire of tryall, or in the fiery tryall, declare evidently, that they are Gold in the fire, but they to whom God saith in the fire of their tryalls, *ye are my people,* and they who (being still in the same fire) can say, *the Lord is our God,* are declared both by God and themselves eminently, that they are gold in the fire. They are as the choycest gold, as the Gold of Ophir, of whom the Lord saith, (by an act of distinguishing love) *ye are my people,*

In the fire
and I will
call on my
name, and
I will say
(when they
are in the
fire) it is
my people,
and they
shall say,
the Lord is
my God.

and who can say to God (by an act of appropriating faith) *the Lord is our God*. Surely then Saints lose nothing in the fire (but what is not worth the holding) while God finds and owns them, and they finde and own God in the fire.

Probat me

Further, Some read this latter part of the verse as an offer; *Let him try me, and I shall come forth as gold*; as if Job had said, I do not refuse, but desire a tryall; *God knowes my way, the way that is in me; let him come and try me, yea I am ready to come to him for my tryall.*

Hence note;

A sincere heart is willing to be tryed.

'Tis a great part of the worke of a godly man to try himselfe and his workes, and it is one of his greatest wishes, that God would try him, and his works. They who are sincere are much in trying themselves; *Let us search and try our wayes* (say they) *and turne againe unto the Lord*. And they who are much in self-tryall and Examination, are willing to be tryed and examined both by God and man; sure enough, *They that try themselves much, are not afraid of the tryall of man, nor of the tryall of God*. If we compare the first verse of the 139th Psalm with the 13^d we shal see what an answer there is in them as to this poynt. At the first verse David saith, *O Lord, thou hast searched me and known me*: at the 23. verse he prayes; *Search me O God, and know my heart*; why did David pray thus to God; *Search me and know my heart*? having said before, *Thou hast searched me, and known me*. Seeing David knew that God had searched him, what needed he to pray that God would search him? why did he begge God to do that which he had done already? The answer is at hand. David was a diligent self-searcher, and therefore he was so willing to be searched, yea he delighted to be searched, by God; and that not (as was said) because himselfe had done it already, but also because he knew God could doe it better. He knew by his owne search, that he did not live in any way of wickednesse against his knowledge, and yet he knew there might be some way of wickednesse in him that he knew not of. And therefore he doth not only say, *Search me, O God and know my heart: try me, and know my thoughts*; but he adds (ver. 24) *see if there be any wicked way (or any way of paine and griefe) in me*. (The same word signifies both,

both, because wicked wayes lead in the end to paine and griefe) *and lead me in the way everlasting.* As if he had said; Lord, I have searched my selfe, and can see no wicked way in me, but Lord thy sight is infinitely clearer then mine, and if thou wilt but search me, thou mayest see some wicked way in me which I could not see, and I would faine see and know the worst of my selfe, that I might amend it and grow better, therefore Lord, if there be any such way in me, cause me to know it also; O take that way out of me, and take me out of that way, *lead me in the way everlasting.* David had tryed himselfe, and he would againe be tryed by God, that he being better tryed, might become yet better. He found himselfe Gold upon his own tryall, and yet he feared there might be some drosse in him that he had not found, And now he would be re-tryed that he might come forth purest gold. Pure gold fears neither the furnace nor the fire, neither the Test nor the Touchstone, nor is weighty gold afraid of the Ballance; He that is weight will be weight, how often soever he is weighed: he that is gold will be gold, how often soever he is tryed, and the oftner he is tryed the purer Gold he will be, what he is he will be, and he would be better then he is. Every man of *Jobs* mettall saith or may say, *Let him try me and I shall come forth as Gold.*

JOB, CHAP. 23. Vers. 11, 12.

At foot hath held his steps, his way have I kept, and not declined.

Neither have I gone back from the commandement of his lips, I have esteemed the words of his mouth more then my necessary food.

AT the 21. and 22. verses of the former Chapter, *Eliphaz* having sharply rebuked *Job*, gave him very wholesome and holy counsell. *Acquaint thy self now with him, and be at peace, receive the law from his mouth, and lay up his words in thy heart.* In these two verses *Job* professeth that he had done so; that he had kept close to God followed him step by step, that he had not declined, or turned back, and that he had done all this out of pure love to the word. So that each member of this context seems to carry a direct answer to every member of that counsel which *Eliphaz* had there given him; As first, to that of *Eliphaz*, *Acquaint thy self with God*, (he saith) *I have held his steps*. That man takes and holds neere acquaintance with another, of whom it may be affirmed, that he treads in or holds his very steps. Again, *Eliphaz* advised *Job* thus; *Receive the law at his mouth*; *Job* answers, *I have not gone back from the commandement of his lips*, &c.

Or thus;

First, *He that takes hold of the steps of God, acquaints himselfe with God.*

Secondly, *He that keeps the way of God and declines not from it, is at peace with God.*

Thirdly, *He that goeth not back from the commandement of his lips, receives the Law at his mouth.*

Fourthly, *He that esteemeth the word of God more then his necessary food, hath surely laid up the word of God in his heart.*

Job professeth in these two verses that he had done all this, and therefore he had already done what *Eliphaz* presleth him to doe. His whole conversation had exactly hit the counsell given him.

Verf. 11. *My foot hath held his steps.*

My foot, We are not to take the word *foot*, strictly, for that special member of the body so called; but by the *foot* we are to understand the whole man; *my foot*, that is, *I my selfe have held his steps*, I have held them; And he means such a holding as hath a kinde of honest pertinaciousnesse in it, or a resolvednesse not to let goe what is held, a resolute holding, a cleaving fast to, a holding with a kinde of violence, such as *Jacob* expressed to the Angel (*Gen. 32. 26.*) *I will not let thee goe except thou blesse me.*

My foote hath held.

To lay hold is the proper action of the hand, not of the foote; and it is used here onely as it signifies the keeping of a thing close and fast any way, so as not to part with it; or as it imports, a constant walking with God.

My foote hath held his steps, or upon his steps.

The word which signifies *to goe*, signifies also *to be happy or blessed*, and the reason is, because our way or motion sheweth what our end and rest shall be; our happinesse in the end lieth virtually in our way.

But what were those *steps* that his foote took hold of? Steps in the Text may be taken two wayes.

First, For those steps which God hath appointed man to take, walking as and where God would have him; so these steps are the same with the law or way of God: not actively for the steps which God takes, but passively for the steps which he directs and appoints us to take.

Secondly, We may expound these steps for Gods owne steps, not for the steps which he shews us in his word that we should take, but for the steps which he shews in his practise, or in his example that himselfe hath taken. *My foot hath held his steps*; to follow the steps of another is to imitate him and to follow the steps of God is to imitate him; the steps of God are those holy actings wherein he goeth before us, and sets us an example. Some of the workes of God are a rule, his actions are directions to us. Then *Jobs* meaning is, I have imitated God, and followed his example

Cum dixit, pes meus, perhibendum ac si dixisset, ego ap- prehendens eum sum ejus.

Dicitur: I erubui ligari et non potui moveri, ne laborar, cur fagiat, aut flatur. Psal. 104.

104.

Vestigia dei id est significatione, per verba quod via dei, id est, legem, precepta et legem, quam nobis tenendam commendat.

Pined. Gressus eius et ipse passus est ab eo et imitatum est, et imitatum est. Vestigia dei sunt divina actiones quibus

*ive pten; zel
junt ejus esse
dus ad extra,
sc. Charitatis,
clarentia, ju-
stie vernam.
Pined.*

ample in all things that are imitable by man. I have so much acquainted my selfe with God, and have been so familiar with him that I have as it were copied out his way in my life and conversation. Thus he speaks of God as leading the way, and going before us; and (saith he) I have not satisfied my self to follow him at large, or in the same common path, but I have set my feet in his very steps, or I have followed him step by step.

Hence note.

That a godly man doth example himselfe by God.

*Sequitur de an.
Epist.*

He followeth the way of God in his workes, as well as in his word, or he obeyeth God doing as well as commanding. Many of the workes of God are infinitely beyond our imitation, yet he works so in other things that he hath descended to our imitation. And though we cannot follow God in any thing as to inequality, yet we may follow him in many things as to the similitude of his workings; we may go the same way that he goeth, and take the same steps that he hath taken, though we cannot take them in that perfection, nor goe with such exactnes as he hath gone before us. A childe may write the same letters, the same words and lines, when the most accurate penman or artist in writing hath prescribed him for a copie, and so the child may be said to hold the steps of his Master, letter for letter, word for word, line for line, though there be a wide difference discernable between their writings. To follow God is our duty, *Godlinesse is Godlikenesse*, or, an imitation of God, And practicall Christianity is nothing else but our imitation of Christ, and that not onely in doing but in suffering (1 Pet. 2. 21.) For even herunto are we called; because Christ also suffered for us, leaving us an example that we should follow his steps. Christ is not only a principle of holinesse in us, or our spirituall life, but he is also a pattern of holinesse according to which we ought to live. And the same Apottle represents the holinesse of God, both as a rule and as a motive of that holinesse which should be acted by us (1 Ep: 1. 15. 16) *As he that hath called you is holy, so be ye holy in all manner of conversation*, because it is written (Lev: 11. 14) *Be ye holy for I am holy*. To be holy as God is in all manner of conversation, is steadfastly to hold the steps of God. And when (as Christ exhorts, *Matth. 5. 55.*) *We are mercifull as our father which is in heaven is mercifull*. When as the

the Apostle exhorts (*Eph. 4. 32.*) *We forgive as God for Christ sake hath forgiven us* . when we are patient and long-suffering one towards another, as God is towards us all, then we take hold of his steps; this should be our businesse every day, to follow God in his word and in his workes, to follow him fully. It is said of Calib (*Num. 14. 24.*) *My servant Calib hath another spirit, he hath followed me fully* . Here some may object, to follow the counsell of God fully, is the duty of all, but to follow the example of God is surely beyond the attainment of any. This seems to be a height of holinesse too high for man, For if Solomon said (*Ecc. 2. 12.*) *What can the man doe that cometh after the King? even that which hath been already done*, or (more close to the Originall) *in those things which have been already done*. How much more may we say, What can the man doe that comes after God the King of Kings? can he doe that which hath been done already? I answer, no man can paralel the workes of God, but all men are called to imitate him in his workes; though we cannot follow him with equall steps, yet we may follow the equity and holines of his steps. This Job did and we (through grace) may doe. *My foot hath held his steps,*

His way have I kept, and not declined.

The way of God is his Law, in that he will have us to walke, and that is called *his way*, because he hath prescribed it, and is the author of it; as that is mans way wherein he walks, so that is Gods way wherein he will have man to walk; *blessed is the undefiled in the way* (*Psal. 119. 1.*) What the way is, he tells us in the next word, *Blessed are they that keep his testimonies, and who walk in the Law of the Lord*. His law and testimonies are his way: now saith Job *As I have held his steps*, or followed his example, so I have kept his way, that is, I have done that which he hath commanded. The way of God is put sometimes in Scripture for that which himselfe hath done (*Ezek. 18. 25.*) *Heare O house of Israel, is not my way equal*, that is, the way wherein I my self have gone the way of my dispensations to you, both in rewarding and punishing. And as the workes of providence, so the worke of Creation is called the way of God (*Pro. 8. 22.*) *The Lord possessed me in the beginning of his way*, (that is, before he came forth in the worke of Creation) *before his workes of old*, his way and his workes are the same, or his workes are his way. But in this Text

*Via dei & hominum sumitur,
1 Pro sumere
& gressibus.
2 Pro ipsa via
strata.*

(as I touch't before) we may rather take *way* for that which God would have us doe, or for the way in which we ought to waike. And so we have the compleatnes of *Jobs* obedience, he imitated the example and he obeyed the command of God.

His way have I kept.

Yet further, There is a twofold keeping of the way of God ; First, by practice and obedience, thus we keep the way of God by submitting to it.

Secondl , There is a keeping the way of God by protection and defence ; Thus we keep the way of God, when we stand up to maintaine it. We may take it here in both senses, and in both, doubtlesse, *Jobs* Spirit was led out to *keepe the way of God*.

Hence note.

A godly man keeps close to the word of God.

He keeps close to it by obeying it, and he keeps it close by defending it; and this he doth as *J. b* did it universally (for so this indefinite proposition, *His way have I kept*, is to be understood) it was not this or that way, but any or every way of God which he kept And thus a godly man keeps the way of God, though it be a difficult and (to the flesh) an uneasy way, though it be (among men) a reproachfull, and ignominious way, though it be (as to his outward concernements) a disadvantageous and dangerous way, yet he keeps it: he that is through with God, doth not onely keepe those wayes which suit with his owne pleasure and credit, with the safety of his owne interests and accommodations in the world, but if the way of God lye through difficulties, through dangers and disgraces, he will yet keep it. And if we thus keepe the way of God, we may be sure, that the way of God, or rather the God of this way will keepe us, and keepe us in perfect peace, in spirituall freedome, safety, and honour, though we have trouble in and from the world. *His way have I kept*, and which doth heighten his obedience, care and zeale in keeping it.

He addes,

And not declined.

as *Job*

The word signifies, *to be unsteady*, or to move every way, as if he had said, *I have kept his wayes steadfastly and unmovably.* *J. b* speaks

speakes both in the affirmative, *I have kept*, and in the negative, *I have not declined*. Some keep the wayes of God a while, but they keepe not on, much lesse doe they keep up in keeping them. There is a twofold declining. First, a declining from the way of God to evill and sinfull wayes; and these are of two sorts, first, erroneous opinions; secondly, wicked practices; secondly, there is a declining in the way of God, when though we keep the good way, yet we are not so good in the way as we were, but thicke our pace and cool in our zeal to the good wayes of God. We may expound *Jobs* negative in reference to both these: as if he had said, *I have neither gone out of the way of God, nor have I been sloathfull in it.* 'Tis the highest commendation of man, thus to keep the way of God, *and not decline*.

Hence note.

A godly man is, or ought to be, and 'tis his honour to be steady in a good way.

Perseverance is our Crowne. The Apostle (1 Cor. 15. 58) *Exhorts to be steady and unmoveable, alwayes abounding in the worke of the Lord.* We should be alwayes moving in the worke of the Lord, but never moving out of the worke of the Lord: we should be as a rock in regard of stedfastnes, and as fire in regard of activenesse. The Author to the *Hebrews* (Chap. 10. 23) gives this admonition to believers, *Let us hold fast the profession of our faith without wavering*, or without declining. There are some of whom we may say, they hold nothing, they hold no profession, they dare not make a profession lest they should be bound to stand to it, or they stand not to that which they have made; and as they hold no profession, so they hold no position, but as to the doctrine of faith are meer scepticks, they are alwayes querying, but never concluding. The Apostle speakes of some (2 Tim 3. 7.) *who are ever learning, but never able to come to the knowledge of the truth*; and there are others ever learning, but never willing to declare their knowledge of the truth; and they who hold nothing in doctrine, will not hold long in practice. Therefore saith the Apostle; *Let us hold fast our profession*, let us be steady in it, and that without wavering. And this is the great argument which the Apostle carries through that whole Epistle, to establish the Saints, that so they might hold fast, without wavering, and

declining in the profession of the faith. Let us take heed of either of those waverings and declinings, before explained. First, Let us not decline in the way but keep up in the same degree of holines and love to Christ. The Church of *Ephesus* is charged with this sort of declining; and therefore after Christ had given that Church a great and a deserved commendation (*Rev. 2. 2.*) *I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are evill, and hast tryed them that say they are Apostles, and are not, and hast found them lyars;* yet Christ comes with a rebuking, *neverthelesse* (at the 4th vers) *I have somewhat against thee, because thou hast left thy first love;* that is, *thou hast declined from, or abated in thy first heate of love.* *Ephesus* did not totally forsake, nor cast off Christ out of her love; *Ephesus* did not choose other lovers, nor say, she would have no more to doe with Christ: The chiefe object of her love was the same, but her actings were not the same. The streames of her affection did not run into another channel, but they were fallen and ebb'd in their former channel. 'Tis sad, when Saints decline thus; we should keepe up to the same height, to the same heat, to the same degree of love without declining, we should not onely run at first letting out, but continue running, or as the Apostle speaks. (*Heb. 12. 1.*) *Run with patience, that is, run constantly, or with perseverance, the race that is set before us.* They that run in a worldly race, the neerer they come to the Goale, the faster they run, and the more they strive; so should we in our holy race: we should still be growing and *increasing with the increase of God,* A Saint should be thankfull for the least degree, but he should not sit downe in the greatest degree, he hath already attained unto. And though some who have grace doe not actually reach after more, yet they who say they have enough, or need no more, give too cleare an evidence against themselves, that they have none at all. As the higher degrees of grace (under a temptation or desertion) may be unthriving and unstriving after perfection, so the lowest degree of saving grace is (in its owne nature) thriving and striving after more perfection. He that beleeves, truly, would beleeve more, and he that loves truly, would love more and more, till his love become a vehement flame, so vehement a flame that many waters shall not be able to quench it, nor the floods (of trouble and persecution from the world) drowne it.

Secondly,

Secondly, as we should thus take heed of declining in the way of grace, so we should much more take heed, that we decline not from the way of grace, or as the Apostle *Peter* expresseth it (*2 Ep. 2. 31.*) *that we turne not from the holy commandment delivered unto us.* This declining or turning from the commandments, is twofold; first, to the right hand; secondly, and to the left. The Scripture gives warning against both (*Jas. 1. 7.*) *Be thou strong and very courageous, that thou mightest observe, and doe according to all the Law which Moses commanded, turn not from it to the right hand, or to the left.* Again (*Pro. 4. 25, 26, 27.*) *Let thine eye look right on, and let thine eye-lids look straight before thee; ponder the path of thy feete, and let all thy wayes be established, turn not to the right hand, nor to the left, remove thy foot from evill;* As if he had said, there is evill both on the right hand, and on the left, therefore turne neither to the one, nor to the other, that thou mayest remove thy foot from evill. But some may say, What is here meant by the right hand, & what by the left, and what are these declining, or turnings? I answer; To turne to the right hand, notes excesse, when we will take upon us to doe more then God hath commanded, when we will needs over-doe, this is to decline to the right hand; for though, when man hath done his utmost through grace in this life (considering his in-dwelling corruption) he alwayes falls short of that exactnes which the Law requires, and so cannot possibly exceed the Law in holines; yet all they may be said to act beyond the command, or to out act the Law of God, as to the matter of their obedience, who do that which God never commanded, nor ever came into his heart (as the Prophet speakes, *Jer. 7. 31.*) to command them. They who thus do what God requires not, and as if God had been too scant in his rules, will needs give a new rule either to themselves or others, and as if God had not given them lawes enow, will (in this sence) be a law to themselves or others, either in matters of practise or worship (And so indeed make void the Law of God by their tradition) these exceders are the men who turne to the right hand, though indeed (except they repent this rashnesse) themselves are likely to be let upon the left hand. Men never act more left-handedly then when they thus turne to the right hand, nor doe they ever wrong God more, then when they doe that which is right in their owne eyes: men never shew themselves

to foolish, as when they will be wiser then God.

Again, Declining or turning to the left hand implyeth a sin in defect, when we doe lesse then God commands, when we shorten, and streighten the will of God in our obedience to it. Every naturall man thinks a little much, yea he thinks much to doe a little, and may there fore be said to turn to the left hand, because that is the unworking hand, or the hand which doth the least worke. A naturall man either makes the Law of God void by doing that which is against it, or he lets it lye void by not doing it, and would be glad that this talent committed to him might for ever be wrapt up in a napkin, or be buried in the earth. Both these turnings, whether to the right hand, or to the left, are evill. The way of holiness, the good way lieth streight forward, right on; It hath no turning either to the right hand, nor to the left. All the wayes of sinne are called *crooked wayes*, and they are our owne wayes. (*Psal. 125. 5.*) *As for such as turne aside to their crooked wayes, the Lord shall lead them forth with the workers of iniquity.* The Psalmist calls them, *Their crooked wayes*; that is wayes of their own devising, whereas the way of holiness is the Lords way. To exceed or to doe more, to be defective or to doe less then God requires, both these are crooked wayes the way of the Lord lies streight forward right before us. (*Pro. 28. 18.*) *Who walketh uprightly shall be saved, but he that is perverse (or crooked) in his wayes shall fall at once.* The motion of a godly man is like that of the Ark that carryed the Arke (*1 Sam. 6. 12*) *When take the streight way to the way of Beershebeth and went along the high way, Linin as they went, and they turned not aside to the right hand or to the left.*

But you will say Do not good men, even the best of good men, decline sometimes, and goe aside? or doth it argue every man to be wicked who declines at any time? I answer *Job* speakes of what he had not done, not of what it was impossible for him to doe; he had not declined, yet he might have declined. We find many declining among the godly; how many are there that decline in degrees, who are godly in the maine; They love still, but they have not the same warmth of love, the same heate of affection; They obey still, but they have not the same strength of obedience. There may be a declining also not onely in the way, but from the way, to the right hand sometimes, and sometimes to the

the left; there may be an exceeding, and there may be a coming short in the e, as to actions, who as to their ſtate, are come home to God; theſe things are poſſible, yea common, but we ſpeak of what many godly men doe, and what ſhould be the aim and deſigne of every godly man, that is, to keep the way of God, and not to decline, to keep himſelfe up in ſpirituall ſtrength, and to keep himſelfe on in a ſpirituall curre; yea every godly man may, and can ſay as *David* did (*Pſal. 18. 21.*) *I have kept the wayes of the Lord and have not wickedly departed from my God.* Though every godly man cannot ſay as godly *Iob* did *I have kept his way, and not declined,* yet every godly man may ſay as *David*, *I have kept his wayes, and have not wickedly departed from my God:* we ſhould be afraid of declining and decaying, we ſhould ſtrive to be alwayes advancing and encreaſing. And as Saints are under a comend and to be ſuch, ſo they are under a promiſe to be ſuch, (*Pſal. 92. 12, 13, 14.*) *The righteous ſhall flouriſh like a Palme tree: he ſhall grow like a Cedar in Lebanon. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing.* Here is not onely a mention of growing, but of flourishing, and here' flourishing three times mentioned, and 'tis growing & flourishing not onely like a tree, but like a Palme tree, (which flouriſheth under oppreſſion) and like a Cedar (not growing in ordinary places but) in *Lebanon*, where were the goodlieſt Cedars. Nor doth the Spirit promiſe here a flourishing in boughes and leaves onely (as ſome trees doe, and doe no more) but in fruit; And this not onely fruit for once in a yeare, or one yeare, but they ſhall bring forth fruit, and that not onely in the yeares of their youth, or beginnings in grace, but in old age, and that not only in the entrance of that ſtate which is called old age, three ſcore years, but that which the Scripture calls the perfection of old age, threeſcore yeares and ten, as the learned Hebrewes obſerve upon the word uſed in the *Pſalme*. What a divine climax doth the Spirit of God make in this Scripture, to ſhew that the godly man, as to his ſtate, is ſo farre from declining, that he is ſtill climbing higher and higher? And if any ſhall aſke how comes it to paſſe then, that ſome godly men are obſerved not only by themſelves, but by others, to decline often in and ſometimes from the wayes of God?

I answer, these declinings may be assigned to severall Causes.

First, To the power of some Corruption remaining much unmortified in them; as in a garden when the weeds grow high, the good herbs decline; And as in a field, when the weeds are strong, the corne is weake; so it is here; the prevailing or growing of Corruption, is the declining of Grace in degree, and by reason of it, some (for a time) decline from the way.

Secondly, Declinings are from the prevalency of temptation; while Satan plieth some with temptation, he turneth them out of the way, or causeth them to walke but slowly in it. As temptation is a tryall of, so a hindrance unto grace, yea though corruption be kept much downe, yet some through a violent gull of temptation have been overborne.

Thirdly, Declinings are caused in the good by the example of those that are evill, therefore the Apostle gives that Caution (*Rom. 12. 2.*) *Not to be conformable to the world.* A godly man is apt enough to write by a false copie; and to doe as he sees the world doth. What was all their way, or their onely way before conversion, they after conversion (through neglect of their watch) may be found stepping into, or taking a step or two in. Before conversion our whole course, saith the Apostle (*Eph. 2. 2.*) *is according to the course of this world;* And the examples of the world have drawne many aside, after they have come out from the world. The fashions and vanities of the world, in pride and pleasure, are very drawing. All examples, especially evill examples (like the Loadstone) have an attractive vertue in them; and many of the godly have been drawne aside thus, and have declined, with much scandal, for a while from the way of God.

Fourthly, Declinings are sometimes from afflictions; and those we may consider of two sorts, personall, or publique: both or either of these have caused many to decline. The cold frost of affliction hath nipped the graces of some, & made them to turn aside from the way of God. Therefore the Church (having reported her great troubles) speaks it as an argument of much sincerity towards God, and strength of Grace received from him. (*Pf. 44. 17, 18.*) *All this is come upon us (that is, all these common calamities and afflictions) yet have we not forgotten thee, nor dealt falsely in thy Covenant; our hearts are not turned back, neither are our steps declined from thy way;* As if she had said, These afflictions

have

have been ſtrong temptations upon us to cauſe us to decline from thy wayes, but through grace we have kept our ground, and remained conſtant in thy Covenant, *yea though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.* As, many, yea moſt of the Saints have improved under the croſſe, ſo there have been ſome who either through their preſent unbeleeſe, or forgetfulneſs of the exhortation which (as the Apoſtle ſaith, *Heb. 12. 5.*) ſpeaketh unto them as unto children, have had their faintings and declinings under it.

Fifthly, Others decline through proſperity, and worldly enjoyments; when they grow rich in temporalls, they grow poorer in ſpiritualls. As their outward man encreaſeth, ſo their inner man decayeth, & as they flouriſh in the fleſh, ſo they wither in ſpirit. Hence holy Agur prayed (*Pro. 30. 8, 9*) *Give me not poverty, leſt I be pious and ſeale, and take the name of God in vain, (that would be a ſad declining) give me not riches, leſt I be full and deny thee, and ſay who is the Lord?* That's a ſadder declining then the former. Povertie endangers grace much, but riches more. To be rich or great in the world, is a great temptation; *Food convenient* is the moſt ſweet and moſt unttemptationleſſe condition. As hypocrites fall quite off from God when they come on much in the world; ſo the ſincere may be much hindered in their way. And as many godly men have declined through their owne proſperitie, ſo ſome have declined, or at leaſt have been in great danger of declining by the proſperitie of others. David was ready to decline from God, when he ſaw the proſperitie of ungodly men. (*Pſal. 73. 2.*) *As for me my feete were almoſt gone, my ſteps had well nigh ſlip't, when I ſaw the proſperitie of the wicked.* David was almoſt downe, when he ſaw the wicked up. Their ſtanding had almoſt given him a fall, *My ſteps* (ſaith he) *had well nigh ſlip't*; now if it put David, a man eminent in godlineſſe ſo hard to it to keep his ſtanding (all the grace in his heart, and aſſiſtance from God could ſcarce hold him up) how much more may they who come far ſhort of David, decline by ſeeing the proſperity of wicked men? are not they ready to conclude, ſurely we ſhall thrive, and doe well enough, though we doe as others doe, who do not trouble themſelves in a ſtrictneſs about matters of religion as we have done, *Verily* (as it followes at the 13. verſe) *we have cleaſed our hearts in vaine, and waſhed our hands in innocency.*

If we had spared our paines of labour, we could not have endured more paine of trouble; *for all the day long have we been plagued, and chastned every morning.* Such arguings as these shew great declining. Yet they who are sincere will soon recover themselves againe, and say as *David* after he had reviewed this Temptation (*ver. 15*) *If we say we wil speake thus, we should stand against the Generation of the righteous.*

Now seeing the Godly are so many wayes endangered to declining, let us be warned of it, and beware of it. These are declining times, many professors have shamed themselves, and the profession of the Gospel. He is a Christian indeed that can say in truth as *Job* did, *I have kept his words and not declined;* they that know me many yeares agoe may finde me in as good, yea in a better plight then I was then. Hypocrites and true beleivers may look and act very like one another, but as the nature of their estates have alwayes a vast difference to the understanding, so the event gives a vast difference between them to the eye. Hypocrites keep the word of God a while, but they ever decline in the end finally from it, and sometimes throw it off in the way totally. When they are in the way they grow weary of it, and a small matter working either upon their hopes or fears, will put them quite out of it. Every difficulty, every danger is to them a Lion in the way, causing them to decline from it; whereas to those that are sincere, difficulties are not stops, but incitements and spurres, they doe but provoke their zeale, they cannot quench it. And hence the holy Apostle sends a challenge (*Rom. 8. 35.*) to all the troubles, afflictions, and evils in the world: he bids them doe their worst and when they have done it, they shall not be able to separate him from the love of God, neither from the love wherewith God loved him, or from that love wherewith he loved God.

I have kept his wayes and not declined.

Secondly, Observe.

That sinne is a declining from the way of God.

That's the Apostles definition (*1 Joh. 3. 4.*) *Sin is the transgression of the Law;* And transgression is a going aside, or a going over the line by which God hath chartered us out our way. God hath not left us at our liberty, though he hath left us (as the Apostle *James* calls it, *Chap. 1. 25.*) *a perfect law of liberty.* He

hath not left us to travell over hedge and ditch, but hath ſhewed us our way, a high way and a way (as the Prophet ſpeaks, *Iſa.* 35. 8.) And it ſhall be called the way of holineſſe, the way ſaving men, though fooles, ſhall not erre therein. Yet fooles are alwayes erring from it, all their walkings are wandrings, and their goings are goings aſtray who walk and go on in a ſinfull way. The word which ſignifies ſin in the Hebrew, imports moſt properly the miſſing of a mark; becauſe ſinning is a miſſing of the mark, and a declining from the way, *I have kept his way, and not declined.*

Verſ. 12. *Neither have I gone backe from the commandment of his lips, &c.*

Job proceeds with his negative profeſſion having ſaid before, *I have not declined*, he ſaith the ſame thing againe in other words, *I have not gone backe from the commandment of his lips.* See, how often he repeats, and inculcates this poynt, both that he might be believed, and that he might ſhew how confident he was in the uprightnes of his owne heart; *I have not declined, neither have I gone backe.* By theſe various expreſſions, and often repetitions, *Job* ſets forth in generall the exactnes of his care in keeping cloſe to God; *neither have I gone backe.* The word ſignifies both to deparr, and to touch, and ſome put both ſignifications together here, implying ſuch a depaſture from a thing or perſon, as not at all to touch or come neere it againe; which is a total apoſtacy, or deſertion from it; As if *Job* had ſaid, *I have not apoſtatized from the wayes of God.* But this ſeems leſſe then what he ſpake before; for having ſaid, *I did not decline*, what need he ſay, *I did not apoſtatize* for he that doth not ſo much as decline, is farre from apoſtatizing. I anſwer, that in this negative there is that ordinary figure extenuation, ſpeaking leſſe then is intended, or intending more then is expreſſed, and ſo, *not to goe backe from*, is to goe forward in, or to proceed on in the commandments of God; and ſo the ſenſe riſeth higher; *I have kept his way, and have not declined, neither have I gone backe from his commandment*; I have kept cloſe to it without the leaſt willing declenſion. I have not laid the commandment out of my hand, much leſſe have I put it out of my heart. And then we are to interpret this negative, *I have not gone backe*, by this affirmative, *I have ſtood to thy commandments conſtantly*

non reſciſſit, deſciſſit, paſſi- vit, teleg 1, 112 recedere are aliqua, ut tangi aut contrariari nequeat.

Non recedere a mandatis, eſt illa opere comple- re tenere, non diminuiſſe de manu aut adhe- re. Pined.

and resolutely. The Scripture is full of such negatives. Thus when the Lord makes that promise (*Joel. 2. 26.*) *My people shall never be ashamed*; It seems to be but a small matter, that the people of God shall not be ashamed, but the meaning is, they shall be highly honoured, they shall have a name and reputation in the world, they shall make their boast in, & of me their God all the day long. So when the Apostle gives that negative counsell, (*1 Thes. 5. 10.*) *Despise not prophesie*, his purpose is to exhort the *Thessalonians*, and us in them to the readiest embraces and highest estimations of it. Not to despise, is to honour prophesie, that is, the preaching of the word in a due exposition and application of it to exhortation, and edification and comfort. So then, there is much more in these words, *I have not gone back from the commandment*, then thus, I have not turned, or apostatized from the commandment, I have not throwne up, nor abjured my profession; *Jebs* meaning is, *I have kept strictly and firmly to it, I have asserted it, and affirmed it, and will maintaine it to the end*: as I have hitherto lived, so I am purposed to dye in the obedience of it. *I have not gone back from the commandment of his lips*. We finde the word is used in such a signification (*Prov. 17. 13.*) *Who so rewardeth evill for good, evill shall not depart from his house, or evill shall not goe back from his house*. As evill shall come, so evill shall not goe back, he shall not be able to dismiss it when it cometh, evill shall keep close to his house, dwell and abide in his house, or hang upon him like an unwelcome guest, he shall not get it out for ever. Again, (*Isa 54. 10*) *The mountaines shall depart, and the hills shall be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee*. Thus the Lord assures his people of the grace and good of the new Covenant. *The mountains shall depart*, that is, though the mountaines depart, or let them depart, and the hills remove yet my kindnesse shall not depart, or it shall not go back from you; that is, my kindnesse shall embrace you, stick close to you, and abide with you for ever; so here, *I have not gone backe*, that is, I have embraced, and stuck to the commandment of his lips. We also finde such a sense in the word, (*Mich. 2. 3.*) *Therefore thus saith the Lord, Behold, against this family doe I advise an evill, from which you shall not remove (or withdraw) your neckes*; that is, the evill which I devise against you shall remaine upon you, and stick by you,

Se nter fa ni-
liar in illi-
wisdoma re sa-
bunt.

you, ye shall not get this yoke off your necks, nor your neckes out of this collar: it shall be an abiding evill, which will not goe back; as ye have not gone backe from the evill of sin, so ye shall not goe backe from the evill of punishment, it will not remove from you, nor shall ye remove from it. So here, *I have not gone backe*, or removed my necke from the commandement of God, I have not stirred a foote from it.

Yet further that which before, he called *the way of God*, here he calls *the commandement of his lips*; lips are the instruments of speech. God is a spirit, and hath no corporeali parts; the Scripture speakes thus of God after the manner of men; because men speaks with their lips (their lips being a principall instrument of speech,) therefore the commandement which God hath made knowne and spoken (in a way peculiar to himselfe) is called *the commandement of his lips*. Mr Broughton translates actively to the letter, *His lips lawes I cast not off*. And when Job calleth the commandements of God, *the commandements of his lips*, it hath a great force in it, to oblige man to reverence, and obey them. They are not commandements which he hath published by others onely, he hath also published them himselfe. They are *the commandements of his lips*, that is, those commandements which as he made and others speake in his name; so he hath spoken them too. He is both the Author and the publisher of them. (*Ex. d. 20. 1.*) And *the Hebrews* God spake all these words and said. David (*Psal. 66. 13, 14.*) put that emphatically upon his holy vowes, to shew how he was engaged to performe them, *I will goe into thy house with burnt offerings, and I will pay thee my vowes that my lips have uttered, and my mouth hath spoken when I was in trouble*: As if he had said, my vowes are not only such as I have conceived in my heart, and resolved in my owne thoughts, but I have spoken them out and declared them openly, therefore it lies upon me not only in conscience, but in honour to pay and performe them. If we must do what our lips have uttered, much more must we doe what God hath uttered with his lips. *Lip labour will not answer those commandements which are the labour of Gods lips*. Therefore saith Job, *I have not turned backe from the commandement of his lips*.

Hence Observe;

First, *A good mans way is forward, he doth not turne backe.*

He doth not decline, either to the right hand or to the left,

Præceptum labiorum, i. e. præceptum labiorum eius pronuntiatum. Genitivus adjectivus efficiens. Pile. Emphaticus est ad majorem præceptionis dei commendationem reverentiam, obedientiam, id quod ab ipso dei ore prolatum. Bold.

much lesse doth he goe back; he doth not onely stay where he was, but he is better then he was, his course is onward and forward. (*Job 17. 9*) *The righteous shall hold on his way.* It is bad enough not to goe forward, but to goe backward is farre worie, *If any draw back* (saith God, *Heb. 10. 38*) *my soule shall have no pleasure in him.* And what pleasure can their soules take, in whom the soule of God takes no pleasure? To draw back is perdition, as they who draw backe are the most forward to destroy others (*Hos 5. 2.*) *The revoulters are profound to make slaughter*) so they shall be sure to be destroyed themselves. The people of Israel in their travels through the wilderness to Canaan, did often discover this spirit of Apostacy (*Psal. 78. 41.*) *They turned back and tempted God;* We find them at a consultation about it. (*Numb. 14. 4.*) *They said one to another, let us make us a Captaine, and let us returne into Egypt.* Our Lord Iesus, had such a sort of men; who followed him in person (*Job. 6. 66*) *From that time many of his Disciples went back from him, and walked no more with him.* They were Disciples who went back, and there were many of them, so many that Christ (in the next verse) said to the twelve, *Will ye also goe away?* Toen Peter answered, *Lord, whether shall we goe? thou hast the words of eternall life:* As if he had said, we cannot mend our selves whether soever we go; why then should we goe from thee? *As a Godly man goeth on, so he seeth reason why he should.* 'Tis as irrationall as sin uil, to goe back from him who hath the words of eternall life, or from the commandment of his lips, who hath given the promise of life. The Apostle Paul had a reaching spirit, and he was alwayes reaching forward (*Phil. 3. 12, 13.*) *Not as though I had already attained, or were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Iesus;* As if he had said, I would to the utmost answer the designe which Christ had upon me, when he first tooke hold of me effectually; by his grace. Paul was so far from going backe, that he forgot what was backward. Some remember what is past, or what they have done, so much, that they forget what is to be done. But (saith Paul) *this one thing I doe, forgetting those things which are behinde, and reaching forth unto those things which are before, I presse towards the marke. for the price of the high calling of God in Christ Iesus.* The marke and the price are alwayes before us, there is no coming at the marke, nor winning

ning of the price by turning back. (*Pro. 4. 18.*) *The path of the just is like the shining (or morning) light, which shineth more and more unto the perfect day.* The path of the unjust (if it have any light in it) is but like the evening light, which shines lesse & lesse, which declines and goeth downward, till the perfect night, and till himselfe be wrapt up in everlasting darknesse. The Sun in the firmament went back by miracle for a signe to *Hizkiah* that he should recover the health of his body. But if we see any go back who have heretofore shined like the Sun in a Gospel profession, we have just cause to looke upon it as a sad symptome, that their soules are in a dangerous, if not in an irrecoverable condition. *I have not gone back (saith Job) from the commandment of his lips.*

Againe, from all these expressions, in that *Job* speaking of the same thing, calls it, *the way of God, the commandment of his lips, and* (in the latter part of this verse) *the word of his mouth*, to which he had cleaved and wholly devoted himselfe for the guiding of his whole man in the duty which he owed and had been carefull to pay both to God and man.

Observe.

The word of God is the on-ly rule of life:

And in this poynt the word or commandment of God is to be taken in a double opposition; first, to our own devites and rules; secondly, to the devites and rules of other men; man must not prescribe to himselfe, nor may we receive the prescriptions of men to order our practise by. God is the only Law-giver, and we must receive the Law from his mouth. He that will please God, must shut all his own imaginations out of doores, and have nothing to doe with them; 'Tis not what man hath a minde to do, but what the minde of God is he should doe, that pleasech him, or is either a worship or a service acceptable to him. We never dishonour God more then when we take upon us to serve him our own way, and leaving his rule make a rule for our selves. Such a serving of God is rebellion against him; as was told *Saul* by the Prophet (*1 Sam. 15. 22.*) *Hash the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voice of the Lord.* *Saul* thought he had done very wel when he saved the sheep and oxen for sacrifice, But he was told, *that to obey is better then sacrifice, and to hearken then the fat of Rams.* God had commanded burnt offerings,

offerings, and sacrifice, but he had no delight in them when his owne voice was not obeyed, or when they were offered, either by side or against his command (Luke 16. 15.) *That which is highly esteemed among men, is an abomination to the Lord* : His thoughts are not our thoughts, either in the doing of what is good, or in the pardoning of what is sinfull. As man is apt to thinke, that God will not pardon what he hath done sinfully, so that he will accept of what he thinks he hath done holily, though he hath no rule for the doing of it, but what himselfe hath devised. We alwayes faile in our measure, while we measure God by our selves. And it is as dangerous to take the rule of our actions from men, as not to take the rule of God. In this sence we must call no man Master, nor may we be the servants of the wisest men. And as we must not be the servants of men, because (which is the Apostles reason, 1 Cor. 7. 23.) *We are bought with a price* ; that is, dearly redeemed by Christ ; so neither may we be the servants of men, in following their dictates, because we have received a word from God, whom alone we ought to follow, and none else, but in subordination to or compliance with his word and the commandement of his lips, or as it followes in the conclusion of this verse, *the words of his mouth*.

I have esteemed the words of his mouth more then my necessary food.

Job having given us two negatives, *I have not declined, I have not turned backe*, as proofs of his integrity and holines, now gives us an affirmative to make up the fulness of his prooffe. *Not to doe evill is commendable, but to doe good is a higher commendation. I have esteemed the words of his mouth*. The Hebrew word signifies two things ; first, to hide or conceale ; secondly, to prize, value, or esteeme. Some render this Text by the former, not as we,

פנתי

In sinu meo abscondi verba eius. Vulg. Graecus legit non abscondi. Septuaginta at veniunt a sit scriptum esse. פנתי in sinu meo abscondi. Metc. *I have esteemed the words of his mouth, but I have hid or laid up the words of his mouth, that's a good reading, and so Mr. Broughton translates ; More then my daily bread have I laid up the words of his mouth. The Vulgar gives another reading, In my bosome have I hid the words of his mouth : in this following the Septuagint, who by the change of a letter in the Originall, translate the word in which we render, More then my necessary or statute food in my bosome ; But I passe that as a mistake of the text in that word, yet in*

in the former part it conſents with Mr. Broughton; *I have hid, or layd up the words of his mouth more then my ſilver bread.* And as this tranſlation holds out a truth in it ſelf, ſo the ſentence meets with ours; for as the Originall word doth as properly ſignifi to hide, or lay up, as to eſteeme, ſo thoſe things are laid up or hid by us which are of moſt eſteeme. And this act or ot hiding or laying up the word, is often ſpoken of in Scripture, both as the practice, and as the duty of the Saints. (*Pſal. 119. 11.*) *I have hid thy commandments in my heart.* And the rule is given by wiſdome (*Pro. 2. 1.*) *My ſonne, if thou wilt receive my words, and hide my commandments with thee.* Wiſdome counſelleth us not only to receive, but to hide the commandments. And (*Pro. 4. 20, 21.*) Wiſdome goeth yet further; *My ſonne, attend to my words, incline thine eare to my ſayings, let them not depart from thine eyes, keepe them in the miſt of thy heart.* The heart (as Naturaliſts ſay) is in the miſt or center of the body. Holy truths muſt be kept in the miſt of the heart, in the miſt of the middle, that is, in the ſafeſt place, in that moſt rettyred chamber, the miſt of the heart. But why ſhould theſe words be hidden in the heart, which are and ought to be proclaimed in the eare and upon the houſe top? I answer; we hide things, firſt, that we may know where to have them, what is throwne at our heeles, we know not where to have. Secondly, We hide things for ſafety, or from danger as well as to have them ready at hand for uſe. There are enemies who watch their opportunity to ſteale the word away from us, & therefore, it is our wiſdome as well as our duty to hide it or lay it up ſafe. So that in both notions we ought to hid the word of God; firſt, that we may have it at hand for uſe: as it is ſaid of the Good houſe holder in the Goſpel, that he layeth up, and bath in his treaſure, things both new and old. Secondly, that it may be kept out of the hand of the theife, who would rob us of that precious treaſure. Satan and the world, are *Word-ſtealers*, and they ſteale away the Word, not becauſe they deſire to make any uſe of it, but leaſt we ſhould therefore as *Gideon* (*Judges 6. 11.*) *threshed wheat by the wine-prette to hide it from the Midianites,* ſo, ſeeing there are myſtical *Midianites*, who dayly ſteal away the Word (that moſt neceſſary and precious wheat) from thouſands who have heard and received it, we ſhould (in a holy jealousie and ſuſpicion of them) hide it out of their reach. In converſion God

puts

*Pe. Tustin cum
facit Bibliam
candem. He-
c. de Ne-
jotiano.*

puts the Law in our minde, and writes it in our heart ; And through that grace received and daily renewed, we also are enabled to lay it up there. A Good man (as one of the ancients speaketh) *makes his heart Gods library, there he layeth up whole volumes of holy precepts and of precious promises.* And looke what precepts or promises he finds in the Bible, or written book of the Word of God, the same he finds transcribed into his owne heart, and so into his life. But I will not insist upon that reading, *I have laid up the words of his mouth, more then my necessary food.*

We render, *I have esteemed the words of his mouth, &c.* These two renderings of the word give light to each other. That which we esteeme we hide, and the more we esteeme a thing, the more carefully we hide it. No man will lay up that which is worth nothing. what we hide is of value, at least we judge it to be so. Childrens pockets are often full of Bables, but to them they are no Bables ; they esteeme them as men doe gold and silver, else they would not take them up, much lesse lay them up.

I have esteemed the words of his mouth.

*Distinction di-
stinguat ap-
ceptis, dictam
oris est verbum
gratiosarum
vitis et promi-
ssis, q. d. gra-
tiam annuncian-
tam libenter ac-
cepti animi fide.
Coc:*

Before it was *the commandement of his lips* ; some make a distinction between these, expounding *the commandement of his lips*, for the preceptive part of the word, and *the word of his mouth*, for the promissive part of the word, or for the promises, which are gracious declarations and manifestations of the love and good wil of God to sinful man. As if *Job* in the former words had a respect chiefly to the Law, or rule of doing, and in this latter to the Gospel or ground of beleeving. But though I see not well how these termes can beare that distinction, yet the matter doth, yea and seemes to require it, for though a godly man esteems the precepts of God as well as the promises, and the commandments are the words of Gods mouth as well as the promises, yet the promises are the most feeding, fattning, and refreshing part of the word. & if so, surely they were not left out, yea possibly were principally intended by *Job* in this place, that he might shew how his Spirit was carried out to the full latitude and compasse of the mind of God, both in the Law and in the Gospel. And because the promises have so much soul-food in them, he doth therefore elegantly prefferre them before his necessary food.

I have esteemed the word of his mouth.

But

But how much, or at what rate did he esteeme them? it follows in the next words.

More then my necessary food.

There is yet some variety observeable in the reading of these latter words. Some give it thus; *I have esteemed or bid the word of his mouth, according to my former manner, or as I was wont to doe:* As if he had said; what I now professe is no new thing with me, I have not taken up this estimation of the word now on the sudden, upon my sick bed, I have done so long before now, and so I doe still. As it was said of *Timothy*, that from a child he had learned the Scripture.

Again, Taking the same reading, the sence may be given thus; *Upon election and deliberation, I esteeme the word of his mouth;* As if he had said, *I doe not esteeme the word of God for nothing, or as not having considered it, and judged of the excellency of it, but upon long debate, consultation, and tryall, I have pitch my election upon it.*

Further, Some in these words conceive *Job* alluding to those things which men doe out of long custome, or according to their ancient course of life, As if he had said; There is nothing more fixed and settled either in my heart, or in my practise, then the Law of God; Obedience to it is now become to me as another nature. I slight in comparison of that all humane Laws and Constitutions; as also my owne most practised formes and customes.

We render, *I have esteemed the words of his mouth more then my necessary food.* The Original word signifies a statute, or a law, and so any thing which is established or appointed for our use, as a law, or statute is. And because our food, our necessary food, is that which is cut out or appointed to us, either by God or man, therefore this word is applyed to signifie daily bread or necessary food. Banquets, and great feasts, are without all measure, and bounds, they know no law, but are usually full of excess, both as to what is prepared, and to what is consumed, 'tis seldome that either providers or eaters keep the rule in feasting. But a due necessary food, which is for the maintaining of our lives, and the renewing of our strength, to go on in our callings, this food hath a bound, and we eate (as it were) by measure, or by statute, therefore we translate *necessary food*, others *appointed food*, or a

*A si uero meo
abscondi eloqui
orū eius.*

Mont;
*Ex statuto meo
vel more meo,
ut ab inuente
tate assuevi prae-
termittere, quae
deus cōis habet
i. e. plena ele-
ctione & deli-
beratione fixa
apud se, non ex-
ternē tantum et
leuiter diuinam
legem custodire
apud se decre-
uerit. Cajet.*

*Aliqui ad affli-
ones hominis
consuetas quas
de more facit
referunt, ut an-
tiquius habuerit
lege domini a-
nimo recande.*

*& ei operam
dare quam iusti-
tia & constituta
sibi ac iustitia
facit. Merc.*
*¶ proprie
statutum et de-
cretum. onat,
& hinc certam
& decretam ci-
di rationem.*

*Quicquid ad ui-
tium & uitam
fovendā ac tu-
endam est neces-
sarium ¶
appellatur.*

Merc.

portion. So the word is used (*Gen. 47. 22.*) *Onely the Land of the Priests bought he not, for the Priests had a portion assigned them of Pharaoh, and they ate the portion which he gave them;* their assigned portion is expressed by this word, a portion it was to live upon; such as Schollers have in Colledges, and Almes-men in Hospitalls by the Statute of their Founders. And in the book of the *Proverbs*, we have it twice used in such a sense (*Pro. 30. 8*) *Remove from me vanity, and lyes, give me neither poverty nor riches, feed me with food convenient for me, or with my statute bread; that is, give me so much onely as the law of nature, or the law of my necessity and conveniency calls for, to fit me for duty; with this statute bread let me be fed, let others have their full tables, this shall serve my turne.* Againe (*Pro. 31. 15.*) *She ariseth also while it is yet night (speaking of the good house-wife) and she giveth meat to her household, and a portion to her maidens;* she doth not throw the house out at windows, or make havock of a'l, as not caring which end went forward. And as she is no prodigall waster, so she is neither niggardly nor scraping, neither pineing nor pinching, but giveth a meet portion to her maidens. So here, *I have esteemed the word of thy mouth more then my necessary food.* This small proportion of food greatens the sense of the Text, and heightens *Jobs* holinesse and piety very much; for when we come to full tables, where there is excesse, our stomacks loath the meat, and the more meat there is, the lesse some are able to eat, because the stomack is over-charged with the sight of it. Appetite may be dull'd with abundance; but when we finde onely a convenient, necessary statute portion, as it were, so much as is needfull to satisfie hunger, and give some moderate delight, this pleaseth most and is more esteemed by temperate persons then the greatest feast in the world. A man doth not nautiate his necessary food, or loath what hunger craves; a crust of bread, and that which is course is pleasant then; necessary food is the sweetest food, and we are best satisfied with that which breeds no satiety. *We live most comfortably with that food, without which we cannot live at all comfortably.* So then, when *Job* saith here, *I esteemed the word of his mouth more then my necessary food,* it is as if he had plainly said, I took more care for, and had a higher esteeme of the food of my soule; then for that food of my body, which necessity forceth every man to esteem.

Hence

Hence note.

First, *That a godly man hath a high eſtimation of the word of God.*

First, He doth not only eſteem it, but he eſteems it as food.

Secondly, He eſteems it as neceſſary food.

Thirdly, He eſteems it more then neceſſary food.

Here are three ſteps, by which his eſtimation of the word of God is to be taken. *David ſaith of a godly man (Pſal. 1. 2.) His delight is in the Law of the Lord.* The word there uſed ſignifies both *will*, and *delight*. Some render it (*voluntas*) *will*, and others (*voluptas*) *delight*. We may take in both, his will and his delight is in the law of the Lord, or he delightfully wills it. Would you know where the delight & joy of a Godly man is; it is in the law of the Lord, there 'tis fixed, and no where elſe comparatively, but in the Lord of the Law. Theſe two are inſeparable, he that delights in the Law hath firſt delighted in the Lord, and he that delights in the Lord, cannot but delight in the Law. There are two metaphors uſed in Scripture, which ſhew the eſtimation and delight which Saints have in the law of God, or in the word of his mouth.

First, As the word is compared to food; ſecondly, as the word is compared to treasure: the word is often compared to food, and the moſt delicious food (*Pſalm. 119. 103.*) *How ſweete are thy words unto my taſte, yea ſweeter then honey to my mouth.* And (*Pſal. 19. 10.*) *They are ſweeter then the honey and the honey-combe:* He doth not meane the honey-combe barely, as the veſſel wherein the honey is kept, but by the honey-comb he means the honey that flows or drops immediately and (as I may ſay) naturally without any art, or preſſing out of the combe, which is eſteemed the pureſt honey; ſuch is the law of God to the ſpiritual palate of a Godly man. That feaſt (*Matth. 22. 2. Luke 14 16*) to which ſinners are invited, is onely the declaration of the word, and minde of God in the Goſpel. The word of Grace is the greateſt feaſt which God makes his people. Again, the word is as often compared to treasure: what the eſteeme, and deſire of man is to treasure, I need not ſtay to tell you. *The Judgement of God (ſaith David, Pſal. 19. 10.) are more to be deſired then Gold, yea then much ſine gold.* And againe (*Pſal. 119. 72. 127.*) *The law of thy mouth is better to me then thousands of Gold and ſilver.*

And (ver. 127.) when he saw how some made void the Law of God he saith, *Therefore I love thy commandments above Gold, yea above fine Gold.* As if he had said, because I see some men esteem and reckon thy law as if it were dross, and throw it up as void and antiquated, or taking the boldnes, as it were, to repeale and make it void, that they may set up their own lusts and vaine imaginations, because I see both prophane and superstitious men, thus out of love with thy Law, therefore my love is more enflamed to it, *I love it above gold*, which leads the most of men away captives in the love of it. and I esteeme it more then that which is most esteemed by men, and gains men most esteem in this world, *Fine Gold*; yea as he said (Ps. 119.) *More then much fine Gold.*

Secondly, Observe.

A high and reverentiall esteeme of the word of God, workes the heart and keeps it close to the obedience of the word.

Job having said before, *I have kept the commandments of his mouth, I have kept his wayes, and not declined, I have not gone back;* now comes to the spring of all this constancy in obedience, *I have esteemed the words of his mouth,* &c. Love is the spring of action, and esteeme is the top of love; we love nothing which we do not esteeme, and what we love much we thinke we can never esteeme enough; And what we thus love and esteeme, we strive to keep close unto. They that receive the truth, and doe not receive the love of it, quickly turne from it to believe a lye, yea God therefore sends them *strong delusion to believe a lye, because they received not the love of the truth.* As not to love the truth is a sin, so it is punished with another sin, the love of error. Though we have taken much truth into our understandings, yet unless we take it into our affections also, we cannot hold it long. 'Tis love which holds the heart and the word together. No man willingly obeyes that Law which he doth not love. Before David could say, *The Law is my meditation all the day*, he saith, *O how I love thy law* (Ps. 119. 97.) The hypocrite, who hates instruction, and casts the word of God bekinde his backe; that is, slightes and vilifies it to the utmost (for so much to cast behinde the back imports, the hypocrite, I say, who thus casts the word of God behinde his backe) will be talking of the word, and have it much in his mouth, yea he will mouth it so, or be so talkative about it, that God reproveth or checks

checks him for it (*Pſal. 50. 16*) *Unto the wicked ſaith God What haſt thou ſo doe to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth.* So then, the hypocrite was very buſie with his tongue, and he could ſpeak much of that which he loved never a whit. But was the hypocrite a man of his hands alſo? was he buſie in obeying the word which he had caſt behinde his back? The next words of the *Pſalme* (*ver. 18, 19, 20, 21.*) tells us what he was buſie about, even this, he was breaking the Law as faſt as he could; *When thou ſaweſt a thiefe, then thou conſenteſt wiſh him, and haſt been partaker wiſh Adulterers, &c.* The inditement is large, and upon many heads, yet all true, and is therefore cloſed with, *Theſe things haſt thou done* (*ver. 21.*) I the Lord am witneſs, and ſo is thy owne Conſcience. That Scripture is a cleare glaſſe, wherein we may ſee how all they will uſe the Law of God, who doe not highly eſteeme the words of his mouth. We may read *Jobs* text backward for their character; *Their ſeeſe have not held his ſteps, his way have they not kept, but declined, they have gone back from the commandement of his lips.* And why ſo? for they have eſteemed the words of his mouth no more then their un-neceſſary food, no more then the ſcraps that fall from their Table, no more then (*as the Proverb ſaith*) *their old ſhoes.* I have eſteemed the word of his mouth more then my neceſſary food.

When *Job* ſaith, *I have eſteemed the word of his mouth, &c.* It is, as if he had ſaid, this is enough for me that God hath ſaid it, to make me eſteeme it.

Hence obſerve.

Thirdly, *Whatſoever God ſaith, is to be eſteemed for his own ſake, or becauſe he hath ſaid it.*

As God needs not borrow light from any what to ſpeake, ſo he needs not borrow testimony or Authority from any to ratifie what he hath ſpoken. *He is to be beleaved for himſelf.* His words need no ſanction, but (*iſſe dixiſſe*) *I the Lord have ſaid it, or thus ſaith the Lord;* that is enough to ſilence all queryes and diſputes both about the truth of what is delivered, and the neceſſity of our obedience to it. As the word of Gods mouth is to be obeyed, ſo it is therefore to be obeyed, becauſe it is the word of his mouth. That he hath ſaid it muſt command our faith; As he is the true God, ſo he is the God of truth. Every word of his mouth is precious.

cions. As what God hath spoken must be the rule of our faith, so that he hath spoken must be the reason of our faith, *I have esteemed the words of his mouth, &c.*

Lastly, From both these verses, we may take notice of the severall steps, by which *Jobs* piety did arise to so eminent a height.

First, He strongly tooke hold of the steps of God.

Secondly, He diligently kept his way.

Thirdly, He declined not, either to the right hand, or to the left.

Fourthly, He went not back from the Holy commandement, both which negatives may be resolved into this affirmative, He walked very closely and exactly with God, in utmost perseverance.

Fifthly, He tooke a delightfull care about all those things, which the word of God called him unto, even beyond all the care which he took for those things which are most conducive to and necessary for the comforts of his body or naturall life.

JOB, CHAP. 23. Verſ. 13.

But he is in one mind, and who can turne him? and what his ſoule deſireth, even that he doth.

IN this verſe, *Job* is conceived by ſome, at once making diſcovery of his own infirmities, and of the ſoveraignty of God; But though all agree that they carry a full diſcovery of the ſoveraignty of God, yet many are ſo farre from judging them a diſcovery of *Job's* infirmities, that they rather diſcover the ſtrength and height of his Grace and holines. To cleare the whole matter, we may take notice, That there are three apprehenſions about the ſcope and ſence of theſe words.

First, As if in them *Job* rendred a reaſon of what he ſpake in the verſe immediately foregoing, here giving an account, why he had kept ſo cloſe to God, and to his wayes; *My foot hath held his ſteps, his way have I kept, and not declined, neither have I gone back from the commandments of his lips, &c.* And why all this? for he is of one minde. That is, God will have his way, there's no reſiſting, his commandments muſt be obſerved; that which he once made a law, and rule for me to walke by, continueth ſo ſtill: *He is of one mind.* Therefore I muſt keep cloſe to his minde. It were a vaine thing, for me to turne any other way, when God holds the ſame way. It were folly for me to change my practice, when I find no change at all in his precepts: they being ſtill one and the ſame in themſelves, and having the ſame obligation upon me.

Secondly, Theſe words may give an account, or a reaſon of his afflictions; As if he had thus expreſſed himſelfe, *Though my conſcience beareth me witneſſe, that I have not gone on in any ſuch ſinfull way, as ye taxe me with, nor defiled my ſelfe with ſuch groſſe iniquities, as uſually draw down the viſible Judgements of God upon men; Yet I finde God going on ſtill to afflict me, he keeps his rod upon my backe, and his burden upon my ſhoulders, his terrors ſtill in camp about me, and his arrowes drinke up my ſpirits. Nor will he be moved by any entreaty of mine to withdraw his hand from me, what ever pleaſeth him, he will doe, how unpleasant ſoever it is to me.* And what's the reaſon of all this? *He is in one mind: God is*
unalter-

unalterable, therefore doe not thinke, that because he continueth these afflictions and burdens upon me, that therefore all must be resolved into my sin. No, we may resolve all this into the sovereignty and unchangeablenesse of God, he is in one mind, and he will doe what his minde is, and none shall turne him.

*Ecce e tuctur
div nam provi-
dentiam nam
cum amici illi
tantum ratione
pro divina pro-
videntia puge-
nent, quod scel-
ra puniat, at
Job illam agri-
scit cum avari-
tias ille immit-
tit propter pra-
claros fines no-
bis occultos soli
deo notos,
Pined.
Juri & liber-
tati dei assignat
afflictiones,
quas amici pec-
catis. Coc.*

Thirdly, (which futes the former) That *Job* here shewes his friends, the true way of reconciling his owne innocency, with the sharp afflictions and troubles which were upon him, *Job* felt and saw (and others either did or might) that he was sorely afflicted, And *Job* knew (though others did not) that he was innocent, as to the charge brought against him. Then how shall he reconcile the justice of divine providence, with his owne innocence? His friends knew not how to reconcile, the innocency of an afflicted man, and the Justice of an afflicting God. This was a riddle which they could not unfold. And therefore when they saw God thus afflicting him, they concluded as strongly as if they had seene it, that *Job* had greatly offended God. But *Job* knew how to unlock this secret, and expound this riddle; He knew how to maintaine and assert his owne integrity while he suffered, and yet acquit the Justice of God in laying those sufferings upon him. He could say, *God is supream; He is in one minde; And what he doth, he may doe because he hath a mind to doe it, He hath deep purposes and designs, which I am not able to reach or fathome: Therefore though I complaine, I doe not complaine as if God had done me wrong, but because I smart, because I feel such paines, and so hea-
vie a pressure upon me. I am far from saying that he hath injured me, though he hath thus afflicted me; nor can any thing which he hath done or shall further do, be an injury to me, for I confesse that he hath a right to doe whatsoever he pleaseth to doe. Thus we have an excellent defence made by Job in these words, to vindicate the Lords sharp dealings with him from the least suspicion of injustice, and to accord the assertion of his owne afflicted innocence, with a beleiving reverence of the righteousness of God; and so these words of his are the breathings of a very gracious spirit: teaching us far better then his friends had done, how to answer for God in his saddest dispensations towards man. They knew no other way to doe it, but by rendering Job a notorious hypocrite, an haynous offender, and these his sufferings to be the punishments of his hypocrisie and offences. But Job resolves all into the*

unchangeableness of Gods will, and the sovereignty of his power.
Thus much for the generall scope of these words.

Vers. 13. *But he is of one minde.*

וְהוּא בְּיָחִיד

These words undergoe variety of readings, I will name foure.

First, Some translate thus; *For he is alone.* That is, he is the onely Judge, there is none above him, to whom I might appeale from him, nor hath he any equall to ballance him. There's none to be found upon the earth, no nor in heaven, that can alter and controule his decrees, or supercede and check any of his proceedings; *He is alone.*

Ipsa unus est.

Secondly, Others conceive there is a redundancy in the affix (*beth*;) in. And so instead of *He is in one*, the words are thus given, *He is one*; As if *Jobs* meaning were this, There is none *One* but He, or none *One* as He. As Christ saith, *There is none good but God, or there is but one good, that is, absolutely good*; so there is none one but God, that is, *absolutely One*, God is superlatively one, *the one-most-one.*

Pagn.

Alti qd 2 redundare putant.

Merc.

Cum nemo absolute sit nisi deus.

us & nemo sit absolute bonus nisi deus; ita

nemo unus est nisi deus.

Deus est unius finis.

Thirdly, Thus; *But if he act against one, who can turne him?* And so M. Broughton; *Yet when he is against me, who can stay him?* This hath a clear truth in it, and fully hits the scope of the place.

Sed si ipse contra unum agit, quis reuocet.

eum. Jun.

Et ipse in uno. Mont.

In uno, supple, fixus, ipse perpetuo sui similis

est. i. e. non mutatur ut homo.

וְהוּא בְּיָחִיד

Et quis reuocet eum. Mont.

Et quis reuocet eum. Mont.

et exim. Page.

i. e. ab infinito vel a seculi iustitia sententia.

But I conceive a fourth reading, (which leads to ours) to be yet more cleare, and that is, *He is in one, and who can turne him?* In one; what one? we answer, *in one minde*; noting the stability of the thoughts, and purposes of God, his minde is one, his purpose is one, his decree is one, he is alwayes like himself in all these. He doth not change his minde, as man doth; He is constant and fixed to his owne purposes, to the dictates of his owne will and wisdom; *He is one.*

And who can turne him?

Or, *Who can turne him away?* Or, as another renders, *Who can make him returne backward?* that is, who can make him go back from what he hath determined and once resolved upon. True repentance or conversion is the change of the minde in man. Every man that is converted from his sinfull state & course by the power of God, becomes another man (as to his morais and spiritualls)

H h h

then

then he wa- before, but man cannot turn God, and make him any other then he is. God can cause man to change his minde; but man cannot make God change his minde, nor turn him backward. The Prophet saith of God (*Isa. 44. 25.*) *That he turneth wise men backward, and maketh their knowledge foolish.* The turning of the wise backward, is the altering of their counsellis. When they will not alter them, God can. He saith, Their counsellis shall not stand, nor shall they reach the end to which they were appointed. And it is so. But can the wisest of men, or all wise men plotting and laying their heads together, turne the most wise God backward? They cannot. So that these words hold forth the efficacy, and stability of the purposes, counsellis, and decrees of God. *Who can turne him?*

*Sed quid ego?
similis unum
sibi semper
idem.
Quia rationem
ab eo facti di-
stine reposit.*

And what his soule desireth, even that he doth.

God is not like man, consisting of a soule and body; Man is the result of soule and body united together. A soule is not a man, nor is a body a man, man is a third thing rising out of both; But God is a spirit. And when *J. b.* saith, *what his soule desireth;* The meaning is, what himselfe desireth. The soule of a man, is indeed the man, because the choicest part of man; though man hath another part, namely, a body, yet *the soule is he.* The soule of man, being his best part, is often put for the whole man. But the soul of God is not put here for God, because it is the best part of Him; *His soule is himselfe.*

*Animam ali-
cujus sumus pro
eo cujus est ani-
ma res est nostra,
quare anima
dei, deus est.
Sanct.*

Farther, This phrase or manner of speaking, *what his soule desireth* notes onely the intensenes and strength of his desires, or what he desireth strongly. The Lord sometimes makes offer to doe that which is not in his heart or desire to doe: But what ever his soule goes out upon a deed, or would have done that shall be done. Thus the word is used frequently, to set forth the full purpose of God to doe a thing (*Levit. 26. 30.*) *And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soule shall abhorre you. That is, extremely abhorre you, I will abhorre you with the utmost abhorrence.* And againe (*Isa. 1. 14.*) *Your new moones, and your appointed feasts, my soule hateth.* That is, I hate them with a perfect hatred, to shew how deepe his hatred was of those things (as done by them) he saith, *my soule hateth them;* As if he had said, I hate

I hate your formality in my worship, from the bottome of my heart. We have the same sence (*Jer. 6. 8.*) *Be thou instructed O Jerusalem, lest my soule depart from thee.* That is, I shall totally depart. I will depart not only by withdrawing some of your outward comforts but even those which are the more intimate and immediate discoveries of my love, *my soule shall depart from thee,* or, *be loosed, and disjoynted from thee* (as we put in the Margin) that is, I will be of no more use to thee, or a help to thee, then a member of the body is to the body when it is dislocated or removed from its proper joynt. Once more (*Jer. 32. 41.*) *I will rejoyce over them to do them good, and will plant them in this land assuredly, with my whole heart, and with my whole soule;* That is, I will do it for them entirely and affectionately, or with entirest affection.

What his soule desireth.

That is, *what he desireth*, or whatsoever pleaseth him: We desire onely those things which are very pleasing. And those things which are most pleasing to us, are, to us, very desireable. *The desire of man is love in motion, as his joy is love at rest.* But in God desire and joy are not distinguishable, in him there is no motion; all is rest. *What his soule desireth,*

Velle est h. e. l. r. co aliquid peculiariter cupere, concupiscere, scilicet ad rem quodam delectabilem referri.

Even that he doth.

The Hebrew is very concise, *He soule desireth, and doth.* That is, he no sooner desireth a thing, but he doth, or when he desireth, it is done. *The will of God is execution;* though he willet many things, which (as to man) are not presently, no nor till a long time after executed, yet as to himselfe whatsoever God willet is executed, and whensoever he pleaseth, his will is actually executed among men. *He desireth, and it is done.*

Optat tantum & proximus factus est. Merc.

From the words thus opened, we may observe according to the first reading of the former part of the verse. That.

God is one.

There is one God, and but one. Thus the Lord speaks of himselfe by the Prophet (*Isa. 44. 8.*) *Is there a God besides me? Yea, there is no God. I know not any.* (*Isa. 45. 5.*) *I am the Lord, and there is none else, there is no God besides me.* He is one himselfe, and

*Sape premente
deo dat deus
alter opem.*

he hath not a second. The heathens having many gods when they were oppressed by any one god, they sought reliefe from another. As Sorcerers and Witches goe to a stronger spirit, for help against what a weaker spirit hath done. Heathen gods were devill gods, and they are many. The *Jewes* degenerating into Idolatry, multiplied their Gods according to the number of their Cities (*Jer. 2. 28.*) But *Jerovab*, *The living God, The Lord, is one God.* We affirme from Scripture that there are three Hees or substiſtences in the God-head (commonly called persons) Father, Sonne, and Spirit; but these three are one, not only by consent, but by nature and essence. *Heare O Israel* (said *Moses*, *Deut. 6. 4.*) *The Lord our God is one Lord.*

Secondly, From our reading; *He is in one*, or (as we supply) *He is in one minde.* Observe that great truth.

God is unchangeable.

The Lord change not (*Mal. 3. 6.*) The unchangeableness of God may be considered in divers things.

First, In his essence or nature; God knoweth no decay. He is a spirit, an eternall spirit; He hath nothing mingled or mixed in him which should worke or tend to alteration. God is simple, He is most simple, even simplicity it selfe. There is no composition in him, no diversitie of qualities in him. Man changeth in his naturall constitution, because compounded and made up of different elements, qualities, and humours, which contending and fighting one with another, necessitate his change. Every day brings some, though insensible, changes upon us; And in a few yeares our changes are very visible, and sensible. The Psalmist speaking of the heavens, which of all visible creatures are in nature most unchangeable, yet calls them changeable in comparison of God (*Psal. 102. 26.*) *The heavens are the work of thy hands; They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.* The heavens are the purest part of the creation, and freest from elementary mixtures, yet they shall wax old, they shall be changed. In opposition to which the Psalmist adds (*ver. 27.*) *But thou art the same, and thy yeares shall have no end.* Nor are the yeares of God onely without end, but himself is without change. Indeed there is no change of time to God; past, present, and to come,

come, are all the same to him, and he is the same in all; *Thou art the same*, or more emphatically according to the strictnes of the Hebrew phrase, *Thou art thy selfe, allwayes thy selfe*. As thou art thou wast, and as thou art and wast thou wilt be for ever. When *Moses* desired to know the name of God, (*Ex. d. 3. 13.*) we finde it at the 14. verse; and God said unto *Moses*, *I am That I am*; And he said, thus shalt thou say to the children of *Israel*, *I AM* hath sent me unto you.

Secondly, As God is unchangeable in his essence, so in all his divine perfections and attributes; all which are essentiall unto him. God is as powerfull and strong as ever he was (*Isa. 26. 4. Isa. 59. 1.* As high and soveraigne as ever he was, *Psal. 92. 8.* as wise and omniscient as ever he was, *1 Tim. 1. 17.*) As gracious and mercifull as ever he was, *his mercy endureth for ever.* (*Pl. 100. 5.*) As faithfull and true as ever he was (*Rom. 3. 3, 4.*) And as iust and righteous as ever he was, he doth and will reward every man according to his works.

Thirdly, God is unchangeable in his purposes, decrees, and counsells. The *Medes* and *Persians* boasted of their decrees, that they altered not (*Dan. 6. 18.*) But the very unalterableness of humane Decrees is alteration it self compared with the unalterableness of divine decrees. We have the Lord thus speaking in the Prophet (*Isai. 46. 10.*) *I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done, saying my counsell shall stand, and I will doe all my pleasure.* And as the Lord establisheth his own counsel, so he can unsettle the best laid counsells of the sons of men (*Pf. 33. 10, 11.*) *The Lord bringeth the counsel of the Heathen to nought: he maketh the devices of the people of none effect: The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.* And hence the Lord, by his Prophet, challengeth the deepest politicians, the Oracles for counsel, the *Achitophels* of this world to straine their wits to the utmost, for securing of their own counsells from disappointment (*Isa. 8. 10.*) *Gird yourselves, and ye shall be broken in pieces, take counsel together, and it shall come to nought; speake the word, and it shall not stand, for God is with us; he is with us as to protect us against your open opposition, so to blast your most secret consultations against us* And as the Lords counsells are immutable in themselves, so he hath condescended to assure us of
their

their immutability (*Heb. 6. 17, 18*) Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation & Oaths are sacred and the strongest confirmations between man and man, and therefore though the counsel of God be immutable without an oath, yet that we might have the greatest assurance that it is so, God hath confirmed it by an oath. That so the heirs of salvation having two immutable things to rest their souls and build their faith upon might not onely have consolation, but such consolation as might master and overcome the feare and unbelief of their owne hearts, and the gatelayings of Satan.

Fourthly, God is also unchangeable in his promises; what ever he hath said he will doe for his people, (*He is in one minde*) it shall be done. A promise from God is the best security we have a promise, as it may be (as he spake to the meek & lowly earth (*Zeph. 2. 3*) *Seek ye his counsel, & hee will be mercie to you, it may be shall be hid in the day of the Lords anger* this halfe promise (*It may be*) is better security then the hard or teale yet then the oath of the faithfullest man on earth (*2 Cor. 1. 20.*) *All the promises of God in him* (that is, in Christ) *are yea and in him amen*; That is, they shall certainly be performed & accomplished. God doth not give promises (as many men doe) to raise and then disappoint and abuse our Hopes, He doth not make promises rather for others to catch others, then for bonds to himselfe, as some men doe, (which is not only a great unworthines, and dishonesty in them, but a great iniquity and sin) the Lords promises are our richest inheritances; and that not only because he hath promised greater and better things then are in the compasse of any mans power to make good, or in the compass of any mans understanding to make but because he will certainly be as good to us in performance as he hath been in promise. For *He is in one minde* concerning all that he hath promised. He will be mercifull as he hath promised and pardon sin as he hath promised, He will deliver us from trouble as he hath promised, and sanctifie all our troubles to us, as he hath promised. He will give us his Spirit, as he hath promised, and save us eternally, as he hath promised.

Fifthly, He is also in one minde, concerning his threatnings.

He

He will be as good as his word in the evill which he hath spoken against sinners, as well as in the good which he hath spoken concerning his servants (*Zeck. 1. 5.*) *Your fathers where are they? and the Prophets doe they live for ever? But my words and my statutes, which I commanded my servants the Prophets, and they not take hold of your father? And they returned & said, like unto the Lord of hosts thought to doe unto us, according to our wayes, and according to our doings, so hath he dealt with us.* That is, his threatenings have arrested us as Sergeants do a malefactor, or a debtor, and carryed us away their prisoners. As if the Lord had said, *Your fathers are dead, and my Prophets are dead also,* but the words which my Prophets spake to your fathers concerning the sword, famine, & captivity which should shortly come upon them, these dreadful prophesies dyed not, yet these are not yet dead but alive and in force against you. *If we do not take hold of the preceptive part of the Law by obedience, the pœnal part of the Law will take hold of us for our disobedience.* Thus the Lord professeth (*Mal. 3. 5.*) *And I will come neare to you to Judgement, and I will be a swift witnes against the forcerers, and against the adulterers and against false sweareers, and against those that oppresse the hireling in his wages, the widow, and the fatherlesse, and that turne aside the stranger from his right, and feare not me saith the Lord of hosts, for I am the Lord, I change not.* I will certainly be not onely a Judge but a witnesse, and that a swift one, against such wicked ones. There is no evading my Judgement, seeing I am both witnesse and Judge; as a witnesse I know all that ye have done, and as a Judge I have power not onely to condemne you but also to give you up into the hand of the executioner; for *I am the Lord of Hosts*; I have all the Armyes of heaven and earth at my command and bidding. Thus I will do, and be ye assured of it, that I will do so for *I am the Lord, I change not.*

Sixthly, God is unchangeable, or of one mind in his gifts. (*Rom. 11. 29.*) *The gifts, and calling of God are without repentance*; That is, The gifts of his effectual calling shall never be repented of. As they who receive them, will have no cause to repent (yea they will have cause to rejoyce in them for ever) so God who gives them will not repent. *He is in one minde*, he will not alter his gifts. As *Pilate* when he was moved to alter his writing upon the Crosse of Christ, answered, *What I have written I have written*;

written; that is, what I have written shall stand; so what motion
 to ever should be made to God to recall the gifts of effectuall cal-
 ling, he would surely answer, *What I have given I have given,
 my gift shall stand.* There are gifts of a meere outward calling,
 which God takes away againe. His gifts doe not stand with such,
 because they stand still with his gifts. That was the doom of the
 idle servant who had one talent given him; *Take the talent from
 him, and give it to him that hath ten Talents* (Matth. 25. 15. 28.)
 But the gift of effectuall calling shall not be taken away.
 (Jam. 1. 17.) *Every good gift, and every perfect gift* (such is the
 gift of effectuall calling) *is from above, and cometh downe from the
 father of lights, with whom is no variablenes, nor shadow of turning.*
 And as there is no variablenes in God, as to the matter or general
 nature of the gifts which he bestoweth (they are all good and per-
 fect gifts in their kind, though they are not all in the same degree
 of goodnes and perfection, God doth not give his people, some-
 times bread, and sometime a stone, now an eg and anon a scorp-
 ion, now, I say, as there is no variablenes in God, as to the nature of
 the gifts which he bestoweth) so there is no variablenes in him as
 to the act of giving or bestowing. As the Lord *giveth liberally,
 and upbraydeth not* (Jam. 1. 5,) so he giveth liberally and repen-
 teth not. Thus we see he is not onely one, but in one minde; He
 is unchangeable; And that not onely in his essence and glorious
 attributes or perfections, but in his counsells, and decrees, in his
 promises, and threatnings, in his gifts and bounties to all his peo-
 ple; He giveth and repenteth not.

Before I passe from this poynt, it will be needfull to answer
 some Objections which are raised against it from those Scriptures
 which seeme to say, that *God is not of one minde, or that his mind
 doth alter and change.*

First, That report which *Moses* makes of God seems to say so,
 (Gen. 6. 6.) *And it repented the Lord, that he had made man on the
 earth, and it grieved him at his heart:* What is repentance, but the
 change of the mind? therefore he that repents is not in ore mind.
 Seeing then God repents, how is he unchangeably in one mind? A
 like appearance of contradiction, we find (1 Sam. 15.) not onely
 with this text in *Job*, but between the 11. verse compared with
 the 29. of the same Chapter. The 11. verse speakes thus; *Then
 came the word of the Lord unto Samuel, saying, it repenteth me that*

I have set up Saul to be King, &c. (ver. 29.) And also the strength of Israel will not lie, nor repents; for he is not a man that he should repent. The strength or victory of Israel, is God, for it was by his strength that Israel had all his victories, and of him Samuel saith, He will not repent, when as himselfe had said a little before, Is repentesth me, &c. To these Scriptures we may adde, 2 Kings 20. which in words holds out a great change in the minde of God concerning Hezekiah, if we compare the first and the last verses of that Chapter together (ver. 1.) In those dayes Hezekiah was sick unto death, and the Prophet Isaiah, the son of Amos, came to him and said unto him, thus saith the Lord, set thine house in order, for thou shalt dye & not live: Here is a strong affirmation that Hezekiah should dye. And to the affirmative the negative is also added; Thou shalt dy, and not live. 'Tis the strongest manner of asserting any thing, when the contrary is denied. As it is said of John the Baptist (John 1: 20) And he confessed, and denied not; but confessed, I am not the Christ, &c. So here, Thou shalt die, and not live. Yet we read (ver. 5.) And it came to passe before Isaiah was gone out of the middle Court, that the word of the Lord came to him saying, Turne againe, and tell Hezekiah the Captaine of my people, thus saith the Lord the God of David thy father, I have heard thy prayers, I have seene thy teares: behold I will heale thee; on the third day thou shalt go up into the house of the Lord, and I will adde unto thy dayes fi, teene yeares. Doth not this import an evident change in the minde of God: Having dispatcht the Prophet to tell Hezekiah, that he shall die, and not live, He presently after, even before he was got out of the Court, sends the same Prophet backe to tell him that he shall live, and not die. We have the same difficulty in that known place in the Prophecie of Jonab (Chap. 3. 4.) Jonab is sent to Nineveh with a direct message; Yet fortie dayes and Nineveh shall be overthrown. Notwithstanding as soon as the fast was proclaimed and kept, and the Ninevites had repented and turned from their evil wayes, The Lord also repented of the evil dencunced against them, (ver. 10.) And God saw their workes; that they turned from their evill way, and God repented of the evil that he had said, that he would doe unto them, and he did it not. Here God repented of his threatning. He had said Nineveh should be over-thrown, yet when they turned from what they had done, God turned from what he said he would

do. And did he not change his mind, in reference to his promise to *Zion*, as there in reference to his threatening against *Nineveh* The promise to *Zion* runs in this tenour; *This is my rest for ever, here will I dwell, for I have desired it* (Ps. 132. 14.) Yet the Lord removed out of *Zion*, he departed from *Jerusalem*, and gave it into the enemies hands. How many miseries, and captivities did that people undergoe, long agoe? and how are they scattered from *Jerusalem* into all Lands unto this very day? How then shall we reconcile the Text, and poynt in hand, with these quoted Scriptures, and many others of a like interpretation?

How is God unchangeable, or, *in one mind*, when we read of his repenting what he had done, of his saying what he would do, and yet not doing what he had said, both in his promises and in his threatnings. How can these changes and the Lords unchangeableness stand together? or how is he but *in one mind*, the tenour of whose doings doth so often vary, both from what he hath formerly done, and from what he hath professed he would doe. In a word, How is the Lord constant to what he saith he will do, when either he doth it not, or doth the quite contrary to it? He that repenteth is not in one mind, seeing repentance is a change of the minde.

First, I answer, Repentance properly taken notes a change of the mind; But in an improper or allusive sence, there may be repentance without any the least change of the mind. When God is said to repent (as in those texts alledged) we are to understand it improperly, or only in allusion unto man. The Scripture in many other thing, speakes of God, either as condescending to mans understanding, or as alluding to the common actions of man. God doth not act as man doth, yet by such expressions as hold out, what and how man acts, we may come the more easily to understand what God doth. As in the present instance, when man repents, he doth these two things.

First, He ceaseth to doe, what he began to doe, he breaks the thread of his former motions.

Secondly, When man repents that he hath done, or made such a thing he is ready to deface & destroy that which he hath made or done: When man repents that he hath set up such or such a thing, he removes and takes it downe. Thus God is said to repent, not because his mind is changed, but because (as a man that repen-

repenteth) he ceaseth to doe what he did, or he destroyeth that which he had made. Thus the Lord is said to repent his making of *Saul* king, because he meant to remove him from being king; And to repent that he had made the world, because his purpose was, for the sin of man to deface and destroy the present beautie and excellency of the world which he had made. God often puts forth the effects of repentance toward man, but the repentance of a man never put forth any effect upon God.

Secondly, We may answer thus; *God often minds a change: But he never changes his minde.* And so all those Scriptures before mentioned, note only that God did mind a change, or make a change: But not that he did change his minde. There is a vast difference between these two, to minde or determine a change, and to change the minde or determination. As for instance, a man that is resolved to weare garments suitable to the season of the yeare and temperature of the weather; in the heate of summer it is his minde to weare light and thinne garments that he may be coole, and in the cold of winter, his mind is to weare heavier and thicker garments that he may be warme. Now if this man when winter comes leaves off his light thin garments & puts on those that are heavier & thicker, he cannot be said to change his mind, for his minde was alwayes to weare change of garments according to the season of the yeare and temper of the weather. And thus the Lord according to the changes which he finds among men for the better or for the worse, doth both minde and make eminent changes among them, as to his providentiall administrations, whether in waies of Judgement or of mercy, but in these he never changes his own mind, forasmuch as his mind was everlastingly fixed, in case of such emergencies, to make those changes in his administrations and dealings with the sons of men.

Thirdly, For further answer, We are to distinguish betweene the outward sentence, and declaration of God, and his secret purpose or decree. God doth often change his sentence, or the declaration: But he never changeeth his purpose, decree, or counsell.

Quest. But is not that externall declaration, the mind of God also?

Ans. I answer; These denounced sentences or declarations are the mind of God, yet they are not the same with the counsels and purposes of God, but serve for the fulfilling and bringing

of the habour; for by the change which the sentence revealed worketh in man, the counsel of God not revealed is effected. The frustrating the one, fulfills the other; And the Lords designe in such declarations of his minde, is to bring about or accomplish his purposes and counsells. God did purposely declare or pronounce a sentence of death against *Hezekiah* by the Prophet *Isaiah*, to the intent that his counsell concerning the continuance of *Hezekiah's* life might be fulfilled. And he sent the Prophet *Jonah*, to publish a sentence of utter destruction against *Nineveh*, purposely that his counsel concerning the preservation of *Nineveh* might be accomplished. The Lords counsel & purpose was that *Hezekiah* should live, and recover out of that disease. But how did he fulfill this? even by sending him a message of death, which caused him to weep sore, and pray and cry earnestly to the Lord for life. Thus saith the Lord, set thine house in order, for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying &c. But then it may be questioned, was that word of the Lord true which he sent to *Hezekiah* by the Prophet, saying, thou shalt dye. The sentence published was true, and would certainly have come to passe according to the order and working of second causes, for looking to them, *Hezekiah* must die, his sickness was unto death; In those dayes was *Hezekiah* sicke unto death. Doubtlesse his Physicians and all that were about him gave him over for a dead man. Only God could restore him and the way wherein he would restore him was by prayer. So for *Nineveh*, if we consider the desert of their sin, the sentence was true. *Nineveh* shall be destroyed. But the Lord sent his Prophet to tell them of their approaching destruction, that they might fast and turne from their evill wayes, and so his purpose for their preservation might be accomplished. Thus the outward sentence is changed, but the mind of God is not changed. And these changeable sentences were decreed by God, to bring about his unchangeable decree.

Fourthly, I answer; When God is said to repent, the change is not in God, but in us, God is alwayes the same, but we are not. God is so much the same, that he never alters, and man is so little the same, that he is alwayes altering; & when he hath done evill it is good for him that he is so. God did not change, but *Nineveh* changed by turning from sin, and *Hezekiah* changed by improving more in prayer, and therefore he dyed not at that time,

not

nor were they then destroyed. The change is in the creature, not in God, when that is changed which God speakes concerning the creature. He is still unmoveable in the same minde; all the motion is in the minde of man. It is in this case as with a ship putting out to Sea. When a ship sets out from the harbour, and sayles by the shore, the unexperienced passenger thinks the shore moves from the ship, whereas indeed the ship onely moves from or by the shore. So when we think God change h, or is moved, the change or motion is onely in our selves. In one dispensation we take notice of the love of God, and in another of his wrath, in a third of his justice, and in a fourth of his mercy. These are changes upon us, but not in God. And these shew that God changeth his course towards us, but they are no proofes of a change in God. For the love of God, and the wrath of God, the justice of God, and the mercy of God are still the same, but we changing are call sometime under the effects of his love, and sometimes of his wrath, we are sometimes under the saddest droppings of his justice, and sometimes under the sweetest influences of his mercy. As when a man changeth his aspect, and turnes about his body to another poynt, That part of the heaven which was before at his right hand, is now at his lefe; yet the heavens are as they were, they doe not change either their position, or their motion, but the man hath changed his. Thus the wrath, and love, the Justice, and the mercy of God stand alwayes at the same point; but man turneth sometimes *justice-ward*, and sometimes *mercy-ward*; now he faces the wrath, and anon the love of God. And doing so, he meets with many changes in the dispensations of God toward him, but there is no change in the minde of God toward him.

And seeing God is unchangeable, or, *in one mind*, take this by way of deduction from it.

'Tis the duty of man to submit himselfe unto and acquiesce in the mind of God.

Seeing the minde of God rests, we ought to rest in the minde of God; that is, we ought to resigne up our selves, and to resolve our mindes into the minde, and our wills into the will of God. What ever pleaseth God, should please us. He is in one minde, and that one minde of his hath nothing in it but justice, and righteousnesse toward all, nothing but goodnesse, and mercy, nothing but loving kindnesse,
and

and faithfulness toward his peculiar people. As the mind of God revealed in his word, should be the *rule of our actions*, so the mind of God revealed by his workes, should be the *rest or ease of all our passions*. The minde of God is that by which we are to guide our selves in all we doe, and to that we must yeeld in all we suffer. While we see some sorely discomposed in their spirits, yea vext beyond all reason at the dispensations of God, have we not reason to believe, that they have never heard, or at least not well learnt and digested this great truth, *That God is in one mind*. When the minde of God is done, himselfe is pleased, and should not whatsoever pleaseth God, please us also, yea though it be in it selfe, bitter and unpleasant to us: A gracious heart tastes sweetness in Gall and Wormewood, considered under this notion, as it is the will and minde of God he should drinke it, or feede upon it. It was a strange power that *David* had over the people of *Israel*, or it shews that they had a very strong opinion of his justice and integrity, when it is said (*2 Sam. 3. 36*) *Whatsoever the King did, pleased all the people*. What was said of him, we should say in the highest sence of God, whatsoever he doth should be pleasing to all his people. It was once the saying of a Court flatterer; *That which pleaseth the King, pleaseth me*. We cannot flatter God in saying so. It is but our duty to say so, we sin if we say not, and say not with our hearts, *Whatsoever pleaseth God, pleaseth us*. He acts below both the duty and priviledge of a man, who resolves himselfe into the will of any man, how high soever, or though he be *King High*, and he acts above both the state and proportion of a man (though much below the duty of a Christian) who doth not resolve himself into the will of the most high God, who is higher then the highest of the King of the earth. *He vainely supposeth himselfe God-High, who submits not to the will of the most High God*. Whatsoever God doth or will have done, man should say, *Even so be it, as God will have it*.

But some may say, if it be so, then it seems we may not endeavour to extricate our selves from, or to get a removall of any of those evils, troubles, or afflictions, which at any time presse and grieve us.

For answer to this scruple, I say.

First, It is our duty in every trouble that God layeth upon us, to seeke unto God, and to use all good meanes for the taking of it off from us. But

Secondly,

*Placet mihi
quod regi placet; dixit
Harpulas.
Apud Herod:
lib. 1.*

Secondly, We must not seeke unto God for the removing of any evill from us, as being di'pleased with his laying it upon us: we must be quiet under our troubles, and yet we may both desire and endeavour to be quit of them. Though God be *in one mind*, yet that doth not necessitate man to one condition, nor hinder him from seeking a better then that wherein he is.

I have insisted the longer upon this point, because *J. b.* gives it as a general answer to all his friends queries about him, and as the best expedient for reconciling the difference between them and him. *He is in one minde,*

And who can turne him?

Hence learne.

That as God is unchangeable in himselfe, so none can alter or change him.

Some men are of a very steady spirit, they are not in and out, as we say, forward and backward: let them alone, and they are true to their own principles. and they will be true to others according to their promises. Yet, possibly, these men may be turned aside, and led out of the way, by t^e persuasion of others. A subtle head and a smooth oyle tongue, may worke them off from their own resolutions. It hath been a question disputed among moral Philosophers, *Whether a wise man may be an uncertain or a various man*; And they resolve it Negatively: Wisdome is as balast, which keeps the minde from floating. And it hath been said of a wise man among the Heathen, that the Sun might as soon be thrust out of his line, as he from the line of Justice; yet let no man glory in man, no not in wise men. The wisest, and most constant among men may doe unwisely and prove unconstant. The most resolved among the children of men, may be wrought upon, and brought over to what they purposed not. But this is the glory of God, that as he is in one minde, so none can turne him, or make him in two. None can turne him out of the way, either of his intended Judgements, or promised mercies; what he hath a mind to doe, he will not be put by the doing it.

We may affirme three things concerning the works of God, or concerning God in his workings.

First, The works of God are so full of mystery, that none can
fully

fully comprehend them ; there is much in his ordinary works beyond man, and his extraordinary works are all beyond man. We (by reason of our indiligence) see but little of any of his workes, and some of his workes are such, as we can see but a little way into them with all our diligence.

Secondly, The works of God are so full of righteousness, that no man can justly reprove, or finde fault with them. They who come with the most curious & critical eyes to examine the works of God, shall not finde any flaw or defect in them. There have been many, who (through their presumptuous folly) have found fault with the workes of God, but there was never any (who with his most refined wit) could finde a fault in them. The *Jenes* of old complained of, and quarrel'd at the wayes of God as unequal (*Ezek. 18. 25.*) but when it came to tryall, they could prove nothing but the inequality of their owne.

Thirdly, The workes of God are so full of power, that *no* *one* can put a stop to, or hinder the accomplishment of them. These are three excellent perfections of the workes of God ; And the last is that which is here under hand. *Hazekiah* though a great King, was not able to bring a worke about which he had a minde to, The rescue of *Jerusalem* out of the hand of the *Affyrians*, and therefore he sends this pitifull cry to the Prophet *Isaiab* (*2 Kings 19. 3*) *The children are come to the birth* (that is, the businesse is ripe for execution) *and there is no strength to bring forth.* The workes of the strongest men may sticke in the birth for want of strength to bring them forth. But the workes of God never sticke in the birth upon that or any other account. *He is in one minde, and who can turne him?* There are foure wayes by which men are usually turned off from or stopped in their workes, but by none of them will God be turned, when he hath a minde to worke.

First, Men are often stoppt by outward power ; they doe not either that good or that evill which they would, because they cannot, and their *cannot*, possibly, doth not lie in this, that they have not a power in themselves proportionable to the worke, or because they have medled with a matter too great for them, and for which they are no match ; but they therefore only *cannot* do what they would, because they are hindred from doing it. A man may have ability to master the worke he is about to doe, yet not
to

to make the impediments that stand in the way of it. But all the power of the creature cannot hinder God; *If he will work, none can let him* (Isa. 43. 13.) *The power of men is weaknesse unto God.* And that which looks like weaknesse in God, is stronger then the united strength of all men (1 Cor. 1. 25.) *The foolishnesse of God, is wiser then men; and the weaknesse of God, is stronger then men.*

Secondly, Men are, or may be turned by counsell or advice: and some who could not be stopp'd by power, have yet been stopp'd by perswasion. An eloquent tongue hath prevailed, where a violent hand could not. We read how *Abigail* prevailed upon *David* a mighty warriour, and mightily resolved to destroy *Nabal*, and all his house (1 Sam. 25. 22.) *So and more also doe God unto the enemies of David, if I leave of all that pertaine to him by the morning light, as that pisseth against the wall.* *David* spake not onely peremptorily, but with a kinde of adjuration; And he was upon his march with foure hundred armed men at his heeles to put his purpose into Execution; Yet a discret woman goes out to meet and turne him from his course, and turne him she did; she did it effectually. But what could *Abigail* a woman doe, to prevaile with *David* and his Souldiers? What she did, she did by perswasion, she laid arguments before him, and managed them with so much pathetical rhetoricke, and clearnes, that he could not withstand her (ver. 32, 33.) *And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and to avenge my selfe with mine owne hand.* Thus men may be turned from what they have resolved, especially when they doe not well deliberate before they resolve. But God cannot be turned by any counsel or advice, seeing whatsoever he purposeth to do, he doth it upon the unerring advice and counsell of his owne will. Those passions of anger and jealousie, in which (as he is set forth to us in Scripture) God is said to act, are yet the issues of infinite deliberation. *He that doth all things by the best counsel, can never be turned by any.*

Thirdly, Men are often turned by petition, when they will not by argument, and you may entreate them to desist from what they were about to doe, though you cannot advise them out of it. And we know that of all things prayer is the most prevailing with God. Nothing hath ever turned God so much as prayer

bath; and yet prayer it selfe (in the sence here intended) cannot turne God. We must not thinke that we change God by our prayers, though when we pray, God often makes a gracious change for us. Whatsoever his minde is to doe, he doth it, yea, though prayer stand in his way. We may say that the greatest providentiall changes that were ever made in the world, God hath made them upon the prayers of his people, yet he never chang'd his owne minde in the least at the prayer of his people. The Lord calls his people earnestly to call upon him so, and meeting him by prayer to stop him when he is preparing to doe some great thing against them, or to bring some great evill upon them. (*Amos 4. 12.*) *Therefore thus will I doe unto thee O Israel, and because I will do this unto thee, prepare to meet thy God O Israel.* We may take those words *prepare to meete thy God O Israel*, not so much for a challenge as for a direction. But how shall *Israel prepare to meet God*? Not with weapons of warre, not with sword, and speare, these will make no defence against God. No: but with teares and prayers, these are the armes and amunition of a Saint, there's no contending with God, but onely by humbling our selves before him.

But you say, prayer cannot turne God.

I answer; prayer hath caused and may cause God to turne from his outward actings and dispensations, only, it cannot turn God from any of his counsels or resolutions. And because prayer hath so great a power upon God, to turne him from his outward dispensations, therefore he sometimes hath forbidden prayer, when he was resolv'd not to turne from such threatned dispensations (*Jer. 14. 11.*) *Then said the Lord unto me, pray not for this people for their good.* As if the Lord had said; if any thing could prevaile with me, thy prayer would; But because I am fully purposed to visit their iniquities, therefore I will not have thy prayers run waste. As for them let them pray as long as they will, as their prayers come, onely from their necessities, not from their hearts, so they shall not come neere mine; nor doe I care how long their prayers (which are but puddle water) run waste; let them pray and spare not, but let them be sure of this, that though they pray I will not spare; so it follows (*ver. 12.*) *When they fast I will not hear their cry, and when they offer burnt offering, and an oblation, I will not accept them; but I will consume them by the sword,*

sword, and by the famine, and by the pestilence. Their own prayers had no power in them to turne God; and he who had a power to stop God by prayer, is himselfe stoppt from prayer, as in the place last quoted, so once before (*Jer. 7. 16.*) *Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not heare thee.* And as the Lord stoppt *Jeremy* from prayer for them, so he professeth that if they who in former ages had been most prevailing with him, should now againe mannage their suite before him, yet he would not be moved by it. (*Jer. 15. 1.*) *Then said the Lord unto me, though Moses and Samuel stood before me, yet my minde could not be toward this people.* As if the Lord had said; Though they should get my chiefe favourites to sollicit their cause, and plead on their behalfe, yet they should finde me in one minde, and that even they could not turne me. *Jesus Christ* never solicited any cause but he sped in it, but the best of men may be earnest solliciters and not speed. For though good men will not solicit a bad cause before God, or pray against his revealed will, yet they doe not alwayes let his secret will. And God who saith to his people generally (*P. 50. 15*) *Call upon me in the day of trouble, I will deliver thee:* yet in some particular cases he will not deliver them, though they call upon him. Prayer is not onely an allowed, but a commanded meanes, and so the most probable meanes to obtaine deliverance, yet that cannot alwayes obtaine or fetch it. Yea God who often brings his people into trouble, on purpose to provoke them to seeke his help, yet, somerimes, will not help them though they seek him. And the reason is, because he is in one mind, and will not be turned from his purposes, no not by prayer. If once the Lord be resolved to destroy, prayer cannot save; Though *Moses and Samuel* stood before me, yet (saith the Lord) *my minde could not be toward this people, cast them out of my sight, and let them goe forth, such as are for the sword to the sword, &c.*

But if prayer cannot turne God, then you lay a temptation before us to turne away from prayer.

I answer, first, as was shewed before; prayer may turne God in reference to his outward dispensations, though it cannot turn him from any of his counsels and resolutions.

But then it may be required; how shall I doe to direct my prayer? For I know not what the purpose or resolution of God

is, I onely see what his dispensations are. And if so, I may pray against the minde or purpose of God; I may aske for the removing or taking away of that, which he is purposed shall continue; and I may aske the gift of that, which he is resolved not to bestow.

To this I answer; First, That though the minde of God to give us such a mercy, or to withdraw such an affliction, be a secret to us. yet this is revealed, that it is our duty to pray about these things. What God will give or doe for us when we pray is a secret; but this is revealed, that in all things we ought to pray. That's the Apostles rule (*Phil. 4. 6.*) *Be carefull in nothing, but in every thing by prayer and supplication with thanksgiving make your requests knowne unto God.*

Secondly, Suppose the things we pray about, whether for the having, or removing of them, be such as it is not the mind of God either to give or to remove. Yet we may please God, in praying for the attainment of those things, which it is not his pleasure to give, and in praying for the taking away of those things, which it is not his pleasure to remove. We doe not offend God, by asking that which he will not give, if the thing be such, as is in the generall nature of it according to his will. The Lord takes it well at our hands that we pray, and is well pleased to heare us pray, when he is not pleased to heare (that is, to grant) our prayers.

Thirdly, Be not turned from prayer, because prayer cannot turne God, for it is a great argument that the minde or purpose of God and his decree is to give such a mercy, or to remove such an evill, if we have an heart to pray much for or about it. For God who hath said. *I will be sought unto, that I may doe it for them* (*Ezek. 36.*) hath not said unto the seed of Jacob, *seeke ye me in vaine* (*Isa. 45. 19.*) And when God stirres up his people to pray, it is an argument he is ready to heare. *Thou wilt prepare thine heart, thou wilt cause thine eare to heare* (*Psal. 10. 17.*) So that as God takes it well at our hands that we pray for many things which he hath no purpose to give us; so it is a good ground of faith that he hath a purpose to do such or such things for us, when he puts it into our hearts to pray for them.

Lastly, Let not any stumble at the duty of prayer, because of Gods unchangeablenesse; for we pray, not to change the minde of God but to fulfill it; we pray for the fulfilling of his decrees.

crees, not for the altering of them, for the fulfilling of his counsels, not the voiding of them. And because God *is in one minde, and none can turn him*, we have the more encouragement to pray. For all the good things that are in the mind, counsel, and purpose of God to doe for us, and bestow upon us, are born, and brought into the world usually by the hand of prayer: Prayer is (as it were) the midwife, to bring our blessings to the birth. Therefore though prayer cannot turn God, yet we have no reason to turne from prayer.

There is yet a fourth thing which may stop men, but cannot stop God; And that is nearness of relation. Men are often turned out of the way when a neare relation stands in their way. They purposed to doe this or that, but that such a friend, or such a kinsman hath turned them from their purpose. 'Tis rare to finde such a spirit as the Lord by *Moses* observed & highly commended in the Tribe of *Levi* (*Deut. 33. 9.*) *Who said unto his father, and to his mother, I have not seene him, neither did he acknowledge his Brethren, nor knew his owne children.* That is, he was not turned by the nearest relations from executing that terrible sentence of the Lord upon the children of *Israel* his Brethren after they had made the Golden Calse, of which you may read at large (*Ex. 32. 26, 27, 28, 29.*) It is truly said, *That relations have little efficacy in them, but they have the greatest efficacy in them.* And their efficacy hath never appeared more in any thing then in this, The turning of man from his purpose or his duty. But relations have no efficacy in them to stop or turne the Lord from his purposes. (*Isa. 27. 11.*) *It is a people that have no understanding, therefore he that made them, will not have mercy on them, & he that formed them will shew them no favour.* As if the Prophet had said; When the Lord threatens to bring evill upon you, possibly yea will say, we are the worke of thy hands, he hath made us, surely then he will not destroy us. We find that argument pleaded (*Isa 64. 8.*) *But now O Lord, thou art our father, we are the clay, and thou our potter, and we all are the worke of thy hand: Be not wroth very sore O Lord, &c.* To plead our relation to God by Christ is the strongest plea in prayer, and to plead any relation to God, hath a great strength in it. Yet while some urge these, they signifie nothing, and have no force at all. They who are like that people in the Prophet, *a people of no understanding*, spirituall idiots, such as have

no knowledge to doe good, or no practical! understanding in the things of God; such, I say may urge their relation, and get nothing by it; *He that made them, will not have mercy on them, and he that formed them, will shew them no favour.* The Lord professeth strongly against any power which a relation shall have upon him to turne him, or take off the proceſſe of his Judgement under high provocations from the highest of men. (*Jer. 22. 24.*) *As I live, saith the Lord, though Cinah the son of Jehoiakim King of Judah were the signet upon my right hand, yet would I pluck thee thence, and give thee into the hand of them that seeke thy life, &c.* To be as the signet upon the right hand, notes the most intimate neerenes of relation, yet the Lord breaks through this, and will not be turned away by it, from the severest actings of his own purposes. Thus it hath appeared that as the Lord is unchangeable in himselfe, so nothing can change him. *He is in one minde, who can turne him?*

And what his soule desireth, even that he doth.

Hence observe;

That God doth whatsoever he will, or whatsoever he desires to do.

There is no bound to the power of God, but his own will. When the Heathen asked in scorne, *Where is your God?* The Psalmist tells them plainly both where he was, and what he had been doing, (*Psal. 115. 3.*) *But our God is in the heavens, he hath done whatsoever he pleased.* The dougs of God know no bounds but his own pleasure; *He hath done whatsoever he pleased.* He will not indure to have any articles put upon him, nor any circles or limit-lines drawn about him. The power of God is regulated and determined by nothing but his will. A great Prince once said, *That he had indeed a circle about his head* (meaning his Crowne) *but he would not beare it to have a circle about his fette; he must go which way himselfe pleased. and doe whatsoever his soule desired.* Yet there are circles drawne about all the powers of the world, only God hath none. His government is purely arbitrary. Nor is it fit that the government of any but his should be so; *'Tis neither fit nor safe that any should govern arbitrarily or purely at will, but he whose will is altogether pure. but he whose will is so far from needing a rule, that it is one, yea the only unerring One.* (*Ezek. 24. 14*)

I the Lord have ſpoken it, it ſhall come to paſſe, and I will doe it, I will not goe backe, neither will I ſpare, neither will I repent; according to thy wayes, and according to thy doings, ſhall they judge thee, ſaith the Lord God. As if the Lord had ſaid. It is my will to have it thus, and therefore it ſhall be thus. That which is moſt ſinfull in man, is moſt holy in God, to act according to his owne will. Mans will is too crooked a rule for others to guide their actions by, or for himſelfe to guide his actions by. He that ſaith I will doe this or that, becauſe I wil, doth nothing as he ought. There ſhould be much willingneſſe, but none of our own will in what we doe. But as Gods will ſhould be both the rule and reaſon of our actions, ſo it alwayes is of his owne. There is (as I may ſay) an holy wilfullneſſe in God. *He will have what he will, and he will doe what he will.* God will not doe many things which he can, but he can doe whatſoever he will, and whatſoever he will doe, he is juſt and righteous in doing it. And this is the glory of God, to have ſuch a power, and ſuch a will. And there being ſuch a power in God, with ſuch a will, we need not feare his power. We leave men to their will as little as we can, whom we truſt with much power. When men in power have nothing but their will to guide them, we preſently feare oppreſſion and tyranny, and that we ſhall be far from leading peaceable and quiet lives under them in all godlines and honeſty, which is the moſt deſireable and bleſſed fruit of Magiſtracy. Nor is this a pannicke or groundleſſe feare, ſeeing the will of man is corrupt and ſinfull, ſelfiſh and revengefull. And who can but feare to be under that power which hath no limits but a corrupt will? But who would feare to be under the power of God, acted by his will, ſeing he willeth nothing but what is righteous, juſt, and good. What can we expect but right from him who is righteouſneſſe? what but good from him (in a good cauſe) who is goodneſſe it ſelf, how great or how unlimited ſoever his power is? If ſome men might doe what they would, what evil would they not doe? There's nothing ſtands between ſome men, and the wronging of all men they have to doe with, but the want either of power or of opportunity to doe it. The Lord can doe what he will, but he will doe nothing but what is good. He is able to ruine all men, but he will wrong no man, nor not the worſt of men. *What his ſoul deſireth even that he doeth;* but it is impoſſible his ſoul ſhould deſire to doe any thing but what is right.

Laſtly,

Lastly, When it is said *Whatsoever his soule desireth, even that he doth*, or more close to the Originall, *He desireth, He doth*. We learne, That,

It is as easie with God to doe a thing, as to desire to have it done.

All men would doe what their soules desire, but most men desire that which they cannot doe; yea though men have a desire to doe a thing, and a power to doe it also, yet it is not so soone done as desired, there must be a preparation and the use of means before man can doe what he hath a power to do; so that though a man hath power proportionable to his desire, yet he is not presently a partaker of his desire. But God can make his power as speedy as his desire. He can make the declaration of his will, and the execution of it contiguous. For though many things lye long in the will of God before they are done, & what he willed from eternity is done in time, & the time of doing it be yet a great way off, yet he can doe any thing as soon as will it, and whatsoever he willeth or desireth, is, to him, as done already. (*Psal. 104. 30.*) *Thou sendest forth thy Spirit, they are created.* The creation there spoken of is providence, for that is a continued creation. The first creation was the production of all things out of nothing to that being which they had, but there is another worke of creation which is the continuing or renewing of things in their being, and of this he saith; *Thou sendest forth thy Spirit, that is, thy power, they are created, and thou renewest the face of the earth.* Thou makest a new world; And thus God makes a new world every year, sending forth his Spirit, or quickning power in the rain, and Sun to renew the face of the earth. And as the Lord sends forth his power in providenciall mercies, so in providenciall Judgements. *He looketh on the earth and it trembleth; He toucheth the hills, and they smoke* (ver. 32.) A man can soon give a cast with his eye, so soon can God shake the earth, that is, either the whole masse of the earth, or the inferior sort of men on the earth. When he *looketh*, or casts an angry eye upon *the earth it trembleth*. He *toucheth the hills* (that is, the powers and principalities of the world) *and they smoke*; If he doe but touch them they smoke, that is, the dreadfull effects of the power and Judgement of God are visible upon them. As soone as the Lord calls, all creatures readily tender their service. (*Psal. 105. 31. & 34.*) *He spake, and there came*

came divers sorts of flies, and lice in all their casts. (ver. 34.) He spake, and the Locusts came; and caterpillers, and that without number. If the Lord speake the word, it is done. God spake the world into this beauty, he did but say, *Let there be light and there was light.* And he can speake the world into trouble and confusion; He doth but say, *Let there be darkness, and there is darkness.* It was an high speech of *Cæsar*, who meeting with some opposition from that young noble Roman *Metellus* said, *Let me alone, lest I destroy thee.* And presently added; *It is easier for me to doe this, then to speake it.* Such was his power, that he could easier take away a mans life, then give sentence of death against him. This is most true concerning the great God of heaven and earth, there is no more difficulty in his doing of a thing, then in his desiring and willing it to be done.

The generall truth of this verse carryeth in it a twofold inference.

First, Of terrour to the wicked, *God is in our minde*, the same opinion which he had of their wayes, and persons heretofore, the same he hath still. The same curies and Judgements which he hath denounced against them formerly, are in force still. Is it not a terrible thing to incorrigible wicked men, to remember that what the soule of God desireth, he doth, when his soul desireth nothing but vengeance and wrath for them. *Therefore tremble before the Lord ye wicked, and be ye sore affraid at the remembrance of his unchangeablenesse.*

Secondly, Of abundant comfort to the faithfull and righteous, The mind of God is mercy to them, and he is in this one mind towards them, none can turne him. His soul desireth to doe them good; *And whatsoever his soule desireth, that he doth.* What can Saints desire more, then that God should doe all that for them which he desireth? and all that he will assuredly doe. *Therefore rejoyce in the Lord ye righteous, and give thanks at the remembrance of his unchangeablenesse.*

JOB, CHAP. 23, Vers. 14, 15, 16, 17.

*For he performeth the thing that is appointed for me:
and many such things are with him.*

*Therefore I am troubled at his presence: when I consider,
I am afraid of him.*

*For God maketh my heart soft, and the Almighty
troubleth me:*

*Because I was not cut off before the darknesse, neither
hath he covered the darknesse from my face.*

IN the former verse Job exalteth God; first, in his unchangeableness, *He is in one mind, who can turn him?* Secondly, in his Almightyness, *What his soul desireth even that he doth.* In the 14: ver. he speaks of God in reference to his personal experience, and brings down the generall proposition to his own particular case. As it he had said; *I indeed have found, that what his soule desireth, even that he doth, mine own sad experience proves and bears witness to this truth, my present state makes the Comment of this text; for he performeth the thing that is appointed for me.*

Vers. 14. *He performeth.*

שָׁלוֹם in prima
significa-
tione, denotat,
implere, finire,
deinde in pace
esse; etiam solu-
vere, compensa-
re. Pined.

The word hath various translations, but all are well summ'd up in this, *He performeth.*

First, It signifies to pay; payment is performance, therefore the same word is used both for performing and paying.

Secondly, The word signifies, *to be at peace*; and this agrees well with the former, because he that performeth and payeth according to his word, hath peace, both in himselfe and with other men. An honest pay-master sits down in peace, and prevents his own trouble. But to the matter, *He (that is, God) performeth*

The thing that is appointed for me.

שְׁלֵמַת חַיִּים
is pura reuelat
stadium me-
um. Mont.

'Tis the same word which we had at the 12th verse of this Chapter, *I have esteemed the words of his mouth more than my necessary, or my appointed food.* Here we render it, *the thing that is appointed*

appointed for me. The word is often used in the 119. Psalm, and signifieth any Ordinance, Law, Statute, or Decree, whether divine or humane, for all these are the appointments, either of God or man, about things to be done, or forborne. And as God makes appointments of things which he would have us doe, so of such things as himselfe will do to, or concerning us.

Master Broughton translates it here, as we doe at the 12. verse, implying necessary food, or the provisions of this life. Because he furnished me with my dayly bread. That which we render, the thing that is appointed for me, he renders, my daily bread.

Another, learned in that language, agrees in the same sence and varies very little in words: *He hath performed, or accomplished* *Perfecit neces-*
those things which were necessary for me, or all those things which I *saria mea. Va-*
stand in need of. He who set up this frame of my body, and hath *tab. i.e. perfe-*
given me this life, hath administred all things needfull for the *cit quicquid mi-*
upholding of this body, and for the maintaining of this life. And *hi erat opus, et se*
so, the words carry Jobs sence or acknowledgment of the fatherly *corporis mei ar-*
care and kindnesse of God towards him. *rifex et omni-*
What his soule desireth, *um qua in me*
even that he doeth, for he furnisheth me with daily bread, and he per- *junt*
formeth what is necessary for me, or supplyeth all my wants. Accord-
ing to which sence Mr Broughton renders the second part of the
verse also; *And many such graces are with him.* Thus Job spake
at the 10. Chapter, ver. 8. 12. *Thy hands have made me and fashi-*
oned me together round about. Thou hast granted me life and favour,
and thy visitation hath preserved my spirit. So that the minde of
these translators seemes to be this, That Job would set forth the
unchangeablenesse of Gods decree in giving him his appointed
comforts, as well as sorrows.

Yet rather by this appointment (or the thing which God had appointed him) we are to understand (as I conceive) his afflictions onely and his sorrow; As if he had said; *I finde that God* *Quicquid deme-*
will doe what he hath a minde to doe, how grievous soever it be either *de, aut abso-*
to the minde or flesh of man: for he performeth the thing that he *vet sine in bo-*
hath appointed for me; he hath appointed me to sorrow, and I have *num sine in ma-*
had sorrow and trouble store; And he will not dismiss me or let me *lam. Merc*
go out of his hand, till he hath performed every title of what he hath *Non me missum*
appointed for my portion of sorrow and suffering in this world. And *fiet, donec*
to shew how much he was assured of this, He speakes in the pre- *in plevit, qua*
sent tense; Not he will performe, but he performeth, &c. As if he *in statu.*
had *Merc.*

had said ; He will as surely doe it; as if he were now a doing it,

Hence observe.

First, *That God will certainly perform all his appointments concerning man ; He is able to doe it, and he will doe it.*

This point was largely insisted upon from those words of the former verse ; *He is in one mind, who can turn him ?* God doth what he hath a mind to do, therefore I shall not here stay to shew the certainty of Gods performing what he hath appointed, but to shew the appointment of all things which he performeth. Take the observation thus formed.

Whosoever God performeth, or doth to any man, was before appointed, or decreed for, or concerning him.

All the workes of God in time, were his decrees before time, he performeth the thing that is appointed, and appointed by himselfe, and his appointments are as himselfe is from everlasting. Whatsoever God doth, we finde it under an appointment.

First, and especially, as to (the busines in hand) the afflictions and suffering of his servants ; All their sufferings are under an appointment. (*Micah 6. 9.*) *The Lords voice cryeth unto the City, and the man of wisdom shall see thy name, heare ye the rod, and who hath appointed it.* As if he had said ; your selves by your sins are the procurers of it, we the Prophets are onely the reporters and publishers of it ; But God himselfe is the appointer of it. As publique and nationall rods, so private or personall rods are appointed ; And as often as we feel their smart, we should consider their appointment. The Apostle (1 *Thes. 3. 3.*) moves the Saints to a steadines of spirit under affliction upon this ground, *that no man should be moved by these afflictions* (he doth not meane that we should be without sense of our afflictions, strokes and sufferings, but his meaning is, that we should neither be moved by impatience under them, to murmur at them, nor be moved by undue feares to faint in them, why ?) *for your selves know that we are appointed thereunto.* The afflictions are appointed to us and we are appointed to them, and your selves know it. This doctrine hath been published to you, that afflictions are under a divine appointment, that there is a decree of God about them. And hat, first, as to the matter, of what sort the affliction shall be ; secondly, as to

to the measure or degree; how great the affliction shall be. Thirdly, the appointment reaches the season, and that twofold. First, when the affliction shall begin, and secondly, how long it shall continue; every thing, in affliction, is under an appointment.

Secondly, As our afflictions, so also our comforts are under an appointment. As the Lord hath appointed the Gall, so the honey of our cup, as the cold and winter to the warme and summer seasons of our lives. (*Isa. 61. 2, 3.*) *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meeke, &c. To proclaim the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne; to appoint unto them that mourne in Sion (and this appointment, in execution, is the fulfilling of the first appointment by decree, to appoint unto them that mourne in Sion) to give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heaviness.* And as our spirituall comforts, so our temporall, our outward salvations and protections are under an appointment. (*Isa. 26. 1.*) *Salvation shall God appoint for walls and bulwarks.*

Thirdly As the wall of protection is set up, so the sword and all other instruments of destruction are sent out by appointment. (*Jer. 15. 3.*) *I will appoint over them foure kindes, saith the Lord, the sword to slay, and the dogs to teare, and the fowles of heaven, and the Beasts of the Earth to devoure and destroy.* And as the destroying sword, so the place whether the sword shall goe to destroy is under an appointment. When the question is put (*Jer. 47. 6.*) *O thou sword of the Lord, how long wilt it be ere thou be quiet? put up thy selfe into thy scabbard, rest and be still;* The answer is made (*ver. 7.*) *How can it be quiet seeing the Lord hath given it a Charge against Azzelon, and against the Sea-shore, where he hath appointed it.* He hath appointed this place, this ground, this Country, this City, this shore for the sword; and the sword being under an appointment, must doe as it is appointed. If we looke all the Scripture over, we shall finde all things under an appointment; As first our children are appointed; when Adam had another Son, his wife Eve said (*Genesis 4. 25.*) *God hath appointed me another seed: I have begotten Abel, whom Cain slew.* Secondly, our wives are appointed. When Abrahams servant was sent by him

to Mesopotamia for a wife for Isaac, he saith, *If the woman come whom thou hast appointed to be wife to my Masters Son. &c.* That this woman rather than any other should be his Masters sons wife, was (he knew) by the appointment of God (*Gen. 24. 14. 44.*) Thirdly, All our Times are appointed by God. (*Exodus 9. 5.*) *My times are in thy hand* (saith David *Pſ. 31. 15.*) Fourthly, not only things that are or exist, but things that as yet are not, come under an appointment. What shall be is as certaine to God, as what already is. (*Isa. 44. 7.*) *And who as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come?* The ancient who have been long and still are, were appointed by me, and the things which are not but shall be in a continued succession, like Linkes of a Chaine holding one in another, are appointed by me. The things that are coming (or that are neerer the birth) and shall come (things as farre off) all that is to be done, as well as all that hath been done, is under an appointment Fifthly, as all the passages of our lives, so death it selfe is under an appointment (*Heb. 13. 27.*) *It is appointed for all men once to dye.* And as death is appointed, so the season or the when of it is appointed. (*Job 7. 1.*) *Is there not an appointed time to man?* Againe (*Job 14. 5.*) *Thou hast appointed his bounds that he cannot passe.* Sixthly, as the dayes of man, so *The day of the Lord*, the day of Judgement, is under an appointment. (*Acts 17. 31.*) *Because he hath appointed a day wherein he will Judge the world in righteousness by that man whom he hath ordained;* the time is fixt, he hath appointed a day, a day of Judgement. When the appointed day shall be is a secret, but, that he hath appointed a day is revealed, and that he hath appointed all the motions and changes that are coming upon the world, till that day come. So then

First, *We are not governed by blinde fortune.* Nor

Secondly, *By a Stoicall Fate.*

Thirdly, *But by a divine appointment.*

Further; The appointment of God determineth first, the end; secondly, the meanes leading to and promoting the attainement of the end. Lastly, as God appointeth Great things, so the least, *A sparrow falls not to the ground without him*, that is, without his appointment, or without an order from heaven, yea *the haire of our head are all numbred* (*Matth. 10. 29, 30.*)

Thi

This truth well digested is enough not onely to supercede and stop all the undue fears, but to establish the comforts of all the people of God. What can be better for us, then that all things are in to good a hand, that they are appointed and measured out by God, that he cuts out our condition for us, that he formes and frames our state for us. It hath been said, *Every man is the fashioner of his own condition*, there is some truth in that, mens conditions are much according to their actings; but God is the supream fashioner and orderer of every mans state and portion. The portion of the wicked is set out by God. (*Job 20. 29*) *This is the heritage of the wicked, and the portion appointed to him of God.* Theirs is indeed a sad portion, but it is a just and a deserved one. He also fashions and cuts out a portion for his own people; And though theirs is often for the present a bitter one, and so deserved by them yet he alwayes make it a good one to them, and hath prepared a better for ~~em~~ which they have not at all deserved. *He performeth the thing that is appointed for me:*

And many such things are with him.

Some expound this of the paralel dealings of God with other persons; *He performeth the thing that is appointed for me, and many such things are with him.* That is, I am not the onely Instance, or example of this; God doth the like also to others, my case is not singular, I am not alone in the thing, God hath not appointed a portion for me only, and performed it accordingly to me; no, he doth many such like things; yea whatsoever he doth with, or concerning any else, it is by appointment and according to the determinate purpose of his own will. *Many such things are with him.*

*Hæc multitudo
refertur ad si-
militudinem exem-
plum hominum quos
deus
exercet sive ex-
ercere possit si
velit. Non autem
cum (tuus)
ego sum exem-
plum huius li-
bræ dei pote-
statis.*

But, secondly, I conceive that we may rather expound these words (*many such things*) of such things as *Job* had already suffered; As if he had said, The Lord hath performed the thing that he hath appointed for me; hetherto (I have had my portion of trouble and sorrow unto this day) and *I am like to have more;* *I doe not yet perceive that God hath done with me;* for as our comforts, and the provisions of this, so our afflictions and the sorrows of this life, are, or may be renewed or returned upon us every day. Our beaue is called (in that prayer which Christ taught his Disciples) *daily bread*, that is, the bread that is brought out to us

*Cum jam me
quibus voluerit
tormentis afflig-
gerit, & cum
ad hoc iussu
conversus
indigeret terra*

every Hieron:

Multa iam passus sum, tamen si aliquid voluerit anima ejus fieri. Phil. Videtur se patientissime comparare ad nova flagella.

every day ; And when we have received our bread for one day, we may say, *many such things are with him*; that is, he hath bread enough for us for to morrow, and for next day, for this yeare and for the next, for all the dayes and yeares of our lives, *many such things are with him* ; So, when we have suffered and been troubled this day, we may say, he hath other sufferings and troubles for us against next day, when these are gone and blown over ; this I suppose is the thing that Job aimes at ; so that he seemes to prepare himself for new rods, and to say, in the sweetest and humblest compoture of a meek and quiet spirit, *It is the Lord, let him doe with me, what seemeth good in his owne eyes.* All that God hath performed to me-wards he hath appointed for me, yet I am not of opinion that God hath spent all his appointments upon me; surely he hath not drawne his quiver dry, he hath yet more arrowes to shoot at my poor already wounded and bleeding breast. My heart misgives or rather gives me, that he hath not yet shewed me all the troubles which he hath appointed for the tryall of my graces, for the exercise of my patience, and for the purging out of my corruptions. For many such things are with him. And this we may take two wayes.

First, In reference to the power of God ; he can doe many such things as these, he can do what he hath done, his arme is not shortned.

Secondly, In reference to his own deservings ; many sins are with me ; and therefore I have reason enough to suspect, that many more sorrowes are appointed for me. I may need more humbling and refining, and therefore it is like I shall have it, and that another furnace is heating for me. In how holy a frame was the spirit of this good man ! He justifieth God in all that he had done, and he was ready to submit (though it made his flesh feare and tremble at the thought of it, as he confesseth it did in the next verse ; yet I say, he was ready to submit) to whatsoever God would yet do, knowing that he could, and being much perswaded that he would doe much and many things more then he had done yet. For (saith he) *Many such things are with him.*

Hence note.

First, God hath variety of wayes to exercise and chasten his in.

As he hath more then one Blessing, so he hath more then one Chastening ;

Chastning ; as he hath many Comforts, so he hath many sorrows ready at his hand ; as he is *the God of all Consolation*, so he is the God also of all tribulation ; and as he can make all Consolation to abound, so he can make all tribulation to abound ; *many such things are with him.* When you have suffered one affliction, doe not thinke that you have suffered all, there may be a second at hand. They are usually *twin borne*, and sometimes we may say (as *Leah* in another case, *Gen.* 30. 11.) *A troupe cometh.* Troubles come by Troupes. We read the Lord threatening his ancient people the *Jews* after great sufferings, and Judgements had been upon them, with a succession of new Judgements. The whole twenty eight Chapter of *Deuteronomie* is but a continued description of that variety both of blessings and curses which God hath at hand stored up in his Treasures. Read how various his Judgements are (*1 Kings* 8. 37. *2 Chron.* 6. 28.) *I will punish you ye seaven times more for your sins* (*Lev.* 26. 18. 24.) And that *seaven times more* may be understood ; First, in reference to the variety of their punishments, you shall have seaven kindes of punishments more then you had ; secondly, in reference to the degrees of their punishment, I will make them seaven times greater then they were. As *Nebuchadnezzar* commanded the fiery furnace to be heated seven times hotter : so the Lord can command the furnace to be heated seaven times hotter : And as the Lord can chasten and afflict his people seaven times more both in kinde and degree, so they may need seaven sorts of afflictions more, and a furnace heated seaven times more then formerly, either for the purging out of their sins, or for the exercise and proofof their Graces. For though the Lord hath a great variety of afflictions at his command, yet he never layeth any one of them upon us, but when there is need. The Apostle *Peter* gives us assurance of this from God (*1 Ep.* 1. 6.) For having said, that Saints are *kept by the power of God through faith unto salvation, wherein they greatly rejoyce*, he presently adds, *though now for season (if need be) ye are in heaviness through manifold temptations.* We see the temptations wherewith the Lord exerciseth the heires of heaven here on earth, are many, yet they never feele these but when *need is* ; And many have as much need of the God for their spirituall estate, as they have of bread for their naturall. *Many such things are with him.*

Secondly, Note.

M m m

W o

And I have more and sorer afflictions then God hath yet layed upon any of us.

They who sin least suffer lesse then their sin, how much soever they suffer here. (*Psal. 103. 10.*) He hath not dealt with us after our sins, nor rewarded us according to our iniquities, so great is his mercy to them that feare him. The Text is to be understood of them that feare God: He hath not dealt with us after our sins, that is, in proportion to our sins, nor rewarded us according to our iniquities, that is, we have not had that measure of trouble which answers the measure of our iniquities. Ezra made humble confession of this in the name of the Jewish Church (*Ezra 9. 13.*) And after all that is come upon us, (much is come upon us) for our evil deeds, and for our great trespass, seeing that thou our God hast punished us lesse then our sins deserve &c. Their punishment was great yet lesse then their iniquitie. As all the afflictions and miseries of this life are lesse then the glory that is promised (*Ro. 8. 18*) I count that the sufferings of this present life are not worthy to be compared to the glory that shall be revealed; So all the sufferings of this life are not to be compared with the deserts of the least sin committed by us, nor with the least comfort of the Spirit which is given to us. As the good things which God bestows upon us are above and beyond any worthines of ours, so the evils with which he chasteneth his children, yes or punisheth the worst of wicked men in this life, are below and on this side what they are worthy to receive.

Non sunt condigne pœnitentiae. 1. ad peccata quae reminiuntur. 2. ad presentem consolationis gratiam quam imminuitur. 3. ad futuram gloriam quam promittitur. Punit deus in ira corda nostra, & retribuit bonam vitam condignam.

Vers. 15. Therefore am I troubled at his presence, when I consider him I am afraid of him, &c.

This and the next verse expresse the state of *Jobs* spirit upon the former discovery, or how he was affected with this thing, that many such things were with God. I have often met with other passages in this book which have a neernesse of signification with these words, and therefore I shall with the more speed passe thorow them, and part with them.

Therefore am I troubled at his presence.

The words (probably) are an answer to an objection; for his friends

friends had charged him with rest and trouble of spirit at the presence of God upon another account, even because of the guiltiness of his conscience, or because of his great wickedness. So (Co. 22. v. 10) *Eliphaz* having shewed him his sin, *thou hast set the widow empty away, the armes of the fatherless have been broken,* presently adds the sad effects which were upon him, *therefore sudden feare troubleth thee, and snares are round about thee:* As if he had said, *thou hast been very wicked in thy actions, and therefore thou art so unquiet in thy spirit; Thou hast been uncharitable and injurious to men; therefore thou art troubled at the presence of God.* No, saith *Job*, my trouble of spirit doth not arise from my guilt (though I have sin and iniquity enough about me, to deserve greater Chastenings then these which are upon me) but the cause of my trouble ariseth from the knowledge and apprehensions which I have of God, *who is in one mind, and who can turn him: he performeth the thing that is appointed for me; and many such things are with him.* This is the spring and ground of my trouble: I am troubled both with the feeling of my present calamities, and with the fear of greater.

The word signifies both *to make haste*, and *to trouble*, the reason is, because, as some say, trouble makes hast, *ill newes comes apace*; or, secondly, because we are very hasty to get out of trouble; and usually over-hast; he that is in trouble would fain be out of it; no man loves to sticke in such a condition, therefore the same word in the Hebrew elegantly signifies both *to make haste*, and *to trouble*, And hence one of the Ancients translates *Therefore have I hastened to his presence*. Expounding it thus. *Because he hath thus afflicted me, therefore leaving all the world; I make hast to him, I shew my selfe upon him, and leave my cause to him; that's a good sense, and very spirituall; For the Saints being afflicted, make hast to God because he is their father, and because he alone is able to be their deliverer, who would not make haste to God upon such an interest? A wicked man turnes from God by sinning against him, and he runs away from God afflicting him. He that delights in sin, cannot delight in God, who is the avenger of sin. But afflictions draw Saints neerer to God, therefore have I hastened* (saith that translation) *into his presence*. But we have rendred it (as I conceive) better to the Intendment of this place.

Quia ita prius
et, ut apud
pat. paid ubi
facit. Et me
probatu nat.
in re uiliat.
Merc.

לְהַרְגֵם לְהַרְגֵם
a. celerare.

Propterea ad
eum festinavi,
quod ipse expo-
nit. Quia me
tribulavit ideo
relictis tempo-
ralibus ad eum
festinavi.
August.

Therefore am I troubled at his presence:

The letter is, *at his face*, or *because of him*, that is, for feare of him.

Therefore am I troubled.

Job was troubled upon a twofold account.

*Sensu flagellorū
in presentia
m, metu fu-
torum. Jun.*

First, With the paine and smart of his then present sufferings:

Secondly, With feare of further or future sufferings. *I am troubled at his presence.*

The presence of God is most desireable; what is it that Saints wish and rejoyce in comparatively to the presence of God? *My soule thirsteth for God; when shall I come and appeare before God?* saith David, (Psal. 42. 2.) How greedy was he of the presence of God? how did he (as it were) tell the clocks, and count every hour a day, every day, yea, till he was restored to it. And in another place, how earnestly doth he deprecate his banishment from the face of God, as the sorest punishment, (Psal. 51. 11.) *Cast me not away from thy presence.* Yet here Job confesseth, *I am troubled at his presence.*

Hence note.

God can easily vary the appearances of himselfe to us.

He can discover himself so to us, as that his presence shal be better to us then life, better to us then ten thousand of these lower worlds, or as the heaven of this lower world, yea as the onely felicity of that heaven which is above. What is heaven, but this presence of God. *Thou wilt shew me the path of life; In thy presence is fulness of joy* (Psal. 16. 11.) Thus God can make himselfe knowne with a delightfull presence, yet he can make himselfe known, and often doth, even to his owne, with a dreadfull and an amazing presence. God in whom there is no variablenesse, nor shadow of turning, can vary the demonstrations of himself to us, as much as light varieth from darknesse, or life from the shadow of death. God hath a light side, and a darke side as to manifestation, though in himself he is light, and in him there is no darkness at all. Sometimes his presence is sweetness and joy, even joy unspeakable and glorious; at other times, his presence is bitterness and sorrow, even sorrow unspeakably grievous. There is nothing

. so

so dreadful to wicked men at any time as the presence of God. As it hath been their wretched care to hide their sins from God as much as they could, so they would count it their happiness to have their persons hid for ever from the presence of God. That which is both the sin and trouble of the wicked at all times, is the trouble, if not the sin of some godly men at sometimes, namely, the presence of God, not in it selfe, but with respect to the manner of his manifesting himselfe to them, and dealing with them. As will appeare further in the next clause of this verse. *I am troubled as his presence.*

When I consider I am afraid.

As if he had said, *When I seriously weigh and have deep thoughts in my mind, when I set my understanding thoroughly on work to consider the severity of Gods proceedings with me, and when I remember the wormewood and the gall, those bitter tastes and sad experiences which I have had already of his dreadful power, then I am afraid.* And this fear ariseth not from the guilt or accusations of my own conscience, but lest the Lord should againe act and put forth that his terrible power upon me.

But what feare is here meant? or how was Job afraid upon the taking up of this consideration? I answer,

There is first, a pure filial or son-like feare, when we are afraid to sinne against and displease our father. This feare is a special grace promised in the new Covenant, and the beginning of wisdom.

Secondly, There is a pure slavish feare, when we dread God as a Judge, and revenger. This feare is the issue of the Covenant of workes, and the beginning of sorrow.

Thirdly, There is a mixt feare, not a pure filial, nor a pure slavish feare, but with a mixture or ingrediency of both. Such I conceive the feare of Job was; his was a mixt feare; it had some tang of slavery in it and it had some touch of Son-ship in it, there was much of the Spirit of Bondage in it and something of the Spirit of Adoption in it. With the former fear many good men have been much exercised in all ages, especially before Christ came in the flesh, and the clearer breaking and beaming out of Gospel light, (Rom. 8. 15.) *We have not received the spirit of bondage to feare againe.* And (John 14. 27.) *Let not your hearts be troubled.*

*Cum diligenter
considero ejus
tantam potentiam,
cujus nunc
in me specimen
videt, non pos-
sum quin expe-
reham, non
quod in me, sit
illi, ut scire
deus, et regat
me, et vincat
me.*

ner be ye afraid; that is, be not burdened and oppress with that servile and slavish fear which you are subject to. Christ spake it to his own Disciples, for even at that time deepe impressions of that feare were upon them, doubting much what would become of them, when he should (of which he had told them) leave the world, and be gone from them. And besides that speciall reason which the Disciples then had to fear at that time. This feare usually ariseth from two reasons, in others, at all times.

First, From the Consideration of their owne weaknesse and saylings.

Secondly, From the Consideration of the Majesty and greatness of God when they Consider these things they are afraid. And though Beleevers are freed from the predominancy of slavish fear, and are indued with infusions of true filial feare, yet they are often taken with this mixt feare, as in reference to their owne weaknesse, so respecting the Majesty of God, with whom they have to doe. *When I consider I am afraid of him.*

Observe.

That the Majesty and power of God duly Considered, are terrible even to his own people.

Many men have slight thoughts of the great God, they tremble not, they feare not; what's the reason? they Consider not; they are carelesse, and therefore they are fearelesse, they are ignorant, and therefore they are confident. There are none so bold as they who are thus blind. *Who is the Lord (said Hard-hearted Pharoah) that I should obey his voice, to let Israel goe? I know not the Lord, neither will I let Israel goe.* Thats a sad Confidence that proceeds from ignorance, and a sad fearelesnesse that hath no ground but carelesnesse. I remember what the answer was of a very Godly man upon his death-bed; who having much trembling upon his spirit at the apprehension of the greatnesse Majesty, and glory of God, it was said to him by a Godly friend that came to visit him; *Sir, you have known God, and been long acquainted with him, why are you thus full of feare and trembling?* O, said he, *if I knew God more, I should tremble more* If we were but more acquainted with, and did more Consider of the Infinite greatness of God, and of our owne distance from him as creatures, much more as sinners, how should we be swallowed up with divine amazements; so that we

must charge it upon the want of Consideration, that so many have such undue and unbecoming thoughts of God, as also that their thoughts fall so much below both their duty, and their sins: if we did but Consider how sinfull we are, and how holy God is, we should alwayes serve him with feare, and rejoyce with trembling; *When I consider I am afraid of him.* Job was afraid of him when he considered him and so was Asaph (Plal. 77. 3.) *In the day of my trouble I sought the Lord, my sore ran in the night and ceased not, my soule refused to be comforted. I remembered God and was troubled, I complained and my spirit was overwhelmed.* Such a remembering of God is not a bare act of the mind, in opposition to forgetfulness, as if Asaph had said, *I remembered God*; that is, *I did not forget him*, but *I remembered God*, that is, I fixed my heart upon him, I minded him fully, or set him fully before my minde: though the remembrance of God is the spring of Comfort to us, and that many wayes, yet an Asaph, a holy man, The holiest among many men, may be troubled when he remembers God, when he Considers his glory, greatnes, power, and Majesty, and himselfe a poor worme When the holy Prophet *Isaiah* saw the Lord (in vision) sitting upon a throne high and lifted up, and saw the Seraphims covering their faces and their feete, and heard them crying one unto another, and saying, *Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.* Then he said; *Woe is me for I am undone, because I am a man of unclean lips, &c.* What a concussion was there upon his spirit upon the meeting of these two visions; first, that of the holines of God; secondly, that of his own uncleanness, (*Isa. 6. 1, 2, 3, 4, 5.*) *Moses* who had such intimacy with and access unto God, is yet described trembling at his giving the Law (*Ex. 12. 21.*) *And so terrible was the sight, that Moses said, I am exceedingly afraid and tremble: Moses* knew that God was his friend, a God in Covenant with him, yet *Moses* said, *I exceedingly feare and quake*; the sight and voice of God is our Blessednes, yet there may be a troublesome and a terrible both sight and voice of God, even *Moses* was afraid: and so was *Habakkuk* (*Ch. 3. 16*) *When I heard* (that is, thy Speech, ver. 2) *my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in my selfe, &c.* And at last wicked men (though now so unconsidering who God is) shall have such Considerations of him as shall for ever drowne and swallow them
up

up in a deluge of feare: the thoughts of the presence of God will be Eternall terror to them, who now are unmoved with the thoughts of his presence, or who have not God in all their thoughts. There is a presence of God which shall be death to thē, who have not lived in a due and awfull consideration of his presence. Thus the Apostle describes the punishment of wicked men (2 Thes. 1. 9.) *They shall be punished with everlasting destruction from the presence of the Lord.* We may understand it two wayes.

First, They shall be punished by being put from the presence of the Lord; That's the punishment of losse, they shall be for ever excluded and banished from his presence. That which was their desire here, shall be their misery hereafter. They who care not for the presence of God in this world, shall be everlastingly cursed with the want of it, in the world which is to come.

Secondly, I rather conceive the meaning of that Text to be this, there shall be a manifestation of the wrathfull presence of God to them, and that shall be their punishment, the presence of the Lord is everlasting life, and light, and joy to his own people; but the presence of the Lord shall be terrible and dreadfull, even everlasting destruction to wicked men; they shall at last Consider it so much, that they shall feare to purpose. God will powre out such a presence upon them as they shall be equally unable to hide themselves from or stand before, but must lie downe and sink under it into the bottomlesse gulfe of despaire for evermore. If the Godly are sometimes afraid, where shall the wicked appeare. when God appeares. *When I consider (with Job) I am afraid of him.*

Vers. 16. *For God maketh my heart soft, and the Almighty troubleth me.*

Nihil opinor addit novi, sed tantum versiculum precedentem exponit.
Sanct.

This verse is neer in sence with the former. *Job* herein further shewing both a reason why he was afraid of God, as also the effect which Gods dealing with him had upon his owne heart, or how he was affected with it. For

God maketh my heart soft.

The word rendred, *to make soft*, signifies the abateing of the strength of the heart.

But it may be enquired, what was this soft heart which God made him?
I answer,

I answer; First, Negatively, by a soft heart here we are not to understand a penitent heart, or a heart broken with Godly sorrow at the sight, either of sin acted or wrath threatned (2 Kings 22. 29.) The Lord saith by the Prophet to *Josiah*, *Because thy heart was tender (soft or melted) and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, therefore, &c.* The heart of flesh promised and given in the new Covenant, is a relenting and repenting heart. (*Ezek. 36. 26.*) *I will take away the hearts of stone, and give you an heart of flesh;* that is, I wil make your heart soft, which before was hard, *Job* had such a heart, a soft heart in this notion, when he spake thus, but that's not the heart here meant; God had given him that softnes of heart before; for he is described (*Chap. 1. 1.*) *A man that feared God;* and a man that feareth God, is a man of a soft heart, (*Prov. 28. 14.*) *Blessed is the man that feareth alwayes, but he that hardneth his heart shall fall into mischief.* Where the hard heart and the feare of God are opposed; For wheresoever the true fear of God is in the heart, that is a soft heart.

Secondly, By a *soft heart*, is not here meant the patient heart; that's a soft heart in Scripture, a heart which is wiling to submit to and beare the burden that God layes upon it: in this sence God makes the heart soft, when, as he accustomes his to sufferings, so he fits them to suffer. Man naturally is (like *Ephraim*, *Jer. 31. 18.*) *As a Bullock unaccustomed to the yoke*, both of active and passive obedience. Onely God makes man submit his stiffe neck and hard heart to a suffering condition, and to answer the call of his sufferings. *Pharoah* is said to have a *hard heart*, because he did not yeeld to what God called him to by Judgements, he had not a patient but an unquiet spirit under the plagues sent upon him; nor did he obey what he was summoned to by the Lords voice in those terrible plagues. Now, though I grant that an heart made soft in patience is an excellent frame of heart, yet we cannot understand it so here; for *Job* had a patient heart, yea he had abundance of patience before, as he fully discovered at the very beginning and breaking out of his troubles; he did not flinch at the Crosse, but did embrace it. The Apostle exhorts all Christians to *Remember the patience of Job.* And we must apply that Scripture to *Job* before he came to this point. Therefore the softnesse of heart intended in this text is somewhat besides this.

Thirdly, Much lesse are we to understand by a *soft heart*, a *fearfull* or a *Cowardly heart*; that's a lost heart indeed, but in a bad sence. We have it so expressed (*Deut. 20. 3.*) *Hearc o Israel, you ap reach this day unto Battell against your Enemies, let not your hearts be faint, &c.* The Hebrew is, *let not your hearts be soft or tender*: a soft heart is not for a sword, nor for a battell, How shall they stand in dangers, who are fallen below them? A penitent heart, and a patient heart are proper in dangerous undertakings, but a cowardly heart is the greatest disadvantage in the world; therefore the Lord commanded this to be proclaimed to his people, *Let not your hearts be tender when ye go forth against your Enemies*, or as it is exprest alterward, *Fear not, neither tremble, neither be ye terrified because of them. Job* had not such a soft heart, he was no coward when he complained before, *that the terrors of the Almighty did encamp against him as a dreadful Army* nor while he said here, *God hath made my bone soft.*

Fourthly, A soft heart, is an effeminate, delicate, wanton heart. There are too many who have such soft hearts. Men that are fit for nothing but what is worse then nothing, to wallow in the sinfull delicacies and delights of this present world. The Apostle useth a word (*1 Cor. 6. 9.*) which exprest this folly. We render it *effeminate*, but both the Greek and the Latine is *soft*; that is, persons wantonly and vainly given. And *Miles* applies the very word of *Jobs* text to this kind of softness (*Deut. 28. 56.*) *The tender (or soft) and delicate woman, that would not adventure to set the sole of her foot upon the ground for delicatenesse and tenderness, (or softnes) her eye shall be evil towards, &c.* This is not only a sinfull softnesse of heart, but the worst of sinfull softnesses. *Jobs* heart was far from this softnesse. As he was at that time a man of sorrows, so he had not been at any time a man of pleasure. But if *Jobs* soft heart were none of these, what was it then?

I conceive the soft heart proper to this place is, a heart weakened and laid low through the burden of affliction. A heart so worn out and spent that it can hardly bear any more, God had softened and even consumed his heart with sorrow and affliction. As he abhorred a hardnes of heart to resist the hand of God, so now he feared that his heart was not hard enough to beare it with that chearefulness and constancy of courage which he desired. Hard things are firm, compact, and knit together; those that are soft,

Miles.

Liquefecit aff-
flumina et
consumpta
terre.

Hac mollitudo
penitet a tu-
morem vche-

mentis pro qua
ante pr. trente
cedit dicitur

majestas et pro
testatione in qua
facile recipit

coqui. a. inem et
metum. perna
magnitudinis

are weak and unable to beare any weight so that *Jobs* losse of his heart was his weaknes to beare; And he gives this as an account why he was afraid of the power of God in any new sufferings. (saith he) *God hath made my heart soft*; that is, I begin to faint, I finde my selfe drooping, I have not that strength of spirit (and though I am not a coward, yet) I have not that courage, that hardnesse, or hardinesse of spirit which I have had heretofore. He queried indeed (Ch. 6. 12.) *Is my strength the strength of stones, or is my flesh brass?* He had much strength, but not the strength of stones, nor was he hard as brass. Now he saith plainly, my heart is made soft, it melteth like wax at the fire, I am so little like brass or stones in strength or hardnes, that I am altogether like wax or water. I am so far from having a minde to strive with, or rise up against God, that I know not how to stand before him, if he (which he seems to intend) should still goe on to afflict me. I am growne weak and unable to beare, yet my burden remaines, and will probably be made yet more heavy. This interpretation carrieth a distinct sence in it, and that which is most genuine to the scope of the place. Mr *Broughtons* translation of the latter clause of the verse, suites this exposition of the former with much clearnes; *For the Omnipotent hath softened my heart, and the Almighty hath made me shrinke.* Whereas we say the Almighty troubleth me, he saith, *The Almighty hath made me shrinke*: For so a man commonly doth who eyther feares or sees that which he is not well able to beare.

Hence Note.

The heart of a Godly man, even of the most Godly, may be so weakened under long continued sufferings, that he may finde himselfe utterly unable to beare them any longer.

Wicked men labour to strengthen and harden themselves all they can, to bear, in opposition to God, and Saints would strengthen and harden themselves all they can to beare in submission to God. *Pharaoh* hardned his heart to oppose God striking him; he had stroake after stroake, and Judgement after Judgement, yet he would not yeeld: but at last God made his heart soft in one sence, though he hardned it in another. God appeared at last too hard for *Pharaoh*, he could hold out no longer. And we finde the Lord speaking thus by *Ezekiel* to his people, who (it seemes by the language which God useth concerning them) had,

as it were, let themselves with unholy resolutions to stand or rather stout it out with God, and beare the worst that he could do unto them; *But* (saith the Lord, *Ezek. 22. 14.*) *can thine heart endure? or can thine hands be strong in the day that I shall deal with thee*: When I deal with thee in wayes of Judgement, when I take thee in hand to punish and repay thee according to our workes, can thine heart endure? no! it cannot endure, it shall not be able to endure. The Lord doth not meane it of an enduring with submission and patience; So it is the honour of Saints to endure what ever God layes upon them, but to endure with stoutnes and resistance; art thou able to stand it out, or can thine hand be strong? no, thy heart and hand will be soft and weake, thou wilt not be able to beare it when I come to deale with thee. It is said of Christ by *David* his type (*Psalm 22. 13.*) when he was under those terrible sufferings for our sins, that his heart was made soft (and if it were so with the greene tree, what must it be with the dry?) *I am poured out like water, and all my bones are out of jynt: my heart is like wax, it is melted in the midst of my bowells.* Thus the sufferings of Christ our head (who was also the Captaine of our salvation, and the mighty God) made his heart soft and melted him. His heart was not melted with sorrow for his owne sin, (for he was without sin) but the sorrow that was upon him for our sins melted his heart. Whole heart will not melt & grow soft, (that is, unable to beare it) when God layeth his hand heavy and long upon him? Therefore we read in the Prophet, how the Lord takes notice of this, and condescends to the weaknesse of man (*Isa. 57. 16.*) *I will not contend for ever, neither will I be alwayes wrath.* I will not goe on to doe, as I have done. Why? What is the reason of it? not but that God is able to continue his Contending, and to carry on his warre whether with persons or with Nations for ever; but he hath respect to the poor Creature; for (saith he) *I will not doe it, lest the spirit should faile before me, and the soules which I have made.* How can soules faile? the soul is an immortall substance, and shall not faile for ever. The souls of the damned shall be under everlasting Contendings, and never faile, they shall beare wrath for ever and not faile, yea their bodies shall not faile, but through the power of God (sustaining them under his Justice) shall endure everlasting torments. The meaning of that exprellion in the Prophet, is the same with this in the text

Their

Their hearts will be made ſoft; as yet they have ſtrength, faith, and courage to beare theſe afflictions, but if I continue them longer, their ſpirit and ſtrength, their faith and patience will faile, and be ſo worne out that they will not be able to abide it. *God would not contend for ever*, leſt (as Job here complains) he ſhould make their hearts ſoft.

And the Almighty troubleth me.

That is, his preſence, or his diſpenſations trouble me, we ſee how much the ſpirit of Job was carryed out in the thing; And he uſeth a word here that ſignifieth the power of God to comfort and reſreſh, or God in his allſufficiency to comfort, yet (ſaith he) this *Allmighty troubleth me*; that is, the thoughts or remembrance of him troubleth me. He hath caſt downe and grieved my ſoule already, and I am much troubled with fearefull apprehenſions of like ſeverities from him againe. Theſe words, the reader will eaſily perceive to be of the ſame minde and meaning with the 15th verſe of this Chapter, lately opened, and therefore I ſhall not ſtay upon them, but proceed to the laſt verſe.

Deus, in cuius potentia ſuffici- entiaq; diſtictum, ſolacium meum eſſe debebat, ut me preſentis omni ſolatio, & animam meam plane deſert, deſert me, & ter- restria ſanct.

Verſ. 17. *Because I was not cut off before the darknes, neither hath he Covered the darknes from my face.*

Here Job gives another reaſon of his being thus troubled at the preſence of the Almighty. *It is* (ſaith he) *because I was not cut off before the darknes*; or, *because I dyed not by thick darknes* (ſo Mr. Broughton) we ſay, *because I was not cut off*, he, *because I dyed not*; both meet in the ſame meaning. For death is a cutting off, and death will cut off or mow down the ſtrong, yea the ſtrongelt, as the ſiſh doth either corne or graſſe. Thus ſpake Hezekiah in his ſicknes (Iſa. 38. 10.) *I ſaid in me cutting off of my dayes*, that is, when I thought I lay a dying. Job was troubled *because he was not cut off*.

Before the darknes, or, from the face of darknes.

Death it ſelfe is darknes, and yet Job would faine have dyed before the darknes. There is a darknes of affliction and trouble ſpoken of often in this booke and elſewhere, which is more bitter to man then death it ſelfe. Some had rather be taken out of the world,

Quod tamen eſt eum, qui ſeipſum a ſeipſo non potuit liberare, ſed a ſeipſo.

world, then endure the troubles of it. This is the first part of the reason, *I am troubled, why? because I was not cut off before the darknes,* or before this trouble came; As if he had said; *I should have been glad, or it had been good for me, if death had prevented these troubles; this troubles me that I dyed not, that I went not to the grave before these troubles came upon me.* Thus Job gives way againe to his passion; he broke out much in this straine or language at the third Chapter, where at large he openeth his wish for death, either that he had dyed before, or presently after he was borne into this world, that he might have been at rest and so out of the reach of those evils and calamities that did encamp against or beset him round about. The reader may consult what hath been done upon that Chapter, of which this verse is an Epitome, and there finde the nature of this wish for death explained, as also what lively desires Job had of death, or as this text speaks, *that, he had been cut off before the darknes.* I shall here onely take notice; That to some, the sorrows of this life are much more bitter then death it selfe; yea that God himselfe hath sometimes in a way of mercy & favour called some out of the world before he would let great troubles in. There was a promise made to *Jehoiachin* King of *Judah*, that, God being resolved to bring trouble upon that people, yet he should be cut off before the darknes. (2 Kings 22. 20.) *Because thy heart was tender, &c. Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not see all the evill, which I will bring upon this place.* And when *Ahab* had humbled himselfe before the Lord, even he went not without a reward for it, and his reward was this (1 Kings 21. 29) *I will not bring the evill in his dayes, He shall be cut off before the darknesse.* *Jerem* speaking of the troubles that came upon the Church, doth as it were applaud the death of *Nepotian* upon that Consideration, *Happy be that dyed before these troubles lived.* It hath some what of mercy in it, to go out of the world before extraordinary affliction comes in; yet in these things we must take heed of being our owne Carvers; it is one thing to have a promise from God, that the Cloud shall not breake in our time; and another thing for us to wish and desire to be out of the world before the Cloud breaks: The former argueth the tenderesse and care of God towards us, but the latter must needs argue either our unwillingnes to suffer either from or for

Felix Nepotianus qui hac non videt. Hier:

for God; Or our diſtruſt of his aſſiſtance and preſence with us to ſupport us in our ſufferings. If God will not cut us off by death before the darkneſſe, we ſhould be willing to live in the darkeſt darkneſſe of outward calamity that ever fell upon this world. *Job* adds a ſecond reaſon of his troubled ſpirit in the laſt words of this verſe and Chapter.

Neither hath he Covered the darkneſſe from my face.

I am troubled becauſe I have lived in troubleſome dayes, but though I have, yet God could have hidden me from thoſe troubles, or thoſe troubles from me; but as he hath let me live in the darkneſſe of trouble, ſo he hath not at all covered the darkneſſe of trouble from me. I doe not only live in troubles but I am alwayes looking troubles in the face. Mr. *Broughton* renders thus, *Nor he yet hideth glumines from my face*; which he alſo paraphraſeth in theſe words; *I want not death nor eaſe of ſickneſſe, that I ſhould not be afflicted*. So that as he complains becauſe he dyed not before the darkneſſe came; ſo becauſe God did not hide the darkneſſe from him when it came, but let him have ſuch ſad viſions of it. This ſtill imports that *Job* had not that fulneſſe of ſubmiſſion to the diſpenſations of God, as duty called him to; and for this *Elihu* reproveth him; yea God himſelfe chid and rebuked him, becauſe he tooke upon him to oſten to give the rule, and did not ſit downe more quietly under his appointment and portion for him. Though *Job*'s patience was great yet he had not all patience, or all of patience. And though, I doubt not, but his patience had a perfect worke, yet he did not attaine to the perfection of patience. This (according to our tranſlation) is the ſence and ſumme of theſe words, concerning which many things have been ſpoken in the former part of the Booke. whether I referre the reader: yet before I paſſe them quite out of my hands, I ſhall gather up ſome other Rendings of this verſe, and leave them to the readers Judgement and conſideration.

First, Thus; *when I was only not Cut off by darkneſſe, he hath* *Neither hid himſelfe in darkneſſe from my face*. This tranſlation the Original may beare with ſome little ſupplement, which is uſuall in ſuch Caſes, when there is no ſtraine upon the generall ſcope of the place, and the meaning is clearly this, *Whereas I am only not cut off by darkneſſe, that is, whereas my troubles are ſuch as have only*

*Non, pro-
prie. Tantum
non, q. d. hoc
effectus in me
ab, confidetur
ut non quidam
exstiteret, sed
exstet, et proxi-
mus est.*
Coc.

not extinguished my life, when I am in this pitifull miserable plight, *He* (that is, God) *hath hid himselfe from me in darknes.* So that here he speaks of a twofold darknes or evill that was upon him : first, affliction upon his body ; secondly desertion upon his spirit, and so the negative particle *not*, is rendred by some *only not*, it is only not death with me, yet the Lord is pleased to hide his face from me ; whereas we say, *He hath not Covered the darknes from my face*; this translation saith, *He hath Covered his own face with darknes*, or, *Covered himselfe with darknesse from my face.* First, thereby intimating that God doth often joyne spirituall troubles with a corporall, the hidings of his face with the troubles of our flesh. Secondly, that outward troubles are then most grievous to us, when God hides or withdrawes his presence from us.

*Quod non fac-
it, exstet a
proventibus re-
nebris, & quod
a facie mea a-
vertit caligi-
nem. Bez.*

Another reading gives it as an admiration ; *I am exceedingly troubled because I was not cut off by the present darknes, and that he hath turned away darknes from my face* : As if Job had stood wondering that his life were thus prolonged, that his sicknes and sorrowes had not made an end of him ; that ever he should continue so long in such a storme as he had done, and who or what power it was that in those his great pressures, both of minde and body, did hinder or stay him from being covered with the shadows and darknesse of death.

Calvin.

A third renders ; *Because he hath not cut me off through darknes, but hid darknes from my face* ; and he gives the meaning of it thus ; the reason why I am so much troubled and afflicted, is because God hath not cut me off through darknes ; that is, because I have not had some secret or private affliction, but all the world hath taken notice of what hath been done to me. God hath not chastened me in the dark ; these things have not been done to me in a corner. Job might speake as the Apostle, *I am made a spectacle to the world, to Angels and men*, all beholding me in this pitifull condition. And this occasions me much trouble of minde, because as I see plainly, that the hand of God is gone out against me, so all others see it too, and they make severall Interpretations of it. Had I been lost in the darke I should have borne it better, now I am made the common talke of the world, and how to answer their descants upon my condition, is more then a little trouble to me. This translation hath a faire sence as to the gene-
rall

all truth; but the text uill Construction (as they who are skillfull in the Grammer or the Hebrew know) will not beare it. And therefore I ſhall ſtay in our owne tranſlation, which is faire and clear as to the ſcope of the Chapter, ſhewing this good mans paſſion, breaking forth into ſome kinde of quarrell with the diſpenſations of God, becauſe he was not carryed out of the world before theſe troubles came in, or if he muſt needs ſtay, and be contemporary with them, becauſe he found no cover, no ſhelter from either the beholding or feeling of them.

Thus I have done with the firſt part of *Jobs* Answer to the third and laſt aſſault which *Eliphaz* made upon his Innocency Bug as *Eliphaz* ſpake much againſt him, ſo he could not be ſatisfied to ſpeake but a little for himſelfe; He had more to ſay, both for his owne vindication, and the refutation of his opponent. What he ſaid the twenty-fourth Chapter will tell us, which comes next in order to be opened.



JOB, CHAP. 24. Vers. 1.

*Why seeing times are not hidden from the Almighty,
doe they that know him, not see his dayes?*

Ad primum
questionem re-
spondetur Jo-
bus, in p[ar]te af-
firmans, deum
cam in a[nt]er-
ius p[ar]te, in
in p[ar]te li[ber]i
te[ra]tis, non p[ar]-
tam semper, sed
p[ar]te h[ic] occulta
quodammodo
non t[ame]n
in p[ar]te h[ic] a
ge. v. 12.



His Chapter containeth the second part of *Jobs* answer, to *Eliabaz*: the generall scope whereof, is to pull up the foundation of his friends suspicion of him, and dispute against him, shewing that many men doe much evill in this life, who suffer none and that many who are innocent, suffer much evill, and are not relieved: from both he concludeth, that the suffering of evill can be no concluding argument that any man is so; for then it must be so with all men, which most mens experience contradicteth.

So that here *Job* falls downe-right upon the poynt in debate, affirming what he had often affirmed before, that God both in asserting the innocency of the righteous, and in punishing the sins of the wicked, useth much variety; and that his proceedings with the sons of men, are so farre from being alwayes open and plain, that usually they are very secret, concealed, and so much in the darke, that there is no print of his steps to be found. This seemes to be the designe and tendency of the whole Chapter; and the argument of it may be formed thus;

Ye, my friends have said, that God punisheth all evill doers in this life: seeing then he knoweth the length and continuance of their dayes in this world, why doth he yet suffer them to slip out of this world unpunished. And if they are so frequently punished in this world (as ye affirme) why doe not they who know God see it, and take notice of it?

But so it is, that many wicked men slip out of the world unpunished, and the goodly who know him die not for judgement executed, therefore surely it is not the way of God presently in this life to punish every offender; nor can ye conclude that they who are afflicted are

wicked, seeing many of his people were not only affected by himself, but lie under the rod of his wrath a long time unreverged and undelivered.

In the whole Chapter we may observe these three parts.

First, A questioning proposition in the first verse, *Why seeing times are not hidden from the Almighty, doe they that know him not see his dayes?*

Secondly, We have the confirmation of this proposition, and that in two branches; first, of innocent persons not relieved; secondly, of wicked persons not punished; Thirdly, he concludes his whole discourse in the last verse of the Chapter by a stronger affirmation of what he had said before; *And if it be not so now, who will make me a liar, and make my speech nothing worth?*

Again, More distinctly in this Chapter, we have the proposition in the first verse; secondly, the confirmation of it, made by an enumeration, of many grosse finnes, which wicked men commit, and feel no smart, but passe unpunisht; and those finnes are either, first, against man, or secondly, against God.

Against man, first, by removing of the Land-marks in the second verse; secondly, violently taking away of cattell, in the third verse. Thirdly, turning the poor out of house and home, in the fourth verse; fourthly, lying in waite and watching their opportunities to rob & get their prey like wilde beasts, at the fifth verse; fifthly, reaping and carrying away other mens corn out of the fields by violence, at the sixth verse; sixthly, using all manner of oppression upon the poore. 7. 8. 9. 10. 11. 12. verses.

Secondly, *Job* discovers their rebellion against God, and their ignorance of his wayes: for though both these be included in the former acts (who soever sins against man, sins against God too) yet there are sins that are more peculiar and immediate against God. And of these he speaks at the 13. verse. *They rebell against the light* against the light of the knowledge of God shining with much evidence and cleannes, both in his word and in his workes; And then takes occasion more particularly to describe, first, the murderer, and his darke wayes, ver. 14. Secondly, the adulterer and his darke wayes, (ver. 15, 16, 17.)

Thirdly, *Job* sheweth, that though the wicked do all this, and are not presently punished, yet that they are under a secret curse, which shall surely overtake them (ver. 18, 19, 20.)

Fourthly, Upon this, he againe revives the mention of their sinne; first, against the poor, *ver. 21.* Secondly, against the rich, *ver. 22.* Together with their punishment, though late, yet at last, *ver. 23, 24.*

Fifthly, He re-afferts all that he had said, by challenging all men to disprove him (if they could) in what he had said, *ver. 25.* So much of the state and generall scope of the whole Chapter.

Vers. 1. Why seeing times are not hidden from the Almighty, doe they that know him, not see his dayes?

Locus subdiffi-
cilis Job 24.
fas. Merc.

This (as a learned interpreter gives his opinion of it) is a hard Text, and there are various rendrings of it. I shall touch upon them, and then draw out that which may be sutable for observation.

First, The whole verse may (as some conceive) be rather read thus; *Why are not times hidden from the Almighty, seeing they that know him doe not see his dayes?* The meaning of which translation is this; it might make a man that is not well instructed in the wayes and providences of God, to thinke that God takes no notice of the times that passe, nor of the things done here below, seeing the best of his servants could never yet make it out, that he punisheth ungodly men according to their deeds in this world. Surely then we may say, That times are hidden from God, for were it not so, godly men could not but see his dayes, his judgement-dayes upon the wicked & things wou'd not be in such confusion, and disorder as they are. So that *Job* either shews what men doe ordinarily conclude from Gods indulgence and patience towards the wicked, and his seeming slacknes and slownes in avenging the wrongs of his owne people, even that as God is in heaven, so thicke clouds are a covering to him there, and that he seeth not what is acted on the earth. As if either the Lords eye did not reach this inferior world, or that he would not trouble himself about it. *Surely times are hidden from the Almighty, or*

Secondly, that *Job* speaks his owne passions, and temptations about this poynt: As if he had said, *I am tempted to thinke that times are hidden from the Almighty, because he doth not send present releife to his people, nor present wrath upon his enemies.* Such temptations are discovered in other Scriptures, (*Psal. 73. 2.*) *My feet* (saith

(saith David) had almost slips when I saw the prosperity of the wicked, when the wicked and unholy were not punished presently according to Justice, he was urged and tempted to think that God did not regard Justice, nor declare himselfe in his holiness as he ought. And though the Prophet *Jeremiab* durst not question the righteousness of God, yet he knew not (in this case) how to give an account of it, as hath been noted heretofore from his questionings (*Jer.* 12. 1, 2.) *Why doth the way of the wicked prosper? &c.* And with this the following parts of the Chapter seem to carry a faire correspondence, wherein he enumerates many grosse practises and impieties of wicked men, notwithstanding which they pass out of this world in worldly peace.

Thirdly, One of the ancient Rabbins reads the word as a wish, *Quare non sunt* or a desire, *Why are not times hidden from the Almighty?* As if he had said, I could wish they were hidden from the Almighty, and I could bear it better if God did take no notice of times, then that taking notice of them, he should not set them in order, and redress what is amiss; but I passe that.

Fourthly, The Latine translation is positive, and direct; *Ab omni potente* *Times are not hidden from the Almighty, yet they that know him* *te non sunt abscondita tempora* *are ignorant of his dayes, and the reason why they leave out the* *Vulg* *interrogationem* *of impiety, yea bla'phemy in it to say or querie, Why are not times* *Latini videntes* *blasphemam o-* *hidden from the Almighty?* As if *Job* must in saying so either as- *perationem continere, quasi aut abscondita esse* *firmeth that times were indeed hidden from the Almighty, or that* *he wished they were. Therefore to avoid that inconveniency* *they turne it into a direct negative proposition; Times are not* *dicat aut eptet,* *hidden from the Almighty.* And many of the Jewish Writers stum- *i. e. do nimum* *bling at the same stone, have judged Job as denying the providence* *tempora & qua* *of God, or his care of times, and seasons here below; but (upon* *hic sunt non cu-* *divers occasions) Job hath been vindicated concerning this point,* *rare aut non* *therefore I shall not stay upon it.* *videre, sine in-* *terrogatione*

A fifth translation gives it thus; *If times are not hid by the All-* *mighty, how comes it to passe that they that know him doe not see his* *dayes?* as if he had said, were it not for this, or were it not thus, that God doth hide times, or that times are hidden by God that is, that Gods providences are carried in secret, and run a great while (as some rivers doe) as it were under-ground, it could not be, but that they that know him, that is, wise and holy men (as we shall

in his own power. That is, which he hath not put forth or discovered to the ſonnes of men. All times are in Gods power, but thoſe which he reſerves from men, and keeps under lock and key, theſe he hath more eſpecially put in his power. God will not let thoſe times appeare to men, wherein himſelfe is purpoſed to appeare. The time of thoſe workes of God are wrapped up in greateſt darkneſſe when they ſhall be done, which being done ſhine forth with greateſt light; and God will have it ſo.

Fiſt, To reprove and ſtop the curioſity of man: There is nothing more naturall to man then a deſire to know both what ſhall be hereafter, and when that hereafter ſhall be: we are very negligent, and careleſſe in ſecking out the ſeaſon of that which we ourſelves ſhould doe but over-carefull and curious in ſecking out the ſeaſon of what God will doe. Man is given to vaine curioſity, and he is in nothing more vainly curioſus, then in an itch to know the times which God hath hidden from him. Moſt men are great queſtioniſts, and their queſtions moſtly are about times, and ſeaſons, when ſhall this, and that be? The diſciples of Chriſt diſcovered this ſpirit more then once. When Chriſt had told his Diſciples that of thoſe Goodly buildings to which they admirably poynted him, *There ſhould not be one ſtone left upon another, that ſhould not be caſt downe* (Math. 24. 2.) They a while after came unto him privately, ſaying, tell us, when ſhall theſe things be, and ſhall be ſome ſigne of thy coming, and of the end of the world? It did not ſatiſfie them that Chriſt had told them ſuch ſhould be, unleſſe he ſhould tell them the time and ſeaſon when they ſhould be. The Apoſtle found this humour ſturring much in the Church of the *Trutalians*, for having ſpoken of the reſurrection of the body, and that then *the Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voice of the Arch-Angel, and with the ſound of God* (1 Theſ. 4. 15, 16) He, to prevent their inquisitive ſpirit about the time when this ſhould be, begins the fifth Chapter thus: *But of the times and ſeaſons brethren ye have no need that I ſhould write unto you.* Which implies, that either they had intimated ſome query to him, deſiring to be acquainted with the time & ſeaſon of theſe things, or that he foreſaw they would be enquiring, & ſetting their next queſtion, *when ſhall theſe things be* when ſhall the deſcended Saints be raiſed, and the living caught up, when ſhall Chriſt deſcend from heaven with a ſhout, &c. Some have ſuppoſed

*Here of curioſity
maliciuſity.*

*Mathematicorum
et gentium
lacorum uesana
temeritas*

it their study to unvaile the times which God hath hid, and to uncover his secrets. And it is no part either of the honour or ornament of these times, that Astrologers and Mathematicians have been so bold in these studies. As if the starres of heaven were either he trusted with the secrets of the God of heaven, or being so would be unfaithfull Secretaries, bewraying his secrets, and putting those times and seasons into the power of man which God hath put into his owne power. Ancient histories tells us, that the Princes of the world have been very greedy after this forbidden, or at least unrevealed knowledge. Being more desirous to know what should come to passe in after times, then diligent in the duties of the present time; Whereas indeed, which is

A second reason why it is so, God therefore hides the issues and events of future times, that we might be kept to present duties, to the work and buisnesse of the day. He conceals from man the precise day of his death, that he might every day be preparing to dye. If men had all times in their hands, they would quickly lay the greatest and best part of their worke out of their hands.

Thirdly, God hideth times to try the faith of his own people, whether they can depend upon him in the darke, whether when they know not when the time shall be, or what a day may bring forth, they can yet freely trust him for all their dayes. He that lives by faith at all times, troubles not himself about what shall be next in time, nor what the next times may be.

Fourthly, God hideth times, that we may be guided by rules, not by events; That we may steere our course through this world according to his divine appointments, not according to humane successes. Upon all these and many more accounts, *why should not times be biaden by the Almighty?*

But I shall proceed with our reading, to open that, and give some notes from it.

Why seeing times, &c.

As if Job had said, seeing the Lord knoweth all times, seeing times are not hidden from him, what is the reason why those who know him, and are neere to him, do not know times also? or thus, God knoweth times, they are not hidden from him, why doe not they know times that know him?

We are not to take time here nakedly or naturally as it notes
dayes,

dayes, moneths, and yeares, measured out by the motion of the Sunne, Moone, and Starres; but time is to be conſidered providentially as cloathed with all the varieties of action and event, which are imaginable, as incident to the affayres of mankind in this life.

Why ſeeing times are not hidden from the Almighty, &c.

When *Job* ſaith, *Seeing times are not hidden from the Almighty*, his meaning is, that times are clearly and fully known to the Almighty.

The whole verſe taken together ſeemes to be a denyall of what is in it ſelf very probable; for ſeeing God knoweth times, it is moſt probable that they who know him ſhould know times too: for to whom ſhould God communicate his ſecrets, but to thoſe who are neere to him, to thoſe that are his: As if he had ſaid, *Give me a reaſon, if you can, why God, to whom all things and times are known from eternity, ſhould not make known theſe times to thoſe that know him?* And ſo the argument may be formed in this manner.

Poteſt eſſe negata connexio cauſe probabilis in effectu.
C c.

Such as know God, ſhould know his dayes, if any know them.

But they that know God, doe not know his dayes; therefore God keepes his dayes cloſe to himſelfe; ſo that whereas *Eliphaz* ſuppoſed *Job* as doubting the providence of God (*Chap. 22. ver 12, 13, 14.*) and asks the queſtion, *ver. 15th, Haſt thou marked the old way, which wicked men have troden.* *Job* answers here, I deny not the providence of God, but I deny that all the wayes of Gods dealing with wicked men, are obvious to the eye of Godly men, and ſhew me reaſon, if you can, ſeeing God knoweth all times, why the way of his judgments are ſo little viſible to them which know him.

But who are they that are deſcribed by this circumlocution, *They (or the men) that know God?* We may take them in a twofold notion.

Fiſt, More Generally for all godly men, for all who are truly ſuch know God.

Secondly, More ſpecially for thoſe Godly men who know God more then others; there are ſome who have a peculiar knowledge of him, and dayly intimacy with him, who live as it were in his boſome, and ſee what is in his breſts, comparatively to others.

And further (because words of knowledge comprehend the affections in Scripture) by those that know him much, we are to understand those that love him much, that delight in him much, that fear him much, and obey him much. Now though we may expound this text of truly Godly men at large, yet the latter sort are chiefly meant: why seeing times are not hidden from the Almighty, doe not they that know him, godly men, yea his favourites, who know most of his mind, who as they are after his heart, so in his heart eminently, why doe not they who know him thus,

See his dayes?

*Diem domini
ap. et unum cum
judicium suum
exercent in im-
pios.*

Whose dayes, and what dayes doth *Job* here intend? The former part of the verse answers the first question, *They are the dayes of God.* And to the second question I answer; The dayes of God are those dayes wherein he worketh, or brings forth some great worke, whether it be a worke of Judgement, or a worke of mercy. For as Times in the former part of the verse, so dayes here include the thing done in those dayes, and hence Mr Broughton renders, *wayes not dayes.* None (saith he) that know him see his wayes. Whensoever God doth somewhat among men, which declares him in an eminent manner to be God, that in Scripture is called the *Day of God.* Thus the Prophet speakes (*Iſa. 2. 12.*) *The day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Libanus that are high and lifted up, &c.* Thus the day of the Lord is the day of his judgement among men. I passe not for mans day, or for the judgement of man, saith Paul (*1 Cor. 4. 3.* And when he saith, *1 Cor. 3. 13*) *The day shall discover it.* He means a day of tryall will discover every mans worke, whether it be silver, gold, hay, wood, or stubble. The day of discovery, will be a glorious day of God. The Civilians have an expression which reacheth this notion of a day; They say of a man that hath had judgment in the highest Court; from whence there is no appeale; *He hath passed his last day;* that is, his highest and greatest triall, because then there is no more meddling with him, or bringing the suit about again. Such are the dayes of God, of which *Job* here speaketh.

*Summum obis-
se diem dicunt
Juris consulti.
rich. Bold.*

Why seeing times are not hidden from the Almighty, doe they that know him not see his dayes?

From

From the former part of the verſe, Note.

First, *That times are knowne, perfectly known to God.*

Yea not only are times perfectly known to God, but firmly fixed and moſt wiſely diſpoſed of by him ; men may know that which they have no power to diſpoſe of ; but the knowledge of God and his power run paralel through all times and things. So that as when the Text ſaith, *Times are not hidden from the Almighty*, it notes that they are fully known to him, ſo alſo that they are controuleably diſpoſed, and ordered by him. And as times are known to God, ſo he makes them known when and to whom he pleaſeth. When *Joſeph* had revealed to *Pharaoh* both the matter and the time concerned in his dreames, then (ſaith *Moses*, Gen. 41. 45) *Pharaoh* called *Joſeph*s name *Zaphnath paneah*, which ſay to ne ſignifies in the Egyptian language, *The Saviour of the world* : Which name, ſay they, *Pharaoh* might give him, becauſe by his adviſe in laying up ſtores of corne in the yeares of plenty, ſuch a world of men, or ſo great a part of the world, was ſaved from periſhing by famine in the yeares of ſcarcity. But, ſay others deriving the word from an Hebrew roote, it ſignifies a *revealer of ſecrets*. Which title of honour *Joſeph* well deſerved, and was moſt proper to him. ſeeing he had revealed that Great ſecret unto *Pharaoh*, both that there ſhould be a famine, as alſo the time and ſeaſon of it. But where had *Joſeph* this ſecret ? was it from any aſtrologicall ſkill of his own ? He tells us plainly whence it was at the 15th and 16th verſes of the ſame Chapter, for when *Pharaoh* had ſaid to *Joſeph* ; *I have heard ſay of thee that thou canſt underſtand a dreame to interpret it* ; He preſently answers, firſt, Negatively, *It is not in me*, and then affirmatively, *God ſhall give Pharaoh an answer of peace*. See the like in that moſt remarkeable paſſage (Dan 2. 17, 18, 19, 20, 21.) From all which we learn that God knoweth times and changeth times, that is, makes great changes in times according to the counſell of his own will.

First, If we take time, for the ſucceſſion of dayes, weekes, months, yeares, and ages, thus the Lord knoweth times. The number of the dayes of man, the precise number of the yeares and ages wherein any worldly ſtate or power ſhall continue, are not hidden from him.

Secondly, Times are not hidden from God, as times are taken

ΠΥ denotes
erg. num. tem-
pus.

Per tempora
intelligit rerum
variaciones.
dicitur et pau-
peres et peccem
et bellum &c.
Theodor. c.

for the seasons and opportunities of action. The Lord knowes what time will be as a wheele or as a socket fitted for the carrying on or establishing of every worke. We are often troubled at this, and misse our season, but God knoweth every season, he knoweth the times, and therefore can time every worke exactly. And the Hebrew word here used, properly signifies a fit or a convenient time implying that time, in that notion, is not hidden from God. (*Iſa. 50. 4*) *God hath given me the tongue of the learned, that I might speake a word in season to him that is weary.* Which some translate thus, *That I might know the appointed time to the afflicted.* An afflicted soul must be watched, and a season taken, these times are not hidden from the Almighty, he knoweth the opportunity, and therefore can direct him that speakes to a wearyed soul, as to speake proper and taking matter, so to speake it in a proper and taking time, when it shall be as welcome to the soule as raine to the dry and thirſty ground. *David* saith the Lord (*Pſal. 119. 23.*) *It is time Lord for thee to worke for they have made voyd thy Law;* that is, now is thy season, and opportunity for thee to work, if ever thou wilt shew thy self doe it now. And when *David* confessed (*Pſal. 31. 15.*) *My times are in thy hand.* He means that the seasons of his comforts, and of his sorrowes, all the turnings and changes of his life from one condition to another, were cast and ordered by the power and wisdom of God. *Why seeing times are not hidden from the Almighty,*

Do they that know him, not see his dayes.

Thus *Job* describes the persons that see not the dayes of God; they are such as know him. Which character, as was shewed before, belongs to every Godly man, though it be more peculiar to some.

Hence note

First, *Every Godly man knoweth God.*

And none but the Godly know him indeed; many ungodly men profess they know God, and they may know him notionally, but no ungodly man knoweth him truly, experimentally, or practically. Many ungodly men have a forme of knowledge, and of the truth in the Law (as the Apostle speakes of the Jewes. *Rm. 2. 20.*) but no ungodly man seeleth the power of knowledge, and of

not, will at last be numbred among the ignorant, or among those that know not God: But their condition will be worse, and their punishment greater then theirs who never knew God according to the teachings of his word. Their estate will be bad enough, who perish for want of the knowledge of God, then, what will their end be, who perish in the neglect or abuse of plentiful knowledge!

From the second notion of the words, *they that know him*, as they intimate a sort of Godly men, who have nearer acquaintance with, and freer access to God then others.

Observe.

That as all godly men know God, which the wicked doe not, so some godly men have such a knowledge of God as many who are godly have not.

Though the knowledge of all godly men be of the same nature and kinde, yet not of the same degree and height. We read of some who in old time were called *Seers* (1 Sam. 9. 9) as if they onely had been endued with sight, and all others were blinde in the things of God. They were the only *seers*, yea they were *fore-seers*, because God did often reveale himselfe, and declare to them what he was about to do in dreames and visions. Now as in those times there were some men called *seers*, so in these times some may be called *knowers*, as if none knew any thing of God comparatively to them, or as if other godly men were ignorant and understood nothing of him. When God (1 Sam. 3) appeared to Samuel in a vision, and revealed the doom of *Elies* house to him; the Text sayth, at the 7th verse, *Now Samuel did not yet know the Lord*; surely Samuel did know the Lord as other godly did in those times, though he were but young; yea it is said, *The Child Samuel ministred before the Lord*, and did not he know the Lord? no doubt he did. The meaning therefore is, Samuel did not yet know the Lord by any speciall intimacy with him, or particular revelation from him, as afterward he did; he became a *knower* of God at last, though then he did not know God, in this peculiar sence. But God having revea'ed to him the secret what he would doe to *Elies* house, then he knew God, he knew him as a favourite, that is trusted with secrets. So David speakes (Psal. 25. 14.) *The secret of the Lord is with them that fear him.* There is a secret in the

the plainest truths and doctrines of Godlinesse, both in Law and Gospel; and many know the doctrine. who know not the secret; any common professor may know the doctrine. but the sincere onely know the secret, that is, the power and efficacy, the sweetness of comfort of the doctrine. There is also a secret of God with his in blessing and prospering them in the world; of which *Job* 1. 6 speaks (*chap. 29. 4.*) as there is also a secret and imperceptible curse, which the prophet calls the Lords blowing upon what men have in their possession, or for their use (*Hag. 1. 9.*) But besides these there is a secret of favour, which is the sealing of the Spirit, the gift of the hidden Manna, and of the white stone, with a new name in it, which no man knoweth saving he that receiveth it: (*Rev. 2. 17*) This secret of the Lord is with them that fear him; and there is yet another secret of his with them, even the secret of his purpose and intendment concerning his own providentiall workings. Which while many or all see, yet they know not the meaning of them, I mean it not only of the wicked and carnall, but even of many who are holy and spirituall in the maine. The secrets of providence are known only to some choyce ones, to some of an excellent spirit and high attainments, to some *Abrahams*, &c. intimate friends, who are to God as his own soule. There is a secret of the Lord, which is with all them that feare him, yet some of his secrets are not with many of them who feare him. What *Job* spake in the 12th Chapter of this Booke, *ver. 2.* reproving the pride of his friends; *Ye are the men and wisdom shall dye with you;* you (I trow) have ingrossed all wisdom, and others must borrow of you; The same we may speak soberly and approvingly of some humble Godly men *they have the knowledge of God*, and it is but little that others have, though they have a saving knowledge. Some conceive the Prophet upbraiding the Jewes (*Isa. 58. 2.*) As if they affected to be looked upon, not only as such as know God, but as such as know him intimately, and were his bosome friends. *They seeke me dayly and delight to know my wayes, as a nation that did righteousness, and forsooke not the ordinance of their God, they aske of me the Ordinances of Justice, they take delight in approaching unto God.* They who doe indeed, as these Jewes seemed to doe, may be numbred among those of the highest forme that know God. *Why doe they that know him, not see his dayes.*

Here:

Here *Job* hath found out somewhat knowable, which they who know God, doe not alwayes know; and that is, as hath been shewed, the season of his judgments.

Hence Note.

First, *The judgments of God are often either deferred, carried so closely, and secretly, that the wisest and holiest men cannot alwayes discern or see them.*

The judgements of God are often deferred in this life, and they are very often concealed, though presently executed. That is not alwayes true which *Eliphaz* asserted (*Chap. 22. 19*) *The righteous see it and are glad, the innocent laugh them to scorn.* The righteous sometimes see the judgments of God upon wicked men, and his care watching over themselves, but they doe not always see either; for as a wicked man may doe evil an hundred times, that is, very often, and goe unpunished, as is intimated (*Ecc. 8. 12.*) So a wicked man may be punished an hundred times, and yet not one of his punishments seene. Some judgments of God are great and sore, which yet fall not under the observation of the best, of the wisest, of the holiest in the world; *They that know him, doe not see his dayes,* God (for terror and warning to others) doth judgement upon some openly (*Deut. 7. 9, 10.*) *Know therefore the Lord thy God, he is God, the faithfull God, who keepeth covenant and mercy with them that love him, and keepe his commandments to a thousand generations and repayeth them that hate him, to their face to destroy them; He will not be slack to him that hateth him, he will repay him to his face.* Here are two things in this Text concerning the judgments of God; That they shall come, first, suddenly; secondly, openly; they shall come suddenly, *God will not be slack,* they shall come openly, *God will repay them to their face;* as they sinned openly, so they shall be punished openly. Thus God repaid the *Sodomites*, he paid them to their face, so he repaid *Pharaoh*, and so the rebelling *Jewes*, and he was not slack, (for as the Psalmist saith) *while the meate was in their mouth, the wrath of God fell upon them.* Thus 'tis sometimes: yet judgments are often deferred, and hidden. What the Apostle speaks (*Rom. 9. 22.*) is applicable here; *God willing to shew his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted for destruction;* there are vessels of wrath fitted for destruction, thrown to hell, not onely to a temporall, but to an eternall destruction,

trusion; yet God did endure them with much long-suffering, that is, he did not presently powre out wrath upon them, he was so far from casting them presently to hell, that he did not afflict them with any trouble in this life, but indured them with much long suffering, & patience. *David* was much astonished with this consideration (*Psal. 36. 6.*) *Thy righteousness is like the great mountains, thy judgements are a great deepe.* Take both together; *Thy righteousness is like the great mountains, the mountains of God that is, thy righteousness indures, and remains inviolable.* But though it be so, yet the execution and acting, of thy righteousness are not alwayes decerneable, for thy judgements are a great deepe; that is, when God doth execute, and put forth his righteousness, few see it, his judgements are a great deepe, many deeps, who can go to the depth of them? how unsearchable are thy judgements? saith the Apostle, (*Rom. 11. 33.*) they are such & so deep that none can reach the bottome of them; and therefore no wonder if some are sometimes hidde from those that know God.

Secondly, Whereas *Job* saith *Why seeing times are not hidde from the Almighty, doe they that know him, not see his dayes?*

We may Note.

That, if any thing which God doth in this world be seene by any, Godly men are in the Greatest likely-hood to see it.

And that upon a twofold ground; first, because they have the best eyes, and senses most exercised to discern what God is doing. And as this is, because they have the best internall light, and purest principles to make this discovery with; So in the second place because they stand fairest in the eye of God, to have his providences manifested and expounded to them. For as God by the Spirit expounds his word, so his workes to his choicest servants. *Shall I hide from Abraham* (saith God, *Gen. 18. 17.*) *that thing which I doe.* And so the Lord saith to the spiritual children of *Abraham* unto this day, *Shall I hide from them either what I am about to doe, or the meaning and scope of what I have done?* If any in the world see the dayes of God, Saints shall. So that we may conclude, if they see them not, that either they are not yet come, or that God purposely concealed their coming. Both or either of which may be the mind of *Job* in this place.

Lastly, Consider the text as a question, *Why seeing times are not biaden from the Almighty, doe they that know him, not see his dayes?* What is the reason of this? *Job* here answers *Eliphaz*, who thought that the judgments of God were ever open, and obvious to all beholders; but as it is not so, so what is the reason of this? why is it not so? I have heretofore given an account of these *whyes and wherefores*, of these questions about the dispensations of God. Yet here I answer further, God is pleased to cover or defer his Judgement dayes. First, because it is his pleasure to doe so, that's answer enough for man, it is his pleasure. Times are not hidden from God, but must he needs make us acquainted with all times, or shew us the way of his judgments presently no, it is his pleasure to doe otherwise, and it is his priviledge to dispose of times, seasons, actions, and judgments as he pleaseth: who may say to him, what dost thou? or why dost thou so? he is supream, and soveraigne, if he will have it so, why should any one oppose it, or rise up against it?

Secondly, If it be demanded, Why are not the wicked presently punished, seeing God knoweth times, and seasons, and how all things passe among the sons of men? I answer, God will leave wicked men more inexcusable, the more patience is exercised towards them, the more long-suffering God is to them, the more evident will the justice of God be in their sufferings, and they will have the lesse, or rather nothing at all to plead for themselves. The least sin committed by man may stop his mouth, how much soever he is punished by God; how much more may their mouths be stopped, who continued to sin greatly, while God continued to spare them long in their sin?

Thirdly, The day of the wicked mans suffering comes not suddenly, that the patience of the Saints may be tryed, and exercised. There are three things which chiefly exercise the patience of the Saints. First, the Greatness of their own troubles: Secondly, the slowness of their deliverance out of trouble: Thirdly, the long prosperity of wicked men, or the long deferring of their punishment. These delays and stops in the vindicative administrations of God towards *evill men*, give the graces of his servants present worke, and God often forbears purposely to put forth his power, that Saints may put forth their patience, or that it may be said of them as in the booke of the Revelations, *Here is the pati-*

ence of the Saints, in this the patience of the Saints is viſible. Faith and patience can never have ſo fit an opportunity to be ſeen, as when the Juſtice of God in avenging them, and in puniſhing the wicked is leaſt ſeene Yea therefore it is that they do not ſee thoſe his dayes with an eye of ſenſe, that they might ſee them with an eye of faith. While the Prophet ſaith (*Hab: 2. 4.*) *The juſt ſhall live by his faith*; He ſpeakes in reference to the deſerring and delaying of judgements upon the enemies of the Church; as appears fully in the firſt Chapter (*ver. 12, 13.*) *O Lord, thou haſt ordained them* (namely, the Chaldean Empire) *for judgement*, (that is, to puniſh and afflict thy Church, the Jewiſh Nation) *and O mighty God, thou haſt eſtabliſhed them for correction*; As if he had ſaid, *Thou O Lord, doſt not intend the ruine and deſtruction of thy people, by arming and ſending this bitter and haſty Nation againſt them, but onely their amendment and repentance*; yea thou haſt no pleaſure at all in theſe Chaldeans, by whom thou haſt poured out thy diſpleaſure upon thine own people. For, as it follows; *Thou art ſpurer eyes then to behold evil, and canſt not looke on iniquity, to approve of it, or to be pleaſed with it, and ſeeing thou canſt not; wherefore lookeſt thou upon them that deale treacherouſly, and holdeſt thy tongue when the wicked devoureth the man, that is more righteous then he?* That is, why doſt not thou O Lord take vengeance ſpeedily upon theſe evil and treacherous ones? The Prophet having propoſed & urged this queſtion to the Lord, What doth he next? you may ſee that at the firſt verſe of the ſecond Chapter; *I will ſtand upon the watch and ſet me upon the tower, and I will watch to ſee what he will ſay unto me, and what I ſhall answer when I am reproved, or* (as the Hebrew hath it) *argued with, by carrall men, or the turbulent paſſions of my own ſpirit?* The Lord giveth him his answer at large (*ver. 2, 3.*) which is ſummed up (*v. 4.*) in this brief direction or aſſertion, *But the juſt ſhall live by his faith*. As if he had ſaid, proud men will be querying, yea quarrelling, when they ſee my providences croſſe my promiſes, or my workes carrying a preſent face of unfurablenes to my word. When things goe thus, they are preſently offended & nonplus'd, they know not what to make of it, unleſs it be to make me a *lyar*, as ſpeaking, what I meant not to do, or *impotent*, as ſpeaking more then I had ability to do; But, my people know how to ſatisfie theſe doubts with a ſaving to my

honour; *The just shall live by his faith.* And they who live by faith will not have uncomely thoughts of me, whatsoever it is that appears to their sight: or though that which they hoped would appear be still kept out of their sight. Though, *they that know him see not his dayes*, with an eye of sense, yet they see them by an eye of faith, and *by that faith they live.*

So then the reason why they who know God, or the Godly, see not his dayes, is not because God is not able to bring a day of vengeance upon wicked men, it is not because he beares any good will to them, but to exercise the faith and patience of his people, That's the scope of this first verse, which layeth down the proposition by way of question, times are not unknowne to God, yet they that know him doe not see his dayes, his judgement dayes as *Elphaz* had before asserted. In the next part of the Chapter, *7. 6* goes on to prove by an enumeration of particulars, that many sorts of wicked men goe on in all sorts of sinne, who yet feel not the day of God upon them.

JOB, CHAP. 24. Vers. 2. 3. 4.

Some remove the Land marks, they violently take away the flocks, and feed thereof.

They drive away the Ass of the fatherless, they take the widows Ox for a pledge.

They turne the needy out of the way, the poore of the earth hide themselves together.

IN the first verse of this Chapter, it was shewed that they who know God, that is godly men doe not in this world see his dayes, that is, the dayes of his judgement, and vengeance upon the wicked. In the following part of this Chapter, *Job* proceeds to describe wicked men, in several acts of wickednesse, and how they carry it on, and have many faire dayes in the world, while they are doing fowle, and filthy worke. They doe as much mischief as they can, and they enjoy as much outward prosperity, as they can desire to have, or tell what to doe with it, when they have it; so that they seeme equally to abound in the practice of evil, as in the possession of Good. See what havecke they make, in the words of this context.

Vers. 2. *Some remove the Land marks, they violently take away flocks, and feed thereof.*

Some remove] Of whom *Job* spake in particular, or of what particular time he spake is uncertaine Some reterre it to the dayes before the Floud, for that was a time wherein the world was filled with violence, and that was the special sin of that age, set forth (*Gen. 6. 11.*) *The earth also was corrupt before God; That is, men dwelling upon the earth, were corrupt, morally corrupt, corrupt in their manners. Thus, the earth was corrupt before God, and he shews wherein that corruption did consist, and the earth was filled with violence.* But as the character which *Job* gives of these men, may well suite those times: so what times have not produced such a sort of men? And though some times have been more tainted with, and notorious for those sins then others, yet all times have been

been tainted with them, and therefore we may take the words generally as applicable to any age of the world.

Some remove the Land-marks.

Job. 24. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

That is, those marks which are set up for the distinction, or division of Lands, that every man may know his own, and not encroach upon his neighbours inheritance. These Land-marks, or bounds they remove. The Hebrew is, *they touch*, so 'tis translated, *some touch the Land-marks*, Land-marks were sacred things; they ought not to be touched, nor medled with. The Lord speaks of his holy people (*Psal. 105. 15.*) *Touch not mine anointed, and doe my Prophets no harme.* Another word is used in the *Psalm*, but we may give the same emphasis here, *some touch the Land-marks*, as if it were a fault so much as to handle, or medle with them: yet the word here used signifies both to touch and to take, and so to take, as violently to carry away. (*Zech. 1. 6.*) *Did not my word take hold of your fathers*; that is, did it not apprehend, and seaze upon them, yea remove them out of the land of the living. Where the word of God toucheth, it taketh away, either to destruction or salvation. And that word in the Prophet hath a double allusion, either to the hunting of beasts. or to fighting, & contending with men the word followed your fathers, it over-tooke them, it tooke them, it laid hold on them, as the hunter layeth hold upon his prey, or as an enemy follows, and over-takes a fleeing enemy, *did not my word take hold of your fathers*: yes, it did, and that to purpose. The word is used (*Psal. 40. 12.*) *Mine iniquities* (saith David) *take hold of me, so that I am not able to looke up*; they have dealt with me, as with a fugitive, that runneth away; They have taken hold of me, and they hold me fast, my sin hath apprehended me. So that, though this originall word signifies to touch, yet it is so to touch as to offer violence, to take away, to remove, as is expressed in those instances: (*1 Sam. 30. 8.*) *David inquired of the Lord, saying, shall I pursue after this troope, shall I over-take them*; so (*2 Sam. 15. 14.*) *David said to all his servants that were with him at Jerusalem, arise let us flee, for we shall not escape from Absalom, make speed to depart, lest he overtake us suddenly.* In which places as this word is used, so the use of it is about violent and forcible acting, so that this touching is taking or removing; they remove or pull up the Land-marks, to set them

them in some other place for their own advantage. This was their first sin, the removing of *Land-marks*; which was upon the matter to take away propriety, and to put all men out of possession. There can be no possession without distinction; naturall riches consist in lands and cattle, and both bear their owners mark. The care & industry of the ancients was exceeding great and accurate about their land-marks, both in setting them up, and in observing them, that every man might have his owne; wherefore to remove the land-marks, was indeed to take away the land.

Mira fuit in antiquis tum in constituendis tum in servandis limitibus suis atque religio.

Hence note.

That, God hath given unto man a proper, speciall, and personall right in his lands, and goods.

If it were not so, then, first, it were no sin to remove land-marks, or a vain thing to set them up if there be no distinction of inheritances by propriety, what needs there be any distinction, by marks, or limits, to shew, this is such a mans land, and that anothers. No man may set a speciall mark, where he hath not a speciall right. Secondly, if there were no propriety, there could not be such a sin as stealing and theiving; that which is every mans, any man may take, and be blamelesse. Thirdly, if there were not propriety, there would be but little industry; If mens lands and goods were not their owne, who would be found to take care of them, or paines about them. Fourthly, to make all thing common, were to run all into confusion. There is nothing more unequal then this kind of equality. If all had a like right in the things of the world, all would think to have a like power in the government of the world. *Propriety and Magistracy must stand & fall together.*

But some may object that practice of the primitive Church (*Acts 2. 44*) who had all things common. And if all things with them were in a community, where was propriety?

I answer, First, This practice of theirs was purely voluntary, not at all imposed; as appears plainly from the words of Peter to Ananias (*Acts 5. 4.*) *While it remained was it not thine owne; or more close to the Greek Remaining did it not remain to thee;* that is, it was properly thine before thou soldest it, and thou mightest have kept thy interest in it. No man compelled thee to sell or give and if thou hadst not sold it, thou mightest still have held communion

mon with the Church for all that; but this is thy sin, to pretend the gift of all to God, and performe but in part.

I answer, Secondly, That community did not extend to the whole estate of all beleivers, but to what they did consecrate to relieve the publick necessity. For if they had put themselves quite out of all propriety by one gift, they could not have exercised their charity any more. Whereas the Apostle directs them to a constant use of their charity in making collections for the poore (1 Cor. 16. 1, 2.) And surely *Paul* had made a vaine profession when he said; *I have covered no mans silver, or Gold, or apparell,* (Acts 20. 23.) if no man had any peculiar propriety in gold, silver, or apparel.

Thirdly, It appeares from the 44th verse, that even they who sold their goods retained some kind of right in them; for a l d d not come to the common banke, and take what they pleased, but they who sold their possessions parted the price to all men, allotting to every one a proportion as he had need. It was not share and share like, every man was not his own carver out of the publicke stocke, but distribution was made, as necessity required. God doth to this day keepe the eighth commandment in full force and strength, as a fence or hedge about the worldly estates of men, and he that goes about to breake this Hedge, a Serpent shall bite him, as *Solomon* speaks (Ecc. 10. 8.) Hedges are Land marks; And both are, not onely arguments, but securers of propriety.

Againe, Seeing Land markes were set up to distinguish mens estates.

We learne.

That we should use all due means to prevent contentions about worldly possessions.

As every man hath a title and right to his own, so every man should have a rule whereby to know his owne; peace is a sacred and precious thing (even peace about civill things) and therefore whatsoever makes for peace should be accounted sacred and precious. Blessed are the peace makers, but more blessed are the peace-preservers. It is good to heale breaches among Brethren, but it is better when there are none. Preventing physick is more desirable then restoring.

Thirdly

Thirdly, Note;

To remove Land marks, which are the meanes of preserving the possessions of men distinct, and so of preserving their rights and peace, is very sinfull.

This is a sin condemned by the light of nature, as well as by the light of Scripture, Histories report how strict the ancient Romans were against such offenders; as they were accurate in setting up bounds, so they were severe to punish those, who removed, and disturbed the bounds; it was lawfull by their law to take away the life of him who took away his neighbours land mark. And if any man in tilling the ground, plowed up the land-marke, himselfe and his ox were both sacred, that is, both were to be slain or devoted to death; yea the Romans were so intent, and devout about this thing, that they had a speciall god of the bounds or limits stones. And as the old heathens, judging by the rule of common reason, and light of nature, did abhorre this practice, so the holy Scripture in the Law of Moses provides directly and by name against it. (Deut. 19. 14.) Thou shalt not remove thy neighbours land-marks which they of old times set, in thine inheritance, which thou shalt inherit, in the land that the Lord thy God giveth thee to possesse it. And againe (Deut. 27. 17.) Cursed be he that removeth his neighbours land marke, and all the people shall say Amen. A curse containes all penalties, and Amen seals them all upon the person of the offender. Solomon renewed these lawes (Prov. 22. 28.) Remove not thy neighbours land marke, which thy fathers have set. And againe (Pro. 23. 10.) Remove not the old land-marks, and enter not into the field of the fatherlesse. Thus Solomon caution'd those times against this sin. And the Prophet (Hosea 5. 10.) makes this sinne as the Standard of all other sins, or as that by which we are to take the greatnesse and weight of any sinne; if a sinne comes neere to this, or be like this, 'tis a great sin. The Princes of Judah were like them that remove the bound, therefore I will powre out my wrath upon them like water; As if he had said, the Princes of Judah are extreemely wicked: how wicked: even as wicked as they which remove the bound. Now if high growne wickednesse be but such a thing as removing the bound, how high is their wickednesse grown, who remove the bound? But it may be demanded what bound doth the Prophet meane? I an-

*Numa perpit-
us statuit ut li-
ceret eum tan-
quam sacrilegū
occidere qui vi-
olaret, jus termi-
ni ausus esset.
Etiam qui ter-
minum exarsit-
set, ipsum de-
um sacros
esse. i. c. Perro
deros.
Festus.
Numa lapides
sacravit Jove
Terminale.*

ſwer, it may be underſtood of all ſorts of bounds, of the bounds of lawes, of the bounds of liberty, of the bounds of religion, as alſo of the bounds of lands. It is wickedneſſe to medle with or remove any of theſe bounds, though to remove ſome of them be a greater wickedneſſe. To remove the bounds of the laws, and the liberties of a Nation, eſpecially to remove the bounds of religion, are heinous abominations; and though to remove the bound of Lands, be not ſo bad as theſe, yet that alſo may be numbred among the abominations which both God and man hate; & therefore when the Prophet would in one word ſpeak all the abominable practices of the Princes of Judah, he choſe to ſay, they are like thoſe who remove the bound; implying, that nothing could be ſaid of them worſe then that. The ſame Prophet uſeth an expreſſion ſomewhat paralel to that (*Hoſea 4. 4.*) where deſcribing the wickedneſſe of thoſe times, he tells them, that *the Lord had a conſerverſi with the land, becauſe there was no truth, no mercy, no knowledge of God in the land, by ſwearing, and lying, and killing, and ſtealing, &c.* then at the 4. verſe he concludes, *Let no man ſtrive and reprove another.* ('Tis the ſoareſt judgement of God upon a people or a perſon to let them alone and be quiet in their ſinne, to ſay, *Let no man ſtrive, and reprove another*) but why did God give up that people to ſuch a judgement? The greatneſſe of their ſin was the cauſe of it; And what was that? the next words ſhew us; *For thy people are as they that ſtrive with the Priſt.* It was ſo great a wickedneſſe to contend or *ſtrive with the Priſt*, that the vileſt of wickedneſſes was but an exemplification of it. God forbids that they ſhould be reprov'd or ſtriven with for good, who were once grown ſo evill as to ſtrive with the Priſt; and the greateſt reprove that can poſſibly be given any man, is to ſay, *let no man reprove him.* Thus we ſee that to *ſtrive with the Priſt*, and to *remove the bound*, are ſins of the firſt magnitude, the one in Spiritualls, the other in Civills.

Fourthly, In as much as the word here uſed ſignifies not only quite to remove, but to touch or medle with the Land-marks.

Obſerve.

That we ought to avoid all thoſe acts, that are leading to ſin, as well as the ſin it ſelfe.

It was not abſolutely a ſinne, or a ſinne in it ſelfe, to touch or

come

come neer the Land-markes, but because this had an appearance of evill in it, and because while men handled the bounds, either it might come into their minds to remove them, or they might possibly remove them a little against their minds, therefore even that act is forbidden, as having in it a tendency to that sin. It is good for us to keepe at the furthest distance we can from that which is evill. The Apostles rule is, *Abstain from all appearance of evill*, (1 Thes. 5. 22.) unlesse all the appearances of all the approaches unto evill be abstained from, we shall hardly abstaine from the evill it self. Solomon gives a like caution (*Pro. 23. 31.*) *Looke not upon the Wine when it is red, when it giveth his colour in the cup, when it moveth it selfe aright.* It is not a sinne to looke upon the wine, yet Solomon saith, *looke not upon it*; why? because that act may occasion another; while you look upon the wine, you may be taken with the beauty and colour of it, and so drink intemperately; for he adds, *it will bite like a Serpent*; which implies that looking may ensnare a man, and cause him to drinke more then he ought, and then the wine will bite indeed; wine will goe down without chewing, but he that lets too much goe down shall find it biting. And 'tis more dangerous and venemous to be wine-bitten, then to be serpent bitten; therefore look not upon the wine. So here, touch not the Land marks, be not busie about them, stand off from them, lest you be enticed to remove or take them away; *They that will alwayes doe the utmost of what is lawfull, may soon be overcome to doe that which is unlawfull.* It is our wiidome as well as our duty, not to touch that, which to take away will be our sin.

Lastly, When *Job* saith, *Some remove the Land-marks*; that is not the onely thing intended, though it be onely here expressed; for this removing had a further purpose: as touching comes to removing, so removing the Land marks goeth further, even to the taking away of the Land. And they therefore tooke away the Land marks, that they might take away the Land also; they took away that which distinguished their lands from other mens lands, that so others mens lands might be accounted theirs, & that they might enter upon the possession of them as their owne. Thus, to colour and cover their covetousness and oppression in invading other mens lands they removed the marks whereby they held & claimed their lands. It were not worth the while to remove land-

markes, unlesse it were for the lands sake. The value of a stone, or of a peice of timber, or of a Turfe of earth (any of which may be made a land-marke) is not considerable, but the land marked by it, is. The heart of man is cunning and full of contrivance to compasse sinfull ends by such wayes, & may keep the sin (as much as may be) unseene. Forceably to take away lands were grosse, but first to take away land marks, and so to raise a question, or make it a controversie to whom the Land belongs, this is a peice of oppression spun with a finer threed. This is robbing without seeming to do wrong. *Some remove the Land-marks,*

They violently take away flocks, and feed thereof.

⁊ raptur, re-
hemens est or-
ginali illud di-
spicendi vertū,
denotans violenti-
tē capere et vi
exorare.

These words contain the second act of their wickednes. Before we land stolln, now cattel, *they violently take away*. The word notes a fierce violence. As 'tis said of one of Davids Worthies (2 Sam. 23. 21.) *He slew an Egyptian, a goodly man, and the Egyptian had a spear in his hand, but he went down to him with a staffe, and plucked the spear out of the Egyptians hand.* He plucked it from him by strength of hand, or by fine force. Thus here, *They take or pluck away flocks*. There are two wayes of taking away what belongs to another. First, secretly, or by fraud; secondly, openly, or by violence. Both are forbidden (Lev. 19. 13.) *Thou shalt not defraud thy neighbour, (that is, thou shalt not take away his goods secretly by deceit and cunning) neither shalt thou rob him;* he that cozens or deceives another, robs him; but in that law of Moses, by robing is meant violent taking away. There are some private thieves, so are all they who defraud their brethren, others are bold and open thieves, these properly are robbers, Might overcomes right. Of such Job speaks here.

They violently take away flocks.

⁊ ⁊ collig-
Etiam in thura,
in n. minorum,
ut dicitur, cap-
tu n. tum in cap-
tu n. ut dicitur
Wicetum.

A flock is a collection of cattell, lesse, or great, sheep, or oxen, they make prey of all, *they take away flocks*. See the greedinesse of these robbers. Any one flock containes many cattel, these took away many flocks, or many a flock; and that violently, they had no law for it, and they asked no leave for it.

Hence note.

where the rule of what is done is the will of the doer, any thing is done which he hath a power to doe, whether right or wrong, makes no matter.

[I will.]

I will have it, saith he; and if he be strong enough have it he will. The Prophet *Amos* gives such a character of the Princes of those times (*Chap. 3. 10.*) *They know not to doe right, saith the Lord, who store up violence and robbery in their pallaces.* 'Tis sad for a people when Princes or they who dwell in Pallaces, know not to do right, especially when their know not, is not, an Ignorance of the Law, but a wilfull perversion of the Law; when their know not to doe right, is they have no mind nor will to do right, when Princes are wise (enough, too wise) to doe evil, but to doe good they have no knowledge; such were they of whom the Prophet complained in that place, *they know not to doe right.* And what are such like to doe then? The Prophet tells us what; *They store up violence and robbery in their pallaces;* that is, all the furniture & riches of their pallaces, are but robbery & violence, or such things as they have taken away by violence, and robbery. The Lord therefore threatens such, that they shall be scourged with violence, (*Ezek 7 11.*) *Violence is risen up into a rod of wickednesse, none of them shall remaine, nor of their multitude, nor any of theirs, neither shall there be wayling for them.* Violence riseth up to a rod of wickednesse two wayes. First, as violence shootes or puts forth from wickednesse, as a branch or rod shootes forth from the stocke of a tree; all the violence and oppression that ever was committed in the world, is both branch and fruit growing or rising up from a wicked heart. Secondly, Violence riseth up into a rod of wickednesse, when violence punisheth wickednesse; they who have afflicted others by violence, often find violence turned into a rod to afflict themselves. And we may give that sence of *Solomons Proverbs;* (*Pro. 13. 2.*) *The soule of the transgressor shall eat violence.* The words are a threat. As wicked men eat violence, that is, what they have gotten by violence; so they shall have violence to eat, that is, they shall be violently dealt with; either violence shall compell them to doe their duty, or violence shall punish them for not doing it, or as they lived by violence, so they shall die by violence. *The scales of transgressours shall eat violence,* as a punishment, because (as it follows in the next clause) they eat violence as their portion. *They violently take away sticks,*

And seed thereof.

The Originall words are rendred two wayes. First, as we, *They*
seed

feede sh-reof; that is, they feed themselves with the flocks which they have taken away; Secondly, *They fed them*; that is, they feed the flocks which they have violently taken away. According to our translation the sence is this, when they have taken away flocks violently, they sit downe quietly and feed themselves with these flocks, they and their families are maintained by the spoyle. And I conceive *Job* adds this, not onely to shew another or a second act of their sin, but to shew the resolvednesse and settlednesse of these men in the wayes of sin.

Hence note.

Then a wicked man is hardned in sin, when he feeds, and filleth himselfe with what he hath sinfully gotten.

They not onely act evill, but delight in evill, who take away any thing by violence, and feede thereon. *Solomon* speakes of some (*Pro. 4. 17.*) *Who eate the bread of wickednes* (that is, bread (by which is meant all the necessaryes of this life) gotten by wickednesse) and they drinke the wine of violence; that is, the wine which they have gained by violence, or suppose what they have violently gained be not wine, in specie, or that liquor which we call wine, yet they drinke it as wine, like sweet and pleasant wine. This is a signe of a heart settled in sin, when the sinner eates his sinne as bread, and drinks it as wine. What stomacks have they who can digest such hard-meats; and though now they seeme to make a good digestion of it, yet unlesse they vomit up such morsels and draughts by true repentance, they will lye heavie upon their stomacks, and make them heart-sick to Eternity. The Prophet threatens (*Isa. 3. 14.*) *That the Lord will enter into judgement with the ancients of his people, and the Princes thereof, for (saith he) ye have eaten up the vineyard, the spoile of the poor is in your houses;* that is, ye maintaine your houses by that which is not yours, even by the spoiles and vineyards of the poor. When *Jezebel* had got *Naboth* slaine, she presently said to *Ahab*, *Arise, take possession of the vineyard of Naboth*, and *Ahab* did so (*1 Kings 21. 15, 16.*) But the Lord sent *Eliab* to him with this Message (*ver. 19*) *Hast thou killed and also taken possession? As if he had said, Art thou indeed so hardned in sin, that thou canst goe downe and please thy self in the use and possession of what thou hast gotten sinfully? how wicked art thou, who art so farre from having thy heart*

heart to smite thee with sorrow, for smiting a faithfull subject of
thine to death by thy Authority, that now thou canst delight thy
selfe in eating up the vineyard of the dead man. Sometimes a god-
ly man sins by inordinate desires after the creature, but 'tis very
rare, that his stomacke doth not turne before he comes to eat
his sinne. *David* (2 Sam. 23. 15.) had a longing desire to the
waters of *Beshlem*, and upon the making knowne of his desire,
three mighty men broke through the host of the *Philistims*, and
fetcht him the water; but (ver. 16.) when the water was
brought him his stomacke turned, he would not drink because it
was gotten by the hazzard of three mens lives. For though *David*
did not speake those words; *O that one would give me drink of the*
water of the well of Beshlem, with an intent to put any of his Soul-
diers upon that dangerous enterprise in fetching it for him; yet
that he might declare how far he was from indulging himselfe in
such inordinate desires, to engage any mans life for the pleasing
of his appetite, or satisfying of his present (though probably a ve-
ry urgent) thirst, therefore he would not drink it, but powrd it out
unto the Lord; saying, *Farre be it from me O Lord, that I should do*
this, is not this the blood of the men that went in jeopardy of their
lives? Thus it is with tender consciences, who though they some-
times speake and doe rashly and sinfully, yet before they come to
eat their sinne, that is, what they have sinfully desired or attain-
ed, they repent and cannot make either meate or drinke of it.
Ungodly men can drinke blood, not onely that which (as in *Da-*
vids case) others have gotten for them with the danger of their
lives, but even that which themselves have gotten with the unjust
spoyle, (sometimes) of other mens lives, but often of their lively-
hoods. *They violently take away flocks, and feede thereof.*

Againe, I shall touch a little upon the second reading; *They*
violently take away flocks, and feed them; that is, they doe not
onely drive other mens flocks away, but keep them openly in
their pastures, and feede them; so Mr *Broughton*, *They rob away*
herds, and feed them. The Originall word in the Hebrew, as also
the Latine is seldome used to signifie mans feeding upon dead
flesh, but often to signifie mans feeding of living flesh or cattell.
A Shepherd is said to feed his flocke. Thus first they play the
theeves, violently taking away their neighbours flocks, next they
turne Shepherds and Graiers and feed them openly.

*Vix vel He-
braeum וַיִּגְדְּ
vel latinitate pas-
cere pr. cove-
dere usu pascitur
sed. lxxxi. p. 1.
pastor in iustis,
p. cere.
Pined.*

This

This implies three things concerning these oppressors, of whom *Job* speaks.

First, That they were great men, not petty robbers, who when they have got cattle away, hide them, or sell them off as soone as they can, they dare not put them in their own pastures, and usually they have none to put them in. But these *Nimrods*, these mighty Hunters take them violently, and then owne it broadly; they care not who sees what they have done. Thus the Prophet *Isaiah* reproves the Princes of *Israel* (*Chap. 1. 23.*) *Thy Princes are rebellious, and companions of thieves*; that is, they doe like thieves, they oppresse, and vex, and violently take away. They are so farre (which is the duty of Princes) from repressing thieves, that they encourage and countenance them, and not only so, but are actually thieves themselves. Thieves in Authority and power are the vilest thieves; who shall deliver from oppression, when Princes turne oppressors, and Great ones thieves?

Secondly, When it is said, that *they take away flocks, and feed them*, it shewes, that these robbers persisted in their sin, and were not ashamed of it. They could spoile their neighbours and never blush. They declared their sin as *Sodome*, they hid it not.

Thirdly, This imports that they had quiet possession of their ill gotten goods: What they got unjustly, they held securely and unmolested. Their stolne goods were neither recovered by law, nor forceably retaken from them; they fed them, and kept them as their owne; wickednesse prospered in their hand; no man saw the day of Gods reckoning with them. This their impunity, *Job* specially aymed at, when he said; *They violently take away flocks, and feed them, or feed upon them.*

Hence note.

That God leaves some wicked men in a long, and quiet possession, of what they have unjustly gotten.

To hold by injustice and oppression is the worst and most slippery title and tenure in the world. yet as unjust gain makes some rich, as they improve and thrive, as they trade in, and encrease by wayes of unrighteousnesse, so they live prosperously, and hold strongly what they have unrighteously gained. They both feed upon, & feed the flocks which they have taken away by violence. Though some oppressors are so suddainly attacked by pursuing vengeance,

vengeance, that they can neither feed nor feed upon their Ralne flockes, but even before the meate is in their mouthes the wrath of God and justice of man falls upon them & will not suffer them to roste what they have got in this kinde of cruel hunting. yet others roste and eate to the full, though indeed, they doe but sat themselves against a day of slaughter which though it come slowly will surely come. Job still proceeds in describing their other acts of violence.

Ver. 3. *They drive away the Asse of the fatherless, they take the widows Oxe for a pledge.*

There is somewhat considerable in these words, though they are but a continued description of the same thing under variety of instances.

They drive away the Asse of the fatherless.

Here is more violence still. Some conceive the singular is here put for the plurall; The *Asse* for the *Asses of the fatherless*; that is, all the Asses that he had, they left not one, but swept a l away. But if we take the word strictly for one single Asse, then it aggravates the sin, *They drive away the Asse of the fatherless*: Though he hath but one, they drive that away this hightens the oppression, as (2 Sam. 12. 3.) in the parable which Nathan put to David to convince him of his sinne; He tells him of a rich man that had exceeding many flocks and herds, but the poor man had nothing save one little Ewe-Lamb, which he had bought, and nourished up, and it grew up together with him, and with his children, it did eate of his owne meat, and dranke of his owne cup, and lay in his bosome, and was unto him as a daughter: Now, when the traveller came to the rich man, he spared to take of his own flocks, and of his own herd to drasse for the way fairing man, but tooke the poor mans lamb &c. So here, they drive away the *Asse of the fatherless*; though he hath but one, they drive that away.

Further, when he saith, *They drive away the Asse*, there are two things considerable in it. First, the Asse is a usefull and serviceable beast for the bearing of burthens. Secondly, the Asse is a meane creature, a beast of no great value, though of some use. They drive away the very Asse, and that the *Asse of the*

Abigau is pro-
prie dicitur qui
est una expof-
citio vel ex ar-
men is f b r a-
bit, qd obig. r
stadium, qd
artem exercit.
Ulpian
Ingen. et ad
luc. in dicit
Abigauum
ren.

Fatherlesse.

In the former verſe, where it is ſaid, *They violently take away ſlocks, and feed thereof*, there is no mention at all made, whoſe the ſlocks were, or from whom they took them. But here *Job* ſeems to lay the emphasis of their ſinne, not ſo much upon what they drove away, as upon the perſon whole it was, which they drove away. They drive away not the great or the rich man's ſte, but the ſte of the *fatherleſſe*. The word *fatherleſſe* may be taken two wayes, either ſtrictly, for a child that is left without a father to take care of him & provide for him: or ſecondly, we may expound the word *fatherleſſe* more largely for any that are poor, and in diſtreſſe; as was ſhewed (*Chap. 22. 9*) How cruel are they, and how covetous are they, who will not spare the poor, no not poor Orphanſ! To take from the fatherleſſe in either ſence, aggravates the ſin. Which aggravation of their ſin is further proteſtuted in the next inſtance of their oppreſſion.

They take away the widows Oxe for a pledge.

What a pledge is hath been opened at the 22. Chap. ver. 6. It is not ſhould to take a pledge; but there is a twofold ſin implied in this place, while they are charged with *taking the widows oxe for a pledge*. Firſt, in reference to the perſon of whom the pledge was taken, *the widow*; Secondly, in reference to the thing which was taken for a pledge, it was the *widows oxe*. For the oxe being uſed for labour in tilling the ground (a moſt neceſſary uſe) ſhould not be taken or at leaſt not detamed as a pledge; therefore we find that thoſe things which were for neceſſary uſe and lively hood, were forbidden to be taken for pledge (*Exod. 22. 26, 27.*) or if they were taken they were preſently to be reſtored before the Sun went down. But theſe cruel men took the widows oxe for a pledge, and reſtored him not. We may alſo underſtand it (as ſome) that they tooke the oxe as if it were a pledge, doing it as of right, or under pretence and colour of juſtice (as being her creditors) for a debt. And ſo the whole proceeding is expounded either of tyrants, that lay heavie taxes upon the poore people, and if they are not able to pay preſently take all away by diſtreine: or of common extortioners, who lend morey. or let leaſes, and upon every default of payment take the forfeiture, and carry all away as due to themſelves.

Further,

Further, we may obſerve in Scripture, that as we have theſe two uſually put together, *the fatherleſſe, and the widdow*, ſo we have theſe two uſually joyned together, *the aſſe, and the oxe*. Thus they are joyned twice in the ten Commandements, in the fourth and tenth, and often elſewhere. But ſome may queſtion, Haſt the poore widdow an oxe? The oxe ſeemes rather to belong to rich men, then to the poore widdow. To which we may anſwer, that the Hebrew word which we tranſlate *oxe*, ſignifies as well the female, as the male, and ſo it is rendred by ſome here, *They take away the cow of the widdow*. The poor widdow lives upon the milk of her cow. Take that from her, and you take away all her living. But whether we underſtand it of the one or of the other, the difference is not materiall as to the ſcope and purpoſe of *7. 6.* who puts the widdows oxe or the widdows cow, either for the whole or chiefest part of her ſubſtance, *They take the widdows oxe for a pledge.*

probate
fz. na. uin.
127. Bolds

Hence note.

Some care not from whom or what they take, ſo they may have it.

They will take from the fatherleſſe, they will take from the widdow. The Prophet *Amos* (Ch. 2. 7) ſpeaking of ſuch oppreſſors, ſaith, *They pant after the duſt of the earth on the head of the poore, & turn aſide the way of the needy.* The former part of thoſe words, hath variety of readings & expoliſions, I will not ſtay upon them: but onely touch that which is moſt ſutable to the point in hand, *They pant after the duſt of the earth* that is, they exceedingly deſire, and long for it. As *David* deſcribes his holy deſires (*Pſal. 42. 1.*) *As the hart panteth after the water brookes, ſo panteth my ſoule after thee, O God*; that is, I exreamely deſire thy preſence and communion with thee, even as the hart being hunted & heated deſireth the waters. Thus they *panted after the duſt of the earth* That is, after thoſe things which are but as the duſt of the earth, or whoſe originall and matter is but the duſt of the earth, *gold and ſilver*. Theſe are but the refined duſt of the earth; but whoſe duſt did they pant after? *It was the duſt on the head of the poore*; if they did but ſee a poor man to have gotten a little about him, though onely enough to keep life and ſoule together, to preſerve himſelfe and his family from ſtarving or begging, they preſently panted after it; They were paſſionately deſirous of it, they caſt about how to get it. They who are enflamed with covetouſnes,

are busie to find out, and having found out, are greedy to pursue all advantages and occasions to enrich themselves, though it be with the ruine of the poor. They are glad to get something even from them who (according to common speech) have nothing; they scrape from them, who have but scraps to live upon. Such was the grace of our Lord Jesus Christ, *that* (as the Apostle speaks, 2 Cor 8 9.) *though he was rich, yet for our sakes he became poore, that we through his poverty might be rich.* And such is the covetousness of some men that though they are rich enough yet they care not to make many, who are poor enough already, poorer, that they by making them poorer, might make themselves richer.

Secondly, Consider the matter, *they drive away the asse of the fatherlesse, and take the widowes ox (or cow) for a pledge.*

Hence note.

Some will sinne for a small matter, they will doe much evill, though they get but little worldly good by it, onely a silly asse or a labouring ox from the fatherlesse or the widdow. Who as they never have many of these, commonly, but one of each (for both words are of the singular number) so those that they have are usually none of the best, fittest, strongest, greatest, and so highest prized ones: As the fatherlesse, and the widdow, are poore, so their ox and asse are but poor ones too; yet some will unjustly drive and take these poor things away; *They will play at small game* (as we say) *rather then sit out;* And act basely to get but an ill. The Prophet Amos (Chap. 2. 6.) represents the Lord proceeding against such, thus, *For three transgressions of Israel, and for four, I will not turne away the punishment thereof, because they have sold the righteous for silver, and the poore for a paire of shoes;* that is, they sold the right of the poore, when they could get but a very small advantage by it, the worth of a paire of shoes. Some in sinning are like Eagles, they will not stoop at flies, if they break the rules of righteousness and faithfulness, it shall be for a Crown or a Kingdom. They who sin for the greatest profit, make a losing bargaine of it: What then do they who will sin for the lowest profit?

Thirdly, *They drive away the asse from the fatherlesse, and take the ox of the widdow;* From the consideration of the persons wronged. Note.

It is sinfull to wrong any, but much more to wrong the poore, having met with this point from other passages in this booke, I onely name it, and adde, that there are two things which shew the sinfulness of taking from the poore. First, because they are weak and unable either to resist injuries, or to right themselves; They cannot help themselves, nor can they easily procure help from others. *The poor and him that hath no help*, are put together (*Psal. 72. 12.*) and usually they are the same. *I returned* (saith Solomon, *Eccl. 4. 1.*) and considered all the oppressions that are done under the Sun, I beheld the teares of such as were oppressed, and they had no comforter: and in the sight of their oppressors there was power, but they had no comforter. And they who have no comforter, surely have no helper. Now it is most sinfull to hurt them who are least able to help themselves, or find help from others. And who so helpless, as the fatherlesse and the widow? Secondly, it is therefore extremely sinfull to wrong the poor, and especially these poore, because God hath commended them to the care, and tuition of the rich; they are his charge, God hath taken them into his protection, and hath trusted them over to men of power, that they should look to them. Magistrates should be as a wall of defence to the fatherlesse, and widow, they should provide for them, and nourish them. Therefore to spoile, and rob them of all, how great a wickednesse is this? this is (as much as in them is) to make God a liar, and unfaithfull to his word and promise. As then it should be a great encouragement to help the Godly poore, because in so doing we are a meanes to fulfill the promise of God to them. So we should therefore be afraid to wrong them, because in so doing we doe what we can to make the promise of God to them void. No marvel then, if the Apostle James placeth all religion, as to practice, in the visitation of the widow, & the fatherlesse in their affliction; and if, in that sence, all religion be placed in it, what shall we judge of their religion, who afflict the widow, and the fatherlesse? And if to visit them in trouble, be an act not onely of charity to them, but of honour and religion towards God, because God (who provides for all) hath taken upon him to provide for the fatherlesse, and the widow, by name (So that we discharge Gods debt of promise to the fatherlesse, and widdow, when we do them good. If, I say, it be thus) then how grosse an act is it both of un-

chari-

Secondly, the
affliction, re-
cal on part in
page 401. 1.
The second
part of the
text is
from Job, and
Psalm.
The second

charitablenesse to them, and irreligion towards God, to visit with trouble, to afflict and vex the fatherlesse and the widdow.

Fourthly, From the matter about which they sinned; *The affliction of the fatherlesse, and the care, or cure of the widdow.*

Observe.

That the less any thing is for or about which we sin, the greater is that sin.

It shewes that we value God little, and that we set light by his commands, that we regard neither his favour nor his anger, when we can doe evill upon such poor accounts. That, by which many excuse their sinne, encrease it. They will say, 'twas a small matter, a little thing they stole, or tooke away, but to sin in a small matter may be found a great sin. What? will you break thorough the holy commands of God, and venture his displeasure for a trifle? though no man should encourage himself to sin, because he sinneth for a matter of importance, yet there is not only more folly, but more sinfulness in sinning for a little: Woe to those who sin for the greatest advantages, but more woe to those who value their souls, and the laws of God so little, as to disobey the one, and endanger the other, when scarce any thing which the world calls advantage is to be had. It hath been said of old; *If faith or an oath be to be broken, let it be broken for a Kingdom;* yet he will be found no gainer, who breakes his oath to get all the Kingdoms of the world; what shall we say then of those poore low spirited persons, who sin (as we say) for six pence, and break the laws of God, for so poor a profit, as will hardly give them a breake-fast. The sin of these oppressors is not yet full, see more and greater abominations then these.

Vers. 4. *They turne the needy out of the way, the poore of the earth hide themselves together.*

The word which we translate *needy* signifies to *desire*; they who have many wants have many desires, and the sense of our wants, is the spring of our desires; And though many who have no want in outward things are full of desires, yet the needy are properly the desirers; and whosoever desires much, either hath many wants, or is not satisfied with his fulnesse.

They

They turne the needy out of the way.

The Prophet (*Amos*, Chap. 2. 7.) reproveth the Princes of Israel, saith, *they turne aside the way of the meek, or (as others render) of the poor and afflicted.* That speech of the Prophet seems to be of neer allyance if not altogether the same in sense with this of Job, *They turne the needy out of the way.*

What way this should be expounded foure or five wayes.

First, Some take it metaphorically, for a morall way. And that, first, the way of righteousness and equity. And the wicked turne the needy out of that way, either, first, by their evil examples, or secondly, by their threatnings and persecutions. The sinful practices of men in power, lead the needy, or the inferior sort into the practice of the same sins. And the oppressions of the mighty doe even compel the needy to turne aside from the right way of getting their livings, to stealing and living by spoile and rapine, as they themselves doe. When rich men oppress the poore, they turne the poore either to begging, or theiving. When men are vexed and molested in honest wayes, they lie under a great temptation to turne and betake themselves to those ways which are dishonest. Paul saith of himselfe being a persecuter, that he compelled the professors of the Gospel to blaspheme, (*Acts* 26. 11.) and this he effected in one or both the wayes above specified, either first, by his example, he being a blasphemer (as he confessed, *1 Tim.* 1. 13.) they imitated him in blaspheming or speaking evil of the wayes of God, and of his people: or, secondly, he did it by his cruelty, vexing them so in the profession of Christ, that some who were unsettled fell away, and blasphemed the name of Christ whom they had professed. But though this be a truth, yet I shall not give it as the intent of this place. Therefore

Dei recte fecerunt impios a via iusta. Sept:

Quasi cegren- tur de via recta peccata ducen- te ad furta et iniuria, et uariis modis d' ultra p'ceden- tia.

Secondly, *They turne the needy out of the way*; that is, out of the way of that justice or right which is due to them. And so it suites well with what he said before: *they drive away the ass of the fatherless, &c.* and *they turne the needy out of the way*; that is, from what is his right, or from all means of recovering his right.

Deiecerunt im- potentes de via iusta. An bi: via pro iure & iustitia.

Thirdly, *They turne the needy out of the way*: that is, out of the way of their lively-hood; we commonly enquire, how doth such

Vit. pauperum
est facultas sine
necessaria pa-
upertate. An in-
viam pauper-
um laborat
homo, cum
illa, erabit sine
quibus ars aut
vacaret pauper,
exercit non
possit

such a man live? and 'tis answered, he lives in a very good way, he hath such a way of living, such a trade, calling, or profession; that's his way. Thus, to *turne the needy out of the way*, is to put them besides the way of getting their bread, & maintaining their families with necessaryes for this life. In a figurative sence, every mans profession and calling is his way, and he that molests him in it, turnes him out of his way. As suppose a man live in the Country, where he keepes a farme, if his cattle be taken away, he is turned out of his way, he can live no longer in that way. He that takes away what is instrumentall to a man in his calling, puts him out of his way; And he that disturbs a man in the worke of his calling, turns him out of his way. Our ordinary work is our way, (*Psal. 1. 1.*) *Blessed is the man that hath not stand in the way of sinners*, that is, who hath not taken the course which (as such) sinnerstake. Now as a Godly man turnes out of, or will not stand in the way of sinners; so oppressing sinners turne many that are needy and Godly out of the way of their lawfull callings, and will not suffer them to stand or abide in them.

Secondly, We may understand this way properly for the way or roade wherein men walke or travaile upon their occasions, and then these words; *They turne the needy out of the way*, may be expounded, as an argument of the extreame pride of these *Nimrods*, or *sonnes of violence*. They caused the needy to turne aside out of the way to give them place, or they made the poor to keep out of their sight for feare of them, lest as they had already spoiled them of their estates, so they should also abuse their persons, and make them slaves. Thus they turned the poor out of the way; that is, they durst not come in sight for feare; this suites well with the last clause of the verse.

Illigr. Ganti
bat, nullis re-
sponsis quidem
fortis, et tunc
turbata est; ut
ad id indegre-
re a via publica
et latibras qua-
tere possim co-
gantur. BeZ.

The poor of the earth hide themselves together.

The word *needy*, in the former part of the verse (as was touched before); signifies one full of desires; here the word which we render *poore*, notes one that is *humble*, *meek*, *lowly*, not onely one low in estate, but lowly in minde, not onely him that is poore in purse, but poor in spirit; so 'tis translated, (*Zeph. 2. 3.*) *Sicken ye the Lord, ye meek of the earth*, even the meek of the earth hide

themselves together; wicked proud men make the poor seek concealment. Another notes; the poor have often had experience of their cruelty, and rough

rough dealing, and therefore run together into holes and corners to hide themselves, as desiring rather the society of wild beasts, then of such beastly men. Further, the word which we render *together*, may be translated *alike*; *They hide themselves alike*; that is, one poor godly man as well as another, they all fare alike, they deal no better with one then with another, none have hope to escape the hands of these unmercifull tyrants. Thus it was in the time of that great oppression which the *Israelites* were under by the *Philistims*. *The Israelites hid themselves*. When Jonathan and his Armour-bearer got up, and discovered themselves to the Garrison of the *Philistims*, the *Philistims* said, *Behold the Hebrewes come forth out of the holes where they had hid themselves*, (1 Sam. 14. 11.) The Author to the *Hebrewes* gives us a description of the poor Saints thus hiding themselves together, (Heb 11. 37.) *They wandered about in sheepe-skins, and goats-skins, being destitute, afflicted, and tormented, they wandered in deserts, and mountains, in dens, and caves of the earth. The poor and meek of the earth hid themselves together.*

Thus we have had a large enumeration of those violences which Job had observed among men, and men prospering in them. First, violence upon lands; 2^{dly}, upon cattle; 3^{dly}, upon persons, the needy, and the poor are forced to run together into corners; *While the sin of some encreaseth, the affliction of others must needs encrease.*

Hence note.

Sinners know no bounds.

They who at first wrong men in their lands, will not stick to wrong them in their cattle, and within a while, they make no bones to fall upon their persons.

Secondly, Note.

Those evils which are done to men immediately in their persons, are more sinfull then those that are done to them in their goods, cattle, and estate.

Job shews the worst of their doings last. 'Tis bad enough to touch the goods of a poore man, but to trouble his person, or causelessly to make him hide his head, is farre worse.

T t t

Thirdly,

Thirdly, Note.

That the promotion, and exaltation of wicked men, is the oppression, and vexation of poore men, especially of all of poore godly men.

It is a sad time with poor men, most of all with poor godly men, when the wicked are exalted. Solomon gives us this note in expresse terms, (*Pro. 28. 28.*) *When the wicked rise (that is, when they rise in power and authority) men hide themselves, that is, good men hide themselves: poore men hide themselves when the wicked rise, but most of all such poor men as are godly. The reigne of wicked men is the ruine of the godly.* Which is more plaine by the opposition made in the last clause of the verse; *When the wicked rise, men hide themselves, but when they perish the righteous increase.* In which Proverb, rising is opposed to perishing, but men and righteous are the same. When the wicked perish, those righteous men, who before hid themselves, appeare, and shew themselves againe. Some poore men are turbulent, proud, untractable, seditious, men of unquiet spirits, if such be dealt with by justice, and made to hide themselves, they have their desert. But the poor who are also humble, meek, and of a quiet spirit, (as the word here imports) are the aime of the wicked. Such David found in his low estate, and against them he prayed (*Psal. 35. 19, 20*) *Let not them that are mine enemies wrongfully rejoyce over me: neither let them wink with the eye (that is, let them not have occasion to contemne and despise me, of which, winking with the eye was a token) that hate me without a cause. For they speak not peace, but they devise deceitfull matters against them that are quiet in the land.*

Lastly Note.

The poore goe by the worst, and the weakest to the wall, the needy are turned out of the way, and the poor hide themselves.

And therefore saith God (*Psal. 12. 5.*) *For the oppression of the poore, and for the sighing of the needy, now will I arise and set him in safety from him that puffeth at him.* Oppression may quickly empoverish the rich, but usually the poor fall under oppression, they that are full sigh, when they are made needy and empty, when all is taken from them, but usually the needy and empty

ty are made to sigh; *for the oppression of the poor, will I arise saith the Lord.* Rich and great men can defend themselves from oppression, but the poor have no shelter; rich men will purchase their right, but the poor who hath nothing to give, seldome finds a friend to deliver him, and get him his right. The storme falls upon the poor, and most upon Gods poor, they are most subject, or lie most open to the evils of this world, of whom this present evill world is not worthy, and for whom the good of the next world is prepared. And therefore they should fly to shelter, while they are here, get under covert, run into the name of God for safety and protection; they who are most subject to oppression, need most protection. Some are so poore that they have nothing to loose, and so needy, that they need not feare oppression. They have neither bread to eate, nor cloathes to put on. These are no baite for covetousnesse; But, they also are to be reckoned among the poore, who have no more then will save them from poverty; and they are among the needy, who have only so much as serves to supply their own needs. These poore and needy ones are game for the oppressors, these the Wolves and Lyons of the earth make their prey. The oppression and wickednesse of these hath ascended three steps, in the context now opened. They are first *Land invaders*; secondly, *Cattel-takers*; thirdly, *men-troublers*. Job carrieth on the description of their wickednesse yet further, in the following parts of this Chapter.

JOB, CHAP. 24. Vers. 5, 6, 7, 8.

Behold as wilde asses in the desert, goe they forth to their worke, rising betimes for a prey: the wilderness yeildeth food for them and for their Children.

They reap every one his Corne in the field: and they gather the vintage of the wicked.

They cause the naked to lodge without Cloathing: that they have no Covering in the Cold.

They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

JO B proceeds to enumerate the wickednesses of those men whom yet God spared, and bare with; he had set downe many of their sinfull wayes before; they removed the land-marks, they violently tooke away flocks, they spared not the asse of the fatherles, nor the widdows ox; They turned the needy out of the way, so that the poore of the earth were forced to hide themselves together. See now the further progresse of their wickednes, even to admiration, for so much the word, *Behold*, with which Job leads on his discovery of their vexatious practices, doth import.

Vers. 5. *Behold as wilde asses in the desert, they go forth to their worke.*

Exegesis præcedenti dicitur, de intoleranda improborum, servitia in pauperes, quorum opera contra legem avertuntur. Iam:

There is a difference in opinion among Interpreters about the subject of this verse, whom we are to understand under this description, *As wilde asses in the desert, going forth to their worke.* Some of Note conceive that the poore are the subject of these words, or the persons here interded. And then they hold forth the hardship and misery to which they were reduced by those mercelless tyrants; *Behold as wilde asses in the desert, they goe forth to their worke.* Oppressors did so vex them and strip them out of all, that they who heretofore had enough to live upon, were constrained to goe forth to day-labour and worke for their living, at the command, or under the cruel bondage of those inhumane Task-Masters.

Yet

Yet I conceive that we may more clearly expound these words as carrying a continued series of the practices of wicked men, who are here compared to wilde asses; and there is a word in the 5th verse which gives a speciall reason why this should not be understood of the poore or oppressed, but of the oppressors, where it is said, *they rise betimes for a prey*; now that word which we render *a prey*, cometh from a root which signifies *to tear*, to rend, to pull assunder after the manner of wilde beasts; and is of the same sound as well as signification with our English word, *teare*, therefore it should rather be understood of oppressors, then of the oppressed; for a man that goes forth to labour, and works for his living, cannot properly be said to *rise betimes for a prey*, for he goes forth to get his bread honestly; now a prey is that which is got by violence; and the word is never applyed to men, but in allusion to ravenous and devouring beasts. *Jacob* comparing his son *Judah* to a Lyons whelpe (*Gen. 49. 9.*) saith, *From the prey, my Son, thou art gone up.* So *Moses* (*Deut. 33. 20.*) *And of God he said, Blessed be he that enlargeth Gad; he dwelleth as a Lion and teareth the Arme with the Crown of the head.* And *David* praying to be delivered out of the hand of his enemy, gives this reason (*Psal. 7. 2.*) *Lest he tear my soul like a Lyon, while there is none to deliver.* So that the word noting properly the act of a ravenous beast who lives upon spoyle and prey; It is very improper to app'y it to the work of a labouring man, who lives and earne his bread with the sweat of his brows. Yet I find that word signifying food in generall (*Mal. 3. 10.*) *Bring ye all the tythes into the storehouse, that there may be meat in mine house.* Which the interlineral renders, *that there may be a prey in mine house*; and another thus, *that there may be that, which ye snatch, in mine house.* Surely the Lord strikes at some misdemeanor while he expresseth the food of the Priests & Levites, by a word signifying that which is torn away by violence. And (I conceive) it may either reflect upon the people who parted so hardly with the tythes which did belong to the Temple at that time, that they were rather torne or pulled from them by a kinde of violence, then freely paid or brought in according to the law of God: or it might reflect upon the extreme greedines of the Priests that did administer in the temple, as if they did look upon the tythes & their portiō in the, with as earnest desire as wild beasts hang over & wait for a prey. So that where

Deut. 33. 20.
d. 3. 20. d. 3.
and a lion
lu. prop. tam
prey in qd.

Deut. 33. 20.
d. 3. 20. d. 3.
and a lion
lu. prop. tam
prey in qd.

where this word is used to signifie food, there is somewhat in the circumstance of the Text, which leaves a touch of rapine and violence upon it. And therefore it is not applicable to the earnings of honest labourers, but to the cruell gettings of thieves and oppressors. *The mountaines of prey*, spoken of (P/. 76. 4.) were either those places where conquering Armyes devided the spoyle after a victory obtained; or where robbers preyed upon passengers. And therefore I shall take the subject of this verse to be the oppressors of the poor, not the poor oppressed.

Behold, as wilde asses in the desert they goe forth.

וְהוּא פֶרָאִים

פֶּרָא אָדָם
Ferus homo

The particle of likenesse *as*, is not in the Hebrew, nor yet the word *Asses*, expressely And therefore Mr Broughton reads strictly to the Original, *Behold the wilde in the wilderness goe forth to their worke*. The word signifies *wilde* at large; but because *wilde asses* are extreemly wilde, therefore the word is specially applied to them. Thus the Angel said of Ishmael (Gen. 16. 12) *And he will be a wilde man*.

Behold as wilde asses in the desert.

The desert is the dwelling place of wilde asses: Tame asses or asses brought to hand, are about the house, or in the enclosed pastures, but wilde asses inhabit the desert. The word that we render *desert*, comes from a roote that signifies *to speak*; and the desert is so called by the figure of *Contrary speaking*, because there is little or no speaking in deserts; many words are heard onely in Cities or places where many people frequent. It signifies also *to lay wast*, because deserts are wast and barren places, in comparison of drest and Enclosed grounds; such is the place whether these spoylers goe forth *as wilde asses*

דֶּבֶר אֶמְדָּבֶר
i. e. ut est per
mut. b. in qua
i. locus a ser-
mone tenuis.

To their worke.

But wild asses worke not, onely tame asses are labouring asses; So that the similitude runs not upon that point; yet we may say, wilde asses have a worke, and 'tis much like that which wicked men doe in the deserts; they worke there, but 'tis wilde worke, such as wild asses are busied about, the getting of prey. *They goe forth to their worke*; and that word signifies not onely a worke, but an *art*, or a *Craft*. These spoylers were their *Craftsmen*, and

כַּעֲמָלָם in.
i. e. opere vel
artificio suum
vel artem unde
Quærent,
Merc.

and could doe mischief cunningly, as having been brought up as apprentices to it, or studied it like Schollers, they had well learned and were versed in their worke, and what their work was we may learne in the next words.

Rising betimes for a prey.

Like worke men, like worke. To take a purse, or spoyle passengers, that's their worke; And they get up and are out betimes about this worke; *For a prey, they rise betimes.* The Hebrew is, ^{שֶׁמֶרְדִּי} *They morning it*; that is, they rise early in the morning; to doe a thing in the morning, is in Scripture language, to doe a thing diligently and with greatest Intention of spirit, because diligent active men are up early; so that to rise in the morning is not only an Expression of the time of their rising but of their spirit and diligence at their worke when they were risen, whensoever they rose. The whorish woman saith to the young man, (*Pro. 7. 15.*) *Therefore came I forth to meeke thee diligently, to seeke thy face.* The Hebrew is, *To seeke thee in the morning*, or, *to morning thee*, and yet it was in the twilight in the evening, when she came out to meeke him, as is exprest at the 9. verse of the same Chapter. Here indeed in the text, *To morning it*, notes that they tooke the first of the morning for their worke; *rising betimes for a prey.* And that not without successe, as the last clause of the verse sheweth.

The wilderness yieldeth food for them and for their Children.

Where have they their prey? The text answers, *they have it in the wilderness.* In the former part of the verse he spake of the desert, and in this latter of the wilderness, in both he means the same place, both import barrennes, wildnes and wastnes, Mr Broughton translates; *The vast Ground giveth him bread for his young.* We say, *the wilderness yieldeth food for them* &c. It may seem strange that a wild wilderness, a wilderness untiled, unplanted, uninhabited, should yeeld them food.

I answer; First, The Scripture speaks of many wildernesses that were planted & inhabited. John the Baptist preached in the wildernesses of Judea (*Mat. 3. 1.*) & the wilderness had many houses if not towns in it, such wildernesses yeeld food in plenty. Secondly, the wilderness may be said to yeeld the food, not because they did live

live upon that which grew in the wilderness, or in these wast places, but because in the wilderness they took occasion to spoyle and rob those that thorough it travailed to other places. Many get their livings there, where none live, and where nothing is to be had of the growth of the place to live upon. Outrages and robberies are usually committed in such places. And therefore in the Prophecie of that great Peace which Christ should give to his Church (*Psal. 72. 3.*) It is said, *The mountains shall bring peace to the people, and the little hills by righteousness*; He names the mountains and the hills above other places, because in or upon them violence is often exercised; and to say, *the mountains shall bring peace*, is much more then to say the valleys and the Cities shall bring peace: when there is peace and safety upon hills and mountains, we may presume that there is peace every where. Therefore as when God promiseth (*Isa. 60. 17.*) that in the latter dayes he will make the *officers among his people peace, and their exalters righteousness*, he means that he will make all sorts of men peacefull and righteous, because he will make them such who are usually most troublesome and unrighteous officers & exaltors: so when he saith *the mountains shall bring peace*, the meaning is, every place shall, or that the peace shall be universal in all places, because mountains and wildernesses are the places where robbers and spoylers take their prey, and get their subsistence. And hence it may well be answered, why Job saith, that *the wilderness yeelded them food*, even because that place was fittest for them to rob and spoyle in, who made the spoyle of others their daily food. Thus *the wilderness yeelds food for them*.

And for their Children.

The word signifies any that are young, and is taken as well for servants as for Children (*1 Sam. 21. 5.*) *The vessels of the young men are holy*, said David to the Priest concerning his followers. So (*1 Sam. 25. 9.*) Thus here it comprehends all that are about them, even all their family and retinue. They and all theirs, all that belong to them have their food in the wilderness, that is, there they take opportunity by violence and oppression to maintain themselves and theirs.

Here we may consider, first, that Job calls these spoylers *wildernesses*, nor doth the Scripture speake this in vaine.

Hence

Hence note.

Wicked men are like Beasts or beaſtiall in their diſpoſitions and actions.

David compares the beſt of that ſort, *men in honour*, to beaſts (*Pſalm. 49. 20.*) *Man* (ſaith he) *that is in honour and underſtanderh not, is like the beaſts that periſh.* Davids man that underſtanderh not, is not a man without natural, but a man without true ſpiritual capacity and underſtanding, A man who fears not God, (*for ſ. feare God that is wiſdome*) and who departs not from evil, *for to depart from evil that is underſtanding* (*Job 28. 28.*) Now how great and large an underſtanding ſo ever any great and honourable man hath, yet if he hath not an underſtanding in theſe thing., *he is like the beaſts that periſh.* It is not ſaid he is like this or that beaſt, but he is like *the beaſts that periſh.* Take any beaſt, or all beaſts, the worſt of beaſts, he is the picture of them all, and he daily exemplifieth the vileſt of their qualities in his own. The Prophet *Micah* (*Chap. 3. 1, 2, 3.*) ſaith that of them, which ſpeaks them rather beaſts indeed then like beaſts, *Heare I pray y u, O heads of Jacob, and ye Princes of the houſe of Iſrael, is it not for you to know Judgement? (as if he had ſaid, who ſhould if not you) who hate the good, and love the evil, who pluck off their ſkin from off them, & their fleſh from off their bones, who alſo eat the fleſh of my people, and flay off their ſkin, and break their bones, &c.* How could the beaſt be more lively acted then by theſe men? *Paul* fought with beaſts at *Ephesus* (*1 Cor. 15. 32.*) which, I grant, may be expounded properly, & poſſibly beſt ſo, It being uſual in thoſe times of perſecution under Heatheniſh power; to caſt the Chriſtians to the wild beaſts, and for the common ſort to cry out, *Away with the Chriſtians to the Lyons*; yet it is as true that *Paul* did fight or contend with beaſts in the ſhape of men. And he ſpeaks particularly concerning blood / *Nero*, a man in the higheſt honor of that age. (*2 Tim. 4. 17.*) *I was delivered out of the mouth of the Lyon.* The Baptiſt called the Pharifees a generation of vipers, (*Matth. 3. 7.*) And *Herod* is called by Chriſt, *that Fox*, (*Luke 13. 32.*) And 'tis ſaid of all ungodly men at once (*Rev. 22. 15.*) *Without are doggs. Wolves, Lyons, Foxes, Vipers, Serpents; Doggs,* the worſt of Creatures for rapine and ſpoyle, do but expreſſe the inhumanity and cruelty of wicked men And becauſe

U u u

they

they are compared to wild Asses in the Text, I will give you some parallels between them and the wild Ass.

Libertin's
balam's
Oars
gers

First, In their lawlessness and unobedience to command: carnal men are lawlesse. The Apostle calls them to (1 Tim. 1. 9.) *Knowing this that the law is not made for a righteous man, but for the lawless and disobedient*; not that they have no law, but they live as if they had none, they who love to disobey the law are lawlesse; and embrace libertinisme instead of liberty. Thus the wicked man is as the wild ass, for he is licentiousness and lawlesse; for so the wild ass is described in the 39th Chapter of this book, verse the 5th; *Who hath sent out the wild ass free? or loosed the bands of the wild ass? what's the freedom of the wild ass? not like that of men who have the privilege of freedom in an order, but to be free without order. The wicked would be where they will, and doe what they list, this is the freedom of the wild ass. Now as God himselfe there puts the Question, Who hath sent out the wild ass free? who hath manumitted him? Surely no man hath done it but God hath planted it in the nature of the wild ass to be free, and to live without bands or bounds. And if we should ask the Question, Who hath sent out wicked men free? and who hath loosed the bands of the wicked? The answer must be, Satan hath done it, and their own evil hearts have done it: they have broke the bands, and cast away all cords from them, they have set themselves free, in such a freedom as it is, which is indeed perfect servitude to their own lusts, and the laws of the Prince of darkness; they are not free by being delivered from the bondage and condemnation of the law, but by casting off all obedience and submission to it.*

Secondly, Wild asses are extremely violent and Impetuous in their desires or lusts. *Jeremy* expostulating with the *Jewes* about their revolting from, and rebellion against God, compares them (Chap. 2. 24.) to *A wild ass used to the wilderness, that snuffeth up the winde at her pleasure, in her occasion who can turn her away? all they that seeke her, will not weary themselves, in her month they shall finde her*; there's no meddling, no dealing with the wild ass while lust is upon her, she will have the desire of her heart if she can. Thus wicked men are given up to and transported with their pleasures and inordinate affections, in their occasion, that is, when the heat of their intemperate desires or lusts, of any kind, are up-

on them, there is no turning of them; onely in their moneth, when sorrowes and pains are upon them, they may be spoken with. We may also read both this sin and the reproofe of that people in a like allusion (*Hef. 8 9*)

Thirdly, The wild asse is an Emblem of the wicked man, especially as he is an oppressor or tyrant in his unloviableness, for as the asse refuseth society, so these are unfit for society, and are indeed enemies of mankind; They are unfit not only for spiritual, but also for Politicall, or Civill Society. God speaking of the wild asse (*in the 39. Chapter of this booke, v 6, 7.*) saith, *Wilde beastes I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the City, neither regardeth he the crying of the driver; the range of the mountains is his pasture, and he searcheth after every green thing.* Though the oppressor live in the City, yet he is like the wild asse in this, he cares not to maintain society as he ought; he cares for the society of others onely for himselfe, he scorneth the multitude of the City, he is for the range of the mountains, where he may take all he can get, he searcheth after every green thing, whatsoever hath pleasure or profit in it, he pursues it for himselfe.

This paralel might be drawn out further; wild asses (as Naturallists have observed) are fearful. Those Creatures that are most tame are naturally most fearefull; and their swiftness is a token to their fearfulness. Thus, wicked men are fearefull. They only have true Courage who feare God, and where the feare of God is not, every other feare is, or every other thing is feared. They who find not a friend in their own consciences, are ready to suspect every one for an enemy. So that though every wicked man would have all that he can get to himselfe alone, yet he dares not be alone in getting it. And upon those termes onely he is willing that others should joine with him in the profit because he would have them joine with him in the sin (*Pro. 1. 11. 14.*) *Come with us, let us lay wait for blood, &c. Cast in thy lot with us, we will all have one portion.* Wicked men are not for society, unless it be in wickednes, and yet theirs is not so much a society as a conspiracy. A wicked man, let his sin be what it will, is glad when he hath partners in doing it, or that others do the same with him, not only because he hath a suspicion of the lawfulnessse of what he doth, but also because he suspects some lawlesse danger in doing it. And hence

*Belocit et timida
Istis jubet
um.
Timida est om-
ni Nequitia.*

Some have noted that the woman, who committed the first sin, did not like to be alone in it, and therefore having eaten her self she gave the fruit of the tree to her husband to eat also she desired an associate both to countenance her in the act, and to help beare her out in the consequences of it. And when they had both sinned, they shewed themselves like wild Asses indeed, running into the thickets at the approach of God, there to hide themselves both for shame and feare. *Behold as wild asses*

They go forth to their work.

Hence note.

To wrong men, to sin against God, is the worke of wicked men.

That's their business. Therefore in Scripture they are often called *workers of Iniquity*; Implying that to doe iniquity is their trade of life, or that which they live by and daily set themselves about. The worke of God is none of their worke, nor doe they count it so, being (as the Apostle speaks, *Tit. 1. 16*) *abominable, disobedient, and unto every good worke reprobate*. Good work is put into the hand of man by the hand of God, but they have their work from another hand, *the lusts of your father ye will do* (saith Christ to the Pharisees, *John 8. 44.*) that is, ye will do the devils work; That's their work, and they goe forth to it as the honest labouring man *goeth forth unto his work and to his labour untill the Evening*, (*Psal. 104. 23.*) so the wicked man goeth forth to sin as to his worke; And that he doth so is evident upon a four-fold account.

First, Because he doth not stumble upon it, but intends it; a godly man falls into sin, but to sin is not his intendment, a godly man may sin when he goeth forth, but he doth not goe forth to sin, he doth not make it his business. That is properly a mans work, which he proposeth to himself to do, and purposeth to do.

Secondly, He goeth forth to it as to his work, for he delights in it, he is pleased with it. It is his meate and drink, yea his mirth and musick to doe evill. That is properly a mans worke, which though it be painfull to him to doe it, yet he is pleased in doing it.

Thirdly, He goes forth to it as to his worke, for he spends his

his ſpirits, his ſtrength and time in it; we do many things which are not our worke, they are but by-works, or beſide our worke, we beſtow little of our time and ſtrength in ſuch things: that which a man beſtows his time and ſtrength upon, that whereat he labours to ſweat and wearineſſe of body, that's his worke; now the time of wicked men runs out, and their ſtrength is conſumed in ſinning, and though they are not weary of committing iniquity, yet they weary themſelves (as the Prophet ſpeaks, *Jer. 9. 5.*) to commit iniquity, therefore that's their worke.

Fourthly, Wicked men are ſkilfull to ſin, they ſin with a kind of art, therefore that's their worke; that which is a mans proper worke, he hath knowledge about it, and is dextrous at; He doth not bungle, but makes cleane worke (as we ſay) of that which is *his worke*. A Miniſter ſhould preach the Goſpel like a workman that *needs not be aſhamed* (as the Apoſtle ſpeaks) The wicked ſin like workmen, though the more they do ſo, the more cauſe they have to be aſhamed. The Prophet (*Jer. 9. 5.*) bewailing the extreame ſinfulneſſe of thoſe times, ſaith, *They have taught their tongues to ſpeak lyes*. As if they had ſtudied the art and language of lying, while they told or made groſſe lyes, they would not make them groſſely, but with a kind of fineneſſe and neatneſſe. As though what Godly man doth according to the mind of God, he doth by grace, yet he uſeth a kind of artificialneſſe in doing it; and is therefore exhorted to walke circumspectly or accurately, that is, to act all his duties with exactneſſe; ſo, though what an ungodly man doth againſt the minde of God, he doth it by nature, or very naturally, yet he uſeth a kind of artificialneſſe in doing it, and therefore he is ſaid (*Pſal. 50. 19, 20.*) *To give his mouth to evil, and to frame deceit with his tongue, to ſit (as an artiſt at his work) and ſpeake againſt his broker, and ſlandear his own mothers ſonne*. Thus, they goe forth to their worke,

Riſing betimes for a prey.

Whence obſerve.

A wicked man is very induſtrious and diligent in doing his work.

To riſe betimes, and to doe a thing diligently, are the ſame in Scripture; to riſe betimes is to riſe ſomewhat before the ordinary time of riſing; Now, when a man breaks his ſleepe to go about his

his worke, thus shewes that he is industrious at it. As some wicked men quickly throw off their sleepe, that they may doe mischief: So (which argues the same principle and spirit) Others sleep not, lest they have done mischief, and their sleep is taken away, unless they cause some to fall. (Prov. 4. 16.) Their own sleepe is taken away, unless they take away somewhat which is not their owne. They will defraud themselves of rest, rather then not defraud others of their right. They go not more unwillingly to prison after they have done evill, then they go to bed before they have done it. O how are they set upon mischief, whose sleepe ceases from them unless they do it, and who cannot rest unless they trouble others. The servants of God, when they are up in zeal cannot sleepe unless they doe good; as David speakes (Psal. 132. 4, 5. 6.) Surely I will not come into the Tabernacle of my house, nor climb up to my bed, I will give no sleepe to mine eyes, nor slumber to mine eyelids, till I have found a place for God &c. He was so zealous for God that if he could he would not sleepe, he would forbeare his own rest, though he had never so much mind to it, till he had finished that worke for God. So saith the wicked man, I will give mine eyes no sleepe nor slumber to mine eyelids till I have done this or that mischief, and brought my device to passe. When the wicked lye taking on their beds, what are they about then: their waking thoughts in the night are to doe mischief in the morning. (Micah 2. 1, 2.) *Woe to them that devise Iniquity, and worke evil upon their beds. How doe they worke it upon their bed? they worke it in their thoughts, in their inward shop, there they fashion it, and when the morning is light they practice it, because it is in the power of their hand, they hinder themselves from sleepe, that they may forward themselves in sin; The night is spent in Imagining, and plotting, and the day, in accomplishing what they have imagined & plotted. Their morning light is spent in the workes of darknesse, and the text saith, They practice it, because it is in the power of their hand. They never consider what is just for them to doe, but what they have power to doe, if they have ability they want no will for the vilest practices.*

Again, as they cannot sleep sometimes for devising evill, so when they have slept, their first waking thoughts are about evill; and this also is a further proof of their extreame indispossession in doing

doings. For as it is with a zealous Godly man, his first waking thoughts are with God and Christ, or about his own soule, how God may be honoured & loved best even as he saith, (Psal. 139. 18.) *O how precious are thy thoughts (that is, thoughts of thee) unto O God, how great is the name of them!* when I awake I am still with thee: that is, my thoughts and meditations are with thee as soon as ever I awake, here's the diligence of the soule after God. To the wicked man when he awakes he is still with sin; And if he cannot awake naturally soone enough to sin, he will force himselfe to awake: And so he may be said to awake to sin, before he is awake; for as some nurse up and feed their sleepe when they are a little awaked like the sluggard, yet a little slumber, yet a little sleepe; so others offers violence to, or break their sleepe, that is, as the text saith, *they rise betimes*, even before the usuall time of rising, that they may get a prey. It is no wonder, if they who thicke not at breaking the laws of God, break also the lawes of their own rest.

Diligence is good about that which is good; it is good to be zealous; affected alwayes in a good matter, but zeale and diligence misplaced, how evil are they! it is better to creep in a good way, then to run in a wrong way. Even idleness is better then such diligence; yet they who misplace their zeale and diligence, are commonly more in both then they who place them right, and they who are in a false way, make more hast then they who are in a true. The Scripture notes the extreme Intensenes of the builders of Babel upon their worke. And that's the straine of most men in such work as theirs was, the building of a Babel, or in doing that, which will be but a monument of their own pride and folly, or of their rebellion against and contempt of God. (Gen. 11. 6.) *This they begin to doe, and now nothing will be restrained from them which they have imagined to doe*; if they have but a mind to it they will doe it, let it cost what it will, neither difficulty nor danger shall restraine them. See also how Industrious the ten Tribes were in their Idolitrous worship which Jerobam had set up, (1 Kings 12. 30.) *And this thing became a sin; for the people went to worship before the one even unto Dan*; that is they went a great way to worship; for howsoever Jerobam pretended the ease and accomodation of the people in setting up those Calves (ver. 28.) *It is too much for you to go up to Jerusalem; Behold thy Gods*

Gods O Israel, which bring thee up out of the Land of Egypt (as if he had said, thy Gods are at hand, or in thine eye, thou needest not toyle thy selfe in going so farre to serve them) yet *Jerusalem* was neerer unto most of the *Israelites*, then either *Dan* or *Bethel* were. For *Bethel* one of those places of worship was in the utmost bounds of the South (*7* *Isa* 18. 22) & *Dan* the other place of worship was in the utmost bounds of the North, (*7* *Isa* 19. 27) so that they were willing to take more paines to follow the Idolatrous inventions of man, then to keep to the Institutions of God. *Jerusalem* was neerer to most of the ten Tribes then either *Dan* or *Bethel* and yet thither they would goe. All the way to sin, whether in ordinary practice or worship is down-hill to nature, we have both the wind & tide of the world with us, will we set our faces hel-ward, and to be sure, Satan will never check their diligence who are doing his worke, nor take them off from their pace, who are going or Galloping his way. We have a cleare evidence of this in the case of the worshippers of those two Calves in *Dan* & *Bethel*, and it is further observed by some, that the *Israelites* grew so zealous in a short time in that abomination, that they who dwelt neer *Bethel* did even disdain to worship at *Bethel*, they disdained to 'erve their God at their own doors, and therefore they that dwelt at or neer *Bethel* would go to *Dan* and worship; and they that dwelt at or neer *Dan* would go to *Bethel* to worship. The heart of man is so mad upon Idolatry, that he is willing to be at any cost or paines for it; He scornes to serve a false God at an easie rate, nor is he pleased (which is the onely thing which pleaseth some who pretend to the true religion) with a cheap religion. You may lay what tax you will upon him either of pains or purse, and he is willing, yea even ambitious to pay or perform it. Thus the blinde votaries among the Papists at this day will needs goe a Pilgrimage to remotest places, they will travaile to *Jerusalem* and visit the Sepulchre &c. these long Journies they glory in, it is but a step to them hard penances, not only fastings but whippings they glory in. The nature of man will carry him two miles at his own bidding, rather then one at Gods. How may it shame Godly men for their sloath in doing the will of God, when they heare how industrious evill men are in doing their owne? how may it shame them, that they should take lesse paines to keep a righteous law, then many doe to satisfie a filthy lust?

Who

Who like wild Asses goe forth to their worke, rising beemes for a prey. And whereas it followes.

The wildernesse yeeldeth food for them and for their Children.

Note.

Wicked men will have it, if it be to be had above ground.

They that live by rapine, will live any where; every mans estate is theirs, if they can but get it. They finde a harvest in the wildernesse, and riches in the desert.

Againe, Note.

Wicked men lay up for theirs, as well as for themselves by the spoyle of others.

The light of nature teacheth parents to lay up for their children, and they who get an estate by wronging others, yet thinke they are bound to provide for more then themselves (*Nahum 11. 12.*) *Where is the dwelling of the Lyons, and the feeding place of the young Lyons? where the Lyon even the old Lyon walked, and the Lyons wnele, and none made him afraid. The Lyon did teare in peices enough for his whelps, and struggled for his Lyonesses. What did the Lyon? the Lyon did teare in peices! and how much did he teare in peices? not onely enough to fill his own belly, but to feed his whelps, and his Lyonesses; He filled his holes with prey, and his dens with ravine.* Thus the Prophet describeth wicked men, providing not onely for themselves, but for theirs, their young Lyons and Lyonesses; *The wildernesse yeeldeth food for them and for their children.*

Further, Some note the Consent of the whole family in wickednesse, from these words; *The wildernes yeeldeth food for them and for their Children*; that is, they all agree together, Master and Servants and Children, all agree together to doe mischief, to spoyle and oppresse all they can. Where Parents and Masters are evill, Children and servants are sel some good. It is rare to see hearts united about that which is good but they are often and easily united in that which is evill. Thus the Lord speaks to Jeremiah (*Chap. 7. 18.*) *Seest thou not what they doe in the Cities of Judah, and in the streets of Jerusalem. The Children gather wood, and the fathers kindle the fire, and the women knead their dough to make Cakes to the Queen of heaven, &c. All were at worke,*

busie, very busie they were about an Idolatrous service, the Children, the fathers, and the women act their severall parts. So here, either they rob'd for their children, or their children were robbers as well as themselves. *The wilderness yeeldeth food for them and their Children.* Job proceeds in his narrative of their sin.

Vers. 6. *They reap every one his Corne in the field, and they gather the vintage of the wicked.*

In the former verse Job spake of the oppression of persons, in this, he speaks of the spoyling of lands and fields; *They*, that is, the wicked, *reap, every one his Corne*, that is, by their servants whom they set aworke (*They reape every one his Corne*) in the field.

But you will say, what hurt is there in that?

The meaning is, they reap the Corn which doth not belong to them. The Septuagint give that sence of the text expressly: *They mowe, or reap the ground or field which is not theirs.* And so Mr Brington, *They reap the field that is not their owne.* Or if we keep to our reading; *They reap every one his Corn in the field*; the sence is, wheresoever they find a field of Corn for their purpose, they pretend some title or other to it, they must have it as if it were their own. This is their sin, and the affliction of those who are their neighbours.

*Agnum non sum
in an'e tempus
demeffiverant
Sept:
Agnum non su-
um de ierunt.*

Note from it.

That it is a great sin to reap the Corne which we have not sowne, and a great affliction when the Corne which we have sowne is reapt by others.

Job imprecates this punishment upon himselfe, in case he had done, or were guilty, as his friends had charged him, *then let me sow, and let another eate*, (Chap. 31. 8) And this is threatned (Isa. 1. 7.) *Your land strangers devoure in your presence*; that is, they devoure the fruits of it, the Corne which ye have sowed, and the Cattle which ye have bred. (Micah 6. 15.) *Then shalt sow, but not reap, thou shalt tread the Olives, but not ansing thy selfe with the oyle, & sweet wine, but shalt not drinke wine: others shall come and take it from thee.* That Idle servant charged his Master (Matth. 25. 24.) *Thou reapest where thou hast not sowne.*

It is the misery of some, that what they have sown is reaped by others, and 'tis a wickedness to reap where we have not sown.

And they gather the vintage of the wicked.

That is, the grapes that grow in their vineyards. Mr Broughton renders, *The wicked snap off the vineyard grapes*; they were in the Corne fields before, now they are gone into the vineyards.

But how is it said *They gather the vintage of the wicked* it seems strange that they being wicked should gather the vintage of the wicked? Some take it plainly thus: they oppress those that are as bad as themselves. And so we may take this note from it.

One wicked man will oppress another.

Wicked men spare neither good nor bad, neither friend nor foe; They spoyle those that are as bad as themselves; we say a Wolfe doth not prey upon a Wolfe, nor a Lyon upon a Lyon, but it is otherwise with brutish men, they prey upon and devour one another.

Secondly, *They gather the vintage of the wicked*; that is, of those whom they Count to be wicked, and so fit to have their goods taken from them; they accuse them of wickedness, and put their names in their black booke, as if they were dishonest; that's a truth also.

Wicked men often oppress the Innocent, under a pretence that they are wicked.

We have a great Instance of this about the taking of a vineyard (1 Kings 21. 13. 15) Naboth was Innocent and honest; but Jezebel hired two men, to make Oath that he had blasphemed God and the King, and he was presently cast out and stoned: his was the vineyard of the wicked, because the wicked had a mind to it. Thus, under a pretence of some evil done, they really do evil: And having brought a false accusation against a man they proceed to condemn his person and confiscate his estate, as if all were true.

There is yet another reading, (which we put in the margin of our Bibles) so plaine in the letter, that it needs none of these Interpretations to make it out; *The wicked gather the vintage*; As they took away the Corne, so the wine also. We need not wonder,

der, that they were to injuriously busie to take that which was not their own, for they were wicked, and they that are so, make no bones of doing wickedly: a wicked man is ready for any sin, the vile person will speake villany, and act villanously to.

Vers. 7. They Cause the naked to lodge without Cloathing, that they have no Covering in the Cold.

Their progress in wickednes is further described by their incōpassionateness and Cruelty; when we see any naked we should Cloath them, but *they caused the naked to lodge without Cloathing.* And they might be said to doe this two waies. First, b, not giving them Cloathing; secondly, by taking away their Cloathing; for by *naked*, we may understand not onely those that are quite naked but (as was shewed Chap. 22. 6.) those also that have but little Cloathing; they took away even that little from them, and so *Caused the naked to lodge without Cloathing.* We see by what steps of wickednesse they proceeded, they not only spoyled them of their Corne and Wine, but pulled their very Cloaths from off their backs; 'tis bad enough not to cloath the naked, but to take away their cloathing, and make them naked, that's worse. And (which they also did) to let them lodge without cloathing is worst of all. *To lodge without cloathing*, notes their continuance in that distressed state. The Prophet rebuking the *Jewes* for their vaine thoughts, puts them this question; *How long shall vaine thoughts lodge within thee?* Why doe ye (as it were) make ready a roome, and a bed for them? So while the naked lodge without cloathing, they continue in nakednesse. It is a great injury to take away a mans *day cloaths* from his back, but to take away his *night-cloaths* from his bed, is yet more afflictive and injurious. If a man have not cloathing for his body by day, yet if he have cloathing for his bed he may helpe himself, but to cause the naked to lodge without cloathing, what Cruelty is thi? And therefore the Law of God provided against it (*Deut. 24. 12, 13.*) *Thou shalt not sleepe with his pledge: In any Case thou shalt deliver him the pledge againe, when the Sunne goeth downe, that he may sleepe in his owne raiment* (that is, in his night-cloaths, or bed cloaths) & *blisse thee*, & it shall be righteousnesse to thee before the Lord thy God; That is, God will looke upon this as a righteous act. The Lord

was

was very tender in this point, he would not have the poor lodge without cloathing, but some wicked men care not what the poor suffer, they neither regard whether they have any lodging, nor whether they have any cloaths to lodge in. *They cause the naked to lodge without clothing; so That* (as it followeth in the text)

They have no Covering in the Cold.

The word signifies to Cover as with a vail or with a garment it is applied to the pardon of our sins, (*Psal. 32. 1*) *Blissed is the man that findeth Covering.* Their condition is most sad, who have no covering for their bodies, yet theirs also is very sad who have no covering for their bodies in the Cold. To have no covering in the Cold winter nights, is not onely uncomfortable, but dangerous. Death is a great cold, and it endangers life to have no covering in the cold, or in the frost, which is the extreame of cold. The word is used to signifie frost, (*Gen. 31. 40*) *Jacob* tells *Leban*; *This I was, in the day the drought consumed me, and the frost by night.*

The Septuagint translate thus; *They take away the Covering of their flesh*; what's that, you will say? in a spirituall sence, Christ is the onely covering of the soule, But no tyrant can take away this. Therefore by the covering of the soule here, we are to understand that which is to a man, his life, take away that and you take away his life. The soule is often put for the body, and then the Covering here meant is the Covering of the body, or that covering that is neereft the soule, or neereft life, so that, there is a great elegancy and emphasis in it to say, *They take away the Covering of their very soule.* That is, they endanger their lives by it. Some translate to that sence, *They take away the covering which is next their very skin*, they would not leave them so much as a shirt that's the Covering (in this sence) of the soule. And when we speak of the utmost rigour and cruelty of man towards man, we say (proverbially) He hath not left him so much as a shirt to his backe. Yet the Prophet expresseth the rigorous cruelty of man to man by taking away that which may much more be called the covering of their soule (*Miche. 3. 3.*) *They eat the flesh of my people, and flay their skin from off them* Skin and flesh are indeed the Covering of the soule. To strip the poore to their skin, is to take away the Covering of their soule; How much more to strip off

off the skin from their flesh, and the flesh from off their bones.
But, to the words of the text ;

They have no Covering in the cold.

This hath in it a double Inhumanity ; First, to expose them to extreame paine, and then to extreame shame. Not to have a covering is to be exposed to shame, not to have a covering in the cold is to be exposed to paine. But what becomes of the poore when they are naked, and have no covering in the cold. The next verse informes us about that.

Vers. 8. *They are wet with the showers of the mountains, and embrace the rock for want of a shelter.*

Here's the shift these poor hearts are put to, *they are wet with the showers of the mountains* ; that word which we render *wet*, is onely found in this place in the old Testament ; it notes not onely to be dast with raine, but to be soakt thorough with it. We use to say of those who are very wet, that they are wet to the skin, but these being naked had nothing to wet but their skin, and their skin was (if it might be) soaked through with the wet, or they were thorough-wet with the *showers of the mountains*, that is, with those showers which they meet with upon the mountaines ; showers gather about high mountaines, there the Clouds engender raine, and there the showers are bred. Travellers observe by the eye, how Clouds gather about the tops of mountaines, and that the raine broods there. This is a further addition to the Cruelty of oppressors, and the misery of the oppressed they took away their Cloaths, and turned them out of their houses naked into the open ayre, and left them to contend with cold and hunger, with all varieties of weather and danger among the mountains. It is some help to a man, if he have no Cloaths to cover him, yet to have a house to cover him ; but to have neither body-cloaths, nor bed-cloaths, nor house, nor harbour, how sad is this ! And being thus helpelesse, the next words shew us what a poore shift they made.

They embrace the rock for want of a shelter.

When he saith, *They embrace the rock*, his meaning is, they make

Est autem quale cunctis nudatis remedium si ille qui vestimentum operimentum non habet, saltem opertimento deum non careat Aquila

make much of it, they are glad of it, for so we are of those things which we embrace; instead of soft warme beds, they were glad of cold hard stones to secure and shelter them from the raine. Again, *They embrace the rock*: that is, they goe into the holes and clefts of the rock, they had houies (possibly) Palaces before, but now they are forced to dwell in the holes of the rock.

In as much as Job saith, they did not onely goe to the rock for shelter, and make a shift with it, but embrace and hug it, as being joyfull they had it.

Note.

Great afflictions make small comforts very welcome to us.

He that is turned out naked and hath no cloaths to cover him, would be glad to have a thatcht house or the mearest Cottage to hide himselfe in; he that hath no house is glad if he can have but the hole of a rock. (*Lam. 4. 5*) *They who were brought up in scarlet embrace dunghills*; he doth not say, they are throwne upon dunghills, but they embrace them, they that were bred up in scarlet, are now glad of a dunghill to scrape in, there to finde a mouldy crust to eate, there to pick up an old dirty rag to cover their nakednesse with, or old shoes to put upon their feete. So it was in the great famine and desolation of *Jerusalem*. And so it was during the late warres in *Germany*, and the later in *Ireland*. Some have fought and contended for a peece of Carrion, for a peece of a dead Horse, nay for a peece of a dead man; that which stunk above ground, they contended for, and having wonne it they embraced it and made dainty of it, as of the most pleasant meate. We that are in our fulness, and plenty, we that have abundance, slight and make light of many good things; but we may soon be so straitned and put to it, that we would be glad to embrace a rock, or a dunghill, that we would be glad of the crumbs that fall from our tables, and of the worst scraps we leave upon our trenchers. Thus the old Saints are described (*Hib. 11. 36.*) glad they were of Caves and Dens, *they wandered in deserts, and in mountains, and in dens, and Caves of the earth, being destitute, afflicted, and tormented*, they were glad to live among the wild beasts, when they could not live quietly among men. When the wind and the Sun beat upon the head of *Jonah*, the text saith, *Jonah was glad of his gourd*, a thing of little value, very meane, and sadning in it self;

selfe; yet when the Sun shined hot, and the wind beat strongly upon him, then he was glad of a ground. In times of plenty and peace, we are scarce thankfull for goodly houses, for full tables, and rich Cloaths; But a little and that coarse food will cause the hungry to be thankfull. The naked will catch at old rags, and they who have no house will embrace a rocke. There is a rocke, a mysticall rock, whom the Saints embrace for a shelter, and rejoyce in above all the goodly houses in the world, yea above this whole world. Christ is a rocke to be embraced in our best dayes as our best shelter, and in our bad dayes he is our onely shelter. And while we are constrained by outward wants to embrace natural rocks for the shelter of our bodyes, let us remember, how our inward and spirituall wants, doe alwayes constrain us to embrace that mysticall rocke, for the shelter of our soules.

Lastly, Observe.

The cruelty of man to man knows no bounds.

We have seene in this context several steps of cruelty, men ravening for their prey like wild beasts, men invading the harvest and the vintage of their neighbours, men robbing both the fatherlesse and the widdow, men pulling cloaths from the backs of the poore, and exposing them naked to the cold, and to the raine, to the mercy of rocks and mountains. Thus, man who should be a God to man, kinde, mercifull, charitab'le, bountifull, courteous, proves himselfe a Devill to man, churish, cruell, mercilesse, yea such that even his tender mercies are cruel. How cruel are their cruelties, whose mercies, whose tender mercies are cruel?

JOB, CHAP. 24. Vers. 9, 10, 11, 12.

They pluck the fatherlesse from the breast, and take a pledge of the poor.

They cause him to goe naked without Cloathing, and they take away the sheafe from the hungry.

Which make oyle within their walls, and tread their wine-presses, and suffer thirst.

Which groan from out of the City, and the soul of the wounded cryeth out; yet God layeth not folly to them.

JO B still draws out the line of the oppressors wickednesse, or discovers the severall wayes of his oppression; We have scene much of his bloody work before, here we have more, even highest oppression, oppression devoid not only of all justice, but of all humanity; such is that which is next instanced in.

Vers. 9. *They pluck the fatherlesse from the breast.*

They, that is, the oppressors before spoken of, do it either with their own hands, or 'tis done at their command by their miniters and instruments.

They plucke the fatherlesse.

The word notes an act of violence, they lay violent hands upon the *fatherless*. Who are meant by the *fatherless*, hath been opened more then once already. Here the *fatherless* are taken, not largely for any that are destitute of help and means, as the word is often used in Scripture, but strictly, for children whose fathers are lately dead, & they yet in their minority, yea in their infancy, and in the first of their infancy, sucking children, children hanging upon their mothers breasts, which exceedingly heightens the cruelty of these oppressors. To use any violence to the fatherlesse, though grown up, is (as hath been shewed) a great wickednesse, to use violence towards fatherlesse infants is much more wicked; but to pull fatherlesse infants from their mothers or nurses breast (which is all the livelihood a child hath) this is utmost wicked-

Y y y

nesse.

nesse. And this is not onely an affliction to the children, but to the mother a disconsolate widdow, who having lost her husband, is now bereaved of her child also. Thus they adde affliction to the affliction, and sorrow to the sorrowfull.

'Tis here enquired, what should move them to pluck the fatherlesse from the breasts, or what their intent might be in this barbarous action?

Some answer, That it was their covetousnesse which moved them to be cruel; They pull'd the children from their mothers breast, that so their mothers might be the fitter to doe them service; they would needs weane the children before they were fit, that the mother might be the more fit to labour, and toil for them, or they pluckt the fatherlesse from the breast, to sell them and to make money of them; when they had murdered the father, & taken all from the widdow, they made their markets of their children. So we may interpret that of the Prophet (Isa. 10. 2.) *Woe to them that decree unrighteous decrees, and that write grievousnesse, which they have prescribed, to turn aside the needy from judgement, and to take away the right from the poore of my people, that widows may be their prey, and that they may rob the fatherlesse.* So we read, implying that they took away the estate of the fatherlesse, and so robbed them. Others give this sence of those words, that they tooke away the persons of the fatherlesse, or more plainly, thus, That they stole away fatherlesse children, and sold them into slavery. There is a generation among us, called *spirits*, who pull children from the breast, or enveigle away such as know not their right hand from the left, to make merchandize of them. *The smell of gaine is sweet to some from any thing, even from the sale of poore fatherlesse children.*

וַיִּמְצוּ מִמֶּנּוּ
עֵלָם וַאֲסִיָּא
אֶת־וַאֲסִיָּא
וַיִּרְאוּ.

Rapiunt pupil-
los quod post re-
statur rem re-
statur est.

Figure.

Secondly, Others read the text thus; *They pluck from the fatherlesse that which was left after the prey or destruction;* for the word which we translate *breast*, is derived from a root which signifies to *destroy* or *lay waste*; so the sence is given thus; They take away from the fatherlesse, even that poor picture which was left after they had made havocke of all that was their fathers.

And take a pledge of the poore.

What a pledge is hath been opened (Chap. 22. 6.) The words may also beare this translation, *They take that which is upon the poore*

poore for a pledge, namely, their raiment, not onely the cloaths which they have by them to spare, (a poore man may have a little change) but the cloaths which they actually weare, How contrary this practice was to the Law, hath been shewed before, which forbade to take a pledge of such things, as without which the poore cannot conveniently subsist.

There is a third reading, which saith not as we, *they take a pledge of the poore*, but, *they take the poore for a pledge*. Of which cruelty we read (2 Kings 4. 1.) where the poore widdow complained to the Prophet, that her husband being dead, the creditors were come, and *had taken her two sons to be bondmen*. Thus here when they had gotten their cattle (as was shewed before) and their cloaths from their backs, then they must have their bodies too, to be slaves and drudges. Here first, I might note, That the sin of oppression is aggravated in reference to the persons upon whom it is exercised. But because it hath been observed from other passages both of this and former Chapters, how sinful it is to oppress those, whom we are bound to relieve, and to vex those, whom we ought to comfort; I shall not insist upon it in this place. But

Observe, Secondly.

That covetousnesse knows no bounds.

As it hath been said of envy, so we may say of covetousnesse, *Covetousnesse whether wilt thou*: whether wilt thou lead, or rather hurry and force worldly men? covetousnesse carries those who are under the power of it no man knows whether: who can tell where he shall stop or stay when he is once under the power of the spirit of covetousnesse? such will not spare either the fatherlesse, or the widdow, not the cloaths upon their backs, no nor their backs nor bodies. If a covetous eye can but discern any advantage to be made, it will have body and all. There is no sin so heinous, none so base, and sordid, but covetousnesse may be both the mother, and nurse of it. A covetous man will not forbear either for the cruelty of the sinne, or for the sordidnesse of it; Covetousnesse is a sordid lust; Covetousnesse is earthy, and mudds our spirits in earthly things. When the spirit of a man is once embased by covetousnesse, he is ready to do any base thing. There is nothing here below, lower then that Spirit. And hence

the Apostle concludes (1 Tim. 6. 10.) That *the love of money* (which is covetousnesse) *is the roote of all evill*, that is, any evil of sinne may grow up from that roote; and therefore the Apostle adds in the same place, *That, while some have coveted it; they have erred from the faith.* Covetousnesse is the roote of here. c, which we may think farre removed from it. But (saith he) such have erred from the faith, which may be understod of erring from the faith, both in regard of practice, and of doctrine. They have both acted and beleved against the rule of faith for filthy lucre; and so have peirced themselves through with many sorrows. Covetousnesse runneth us into all evill, and provokes many to do such things as pierce themse'ves through with many sorrows as well as others. Covetousnesse peirceth the poor and needy, the widdow and the fatherlesse with many sorrows, nor doth it spare its own Master, or slave rather; but peiroeth him likewise through with many more and much worse sorrows.

Vers. 10. *They cause him to goe naked without cloathing.*

The 7th verse spake the sence of this; *They cause the naked to lidge without cloathing, and they have no covering in the cold.* Job toucheth upon their cruelty againe and againe. *They cause him to goe naked without cloathing.* They will not allow him so much as thole things which are for necessity. The word *him*, is not expressely in the Hebrew, which runs only thus; *They cause to goe naked without cloathing*; as implying, that they were ready to exercise this inhumanity upon any one that came next to hand or stood in their way. Our Translation seemes to referre it to those poor taken for a pledge, and so the difference between this 10th and the 7th verse is this; in the 7th verse he spake generally of the poore, whom they made to goe naked; here at the 10. verse he speaks of those whom they had taken to be their slaves, and servants; *they take the poor for a pledge, and cause him to goe naked without cloathing*; they take his worke, but they give him no cloathing, they command his labour, but deny him reliefe. Which sence is carried further, both in the next verse, and in the next clause of this verse.

And

And take away the sheafe from the hungry.

Some render, they take away the eares of corne, that is the gleanings which the poor have pickt up and gathered together; They take away the very gleanings from them, & that two waies, either, first, they will not suffer the poore to glean after their reapers; This is to take away the eares of corn from the hungry; such is the cruelty of some, that they will not suffer the poore to glean in their fields or, secondly, when the hungry have gleaned a few eares of corn, they take all away from them. Against which cruelty to the poor the Law of Moses provided, Deut. 24. 19 20, 21. *When thou cuttest down thine harvest in thy field, and hast forgot a sheafe in the field, thou shalt not goe againe to fetch it, it shall be for the stranger, for the fatherlesse, and the widow, that the Lord thy God may blisse thee in all the worke of thine hands.* Now if the forgotten sheafe must be left for the poore, surely the scattered eares must not be raked up from them. We have an eminent instance of the liberty of gleaning in the second Chapter of Ruth.

Againe, By the sheafe which is taken away, we may understand that little corne which the poor man hath of his own growing in his owne field. And Job speaks in the singular number, *the sheafe*, implying that the poor man hath not many sheaves, his corne makes but a sheafe as it were; as the poor man in the parable (2 Sam. 11. 11.) had but one lambe, he had not a flock, for the poor man hath but a sheaf, he hath not many sheaves, and shocks of corn, he hath not barnes full, as the rich man is described, Luke 12. he hath but a sheafe, yet they take that away.

Thirdly, The word which we translate, *sheafe*, signifies a measure which did containe a convenient quantity for a dayes provision; This measure the Jewes call an Omer (Ex d. 16. 16) *This is the thing which the Lord hath commanded, gather of it every man to his eating an Omer for every man according to the number of your persons, take ye every man for them which are in his tents, ye shall have an Omer for every man; So that an Omer contains a convenient quantity for one mans provision for a day, & then the sentence ariseth thus, they take away the Omer from the hungry; that is, they take away meere necessary food or daily bread from the hungry.* The poor man hath but an Omer, just enough for a day, as our Saviour teacheth us to pray, *Give us this day our daily bread,* or the Pined.

manipulum in-
tegrum seipsum
culis spicas quas
me form manum
effugere et
significat

Et autem O-
mer, mensura
generis quod per
virescentiam men-
sam per diem
virescentiam hominis
capere potest, et
generis fructu
et diem absolute-
runt foret
quem fuit et
virescentiam
et coactis et
et labore col-
legerunt.

the bread of our neceſſity, ſo much breid as will ſuffice us for a day, our Omer, how much ſoever we have we are to aſk no more, and uſually poore men have no more. The rich have food afore-hand, or food for many daves or yeares, as he ſaid to his ſoule (Luke 12. 19) *ſince thou haſt goods laid up for many years, he was before hand with the world, but the poor man hath only enough for a day, if he hath that, and that theſe oppreſſors took away; They take away the ſheafe, or the Omer from the hungry.*

The hungry is put for *the poore*; and to aggravate the ſinne, 'tis ſaid, *they take away the ſheaf from the hungry*; That is, before the poor man hath eaten his belly full, yea before he hath broken his faſt, they finde the poor man hungry, and ſo they leave him; for they leave him nothing to appeaſe his hunger with, *They take away the ſheafe (the Omer) from the hungry.*

There is yet a fourth reading, *and thoſe that carry their ſheaves they make to goe away a hungry.* The meaning is, Their labourers in harveſt, or *their harveſt men* have no proviſion made for them, they work all day, and are ſent home hungry at night. Which ſin is more expreſſly noted in the next verſe, where Job taxeth the wickedneſſe of thoſe Maſters who are forward enough to imploy poore labourers, but are backward to give them a reward, or rather keep back their reward, altogether.

Verſ. 11. *Which make Oyle within their walls, and tread their wine-prettes, and ſuffer thirſt.*

The laſt reading of the 10th verſe joyres ſidly with this verſe; *Thoſe that carry their ſheaves they make to go away hungry, and thoſe that make oyle within their walls, and tread their wine-prettes ſuffer thirſt*, they are both hungry, and thirſty, who do their worke.

Which make oyle within their walls.

The word which we tranſlate, *to make oyle*, ſignifies *light* or *noon-day* in the nowne, and in the verbe to be abroad in the light or Sun about noone day. And hence the words are thus tranſlated by the vulgar latine; *They noon is among the heapes, or they are abroad among the heapes at none.* And there is a double expoſition given of the words in this tranſlation; firſt, they are expounded

*Me idiatu ſunt
inter acervos.
Vulgi:*

expounded of the wicked themselves who oppress the poore; as if he had said, *They come forth to please themselves, and take the aire, or to Sun themselves among the heapes of those things which they have taken from others by oppression.* But I conceive this very unutable to that which is joyed with it in this vers. Their treading of their wine presses and suffering thirst. And therefore I lay it by.

Secondly, The words in this translation are expounded of the poore, *They abide till noone day, or till the heate of the day among the heapes;* that is, among the sheaves, or among the oyle-fats, or among the wine-presses; poor men labour there unto the very heate of the day, and then are turned home hungry and thirsty, without meate or drink or any thing to procure either.

We translate, *which make oyle*, and the same word signifies, *noone day, light, and ile*, because of the light, and splendour of oyle. The eye enformes us, that oyle is a cleare body, which hath much light, and purity in it, and therefore the word is applicable unto either, *which make oyle*

Within their walls.

There is a twofold exposition of these words, *within their walls*, that is, say some, *within their own walls*; the poore make oyle within their walls, and tread their own wine-presses, yet they suffer thirst; that is, the poor are so oppressed by the rich, that all the wine, and oyle they can make for themselves, will not satisfie their ordinary thirst or necessity, or when the poore have made wine and oyle within their own walls they suffer thirst, that is, the rich come, and take all from them. Thus we may enterpret it of the poore making wine, & oyle for themselves; For in those Countries where Vines and Olive trees abound, the poore have their quantity, and portion of wine and oyle, as here they have of corne or any other commodity, which is of the growth of this Country.

But I rather expound the whole verse of the poore making oyle for, and treading the wine-presses of the rich. The poor labour for the rich, making oyle within *their walls*, or *within their ranks*, that is, among their Olive-trees they grow in ranks, and tread their wine-presses, yet they suffer thirst that is, though they labour hard for them, yet they have nothing for their labour, they make oyle but they have no oyle to anoint themselves, they make

wine,

wine, but they have no wine to quench their thirst; these cruell men neither gave them wine nor oyle (in specie, or) in kind but used them as Poets feine of *Tantalus*, who was set in a river of water up to his chin, but could not reach it, so the rich Tantaliz'd the poor, calling them to worke all day in their oyle fats, and wine presses, and yet sent them home hungry and thirsty; or they sent them home without that which is virtually or amounts to wine and oyle, that is, their wages, or reward; they gave them not that which their service deserved. This is that special oppression, which, I conceive, *Job* intended in this place, both to discover and reprove, the unconsiderable and cruelty of the rich towards the poor labouring man.

Hence observe.

That to deteine the wages of the labouring man is a provoking oppression.

When men carry sheaves, and yet are hungry, when they make oyle, and tread the wine presse, and yet suffer thirst, this is a crying sinne. The Lord forbid this expressly (*Deut. 24. 14, 15.*) *Thou shalt not oppresse an hired servant, that is poore, and needy, whether he be of thy brethren, or of the strangers which are in thy land, within thy gates, at his day, thou shalt give him his hire, neither shall the Sun goe down upon it, for he is poore, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* The Law also saith (*Deut. 25. 4.*) *Thou shalt not muzzle the mouth of the ox that treadeth out the corne.* Which though the Apostle applyeth in two places (*1 Cor. 9. 9* *1 Tim. 5. 18.*) to shew the equiry of it, that they who labour in the word and doctrine, or preach the Gospel (which is spirituall food, the food of soules) should be comfortably supplied with temporall food, the food of their bodies (though, I say) the Apostle doth peculiarly apply it to this sort of labourers, yet it is extendible to all honest labourers in what kind or way soever, For if the mouth of the labouring ox should not be muzzled, then much more the mouth of a labouring man should not be muzzled, that reaps the corne, and treadeth the wine-presse, that is, such shou'd not be sent away hungry and thirsty. The Prophet (*Jer. 22. 13.*) thundereth out a threatening against those who deale thus with the labourer; *Woe to him that builds his house by unrighteousnesse, and*

his chambers by wrong, that useth his neighbours service without wages, and giveth him not for his worke. As some unrighteous men build chambers and houses with the gold and silver which they have wrongfully gotten from the rich, so some build their houses by getting the labour and pains of the poore wrongfully from them, that is, by denying them the wages which is due for their worke; *Woe to such saith the Lord.* And againe (James 5. 4.) the Apostle chargeth this upon the rich, *Behold (saith he) the hire of the labourers, that have reaped downe your fields, which is of you kept back by fraud, cryeth; and the cryes of them which have reaped are entred into the eares of the Lord of Sabaoth, or of the Lord of hosts;* As if he had said, the Lord who hath all the Armies of heaven and earth in his power, even he hath taken notice how ye wrong the labourer, and he will put forth his power to avenge their quarrel; The Lord of hosts is the poore labourers friend, and he will be his Avenger. It is a sin crying for vengeance, that when a poore man hath sweat out his strength to doe service to the rich, he should not have his wages given him to renew his strength, and revive his spirits for further labour. The Apostle (2 Thes. 3.) gives a charge *that they that will not labour should not eate;* we heare (saith he) *that there are some who walk among you disorderly, working not at all, now then, they that are such we command and exhort by our Lord Jesus Christ, that with quietnesse they worke and eate their own bread;* and (ver. 10.) *If any will not worke, neither should he eate.* But as they that will not worke have no right to eate; what they eate, they steale: so they who worke should eate, else they are deprived of their right. Woe be to those who eate, and work not in some kind or other, and woe be to those who doe not give them to eate who work, who compel or but call the poore to treade their wine-presses, and then let them suffer hunger and thirst.

This sin is committed not only by the total denying of reward, and wages; that's the grossest way of it; But,

First, This sin is committed, when the poor man receives not a reward proportionable to his labour, when he hath not what answers his worke, but his wages is so scanty, and short, that he is not able to make a living of it for the comfortable (according to his degree) maintaining of his charge: many are apt in this case to oppresse the labourer while they pay him. They will give him

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somewhat, but it shall be so short, and poore, that he is not able to lūstūit upon it. Hence that common speech among us, *that there is nothing cheap but poor mens labour*; men care not so their work be done, though the workman be undone. They care not though the sweat of his brows will scarce (as 'tis usually phras'd) find him water to wash his hands.

Secondly, This sin is committed when the labourer is defrauded of that which hath been agreed for, when cavillis are raised and so the hire detained. This the Apostle James reproveth, (Chap 5. 4.) speaking of the labourers hire, which (saith he) *is if you kept back by fraud*; they did not tell them plainly they should have no wages, but they quarrelled with them about their worke: *ye have not done your worke well, or not so soon as ye should*, and therefore they will not pay them, or they pay them to halves. Thus some by fraud and cavills detaine the labourers hire, as others doe it by open violence, or flat denyall.

Manus. 36. 11.
qui n in u rem
p. 10. 11. 12.

Thirdly, This sin is committed by delaying to pay the labourer. We find in Moses Law (the equity whereof remains to this day) that not onely the denying, or defrauding of the labourer concerning his hire, is charged as unfaill, but the very delaying of it. Suppose you pay all, at last, yet if you cause the poor to wait long for what is their due, this will be reckoned an oppression: therefore saith the Law (Deut. 24. 14, 15.) *Thou shalt not oppresse an hired servant that is poore, and needy, at his day thou shalt give him his hire*, (Thou shalt not oppresse him so much as by deterring it for a day) *neither shall the sunne goe downe upon it*. Consider how strict the righteous Lord, and our great Master is in this poynt, That Masters should deal well with their servants, and day-labourers, The Sun must not goe downe upon it, Why, *for he is poore, and sets his heart upon it*. Which is not to be understood like that (Psal. 62. 10.) *If riches increase, set not thy heart upon them*, that is, doe not fix your affections upon your riches, think not your selves happy because ye are rich: but when Moses saith, *the poore labourer sets his heart upon it*, the meaning is this, the poor labourer having wrought hard all day, thinks of his wife, and family, for whom he is to provide, and then remembers that at the evening he shall have his wages: (saith he) shall have somewhat at night, though I worke hard all day; therefore saith the Lord, *give it him at his day, let not the Sunne goe downe upon*

upon it; he reckons to have it when he goeth home, therefore disappoint him not. *It may be a dangerous thing to be a labourers purse-bearer for a night, if he desire to have his hire, and yet able to pay it; to detain his wages upon those termes is sinfull, for he hath set his heart upon it, and fully expects it; therefore disappoint him not, doe not make him ashamed of his hopes. This is the sin which Job describes here, the wicked take, ye exact worke of the poore, and then take or detain their wages also. They must make oyle for them, and tread their wine presses, and suffer thirst. This sin cryeth, and this oppression makes the poore groan, as it follows in the next verse.*

Verf 12. *Men groan out of the City, and the soul of the wounded cryeth out, yet God layeth not folly to them.*

This verse shews two things; first, the sad effects of oppression, it makes men groan and cry; secondly, the frequent and long impunity of oppressors; yet God layeth not folly to them.

Men groan out of the City.

The vex not onely the Country, but the City too; for as before he described Country-oppressors, so now City oppressors; oppression is a sinne that filleth both City and Country; and here we have, as it were, the conclusion, or a kind of acclamation upon the whole matter. Would you know what work these men make: they are so high in their cruelty, *that men groan under it.* The word which we translate *to groan*, doth not signifie any kind of groane (for some cry before they are hurt) but that which is caused by the greatest hurt, and comes from the very bottom of the heart, even such a groan as they give forth who are about to dye. *Men groan from*

*Est velut epi-
phonema ad ja-
periora.*

*Metu:
PND clama e-
nim iusquo m-
do; significat sed
eum iugiter ut
sistent moribun-
di. Metu:*

Out of the City.

This shews the impudence of those men in sin as well as their impunity. We might reasonably suppose, they would not dare to doe thus in the open City, though they had done it in a corner of the Country, where there were but few to take notice of them. To do thus in the City, in the eyes of all men, is an argument that they had lost their modesty, as well as their honesty, and were re-

solved not onely to doe evill, but to stand to it, or make it good.

And the soul of the wounded cryeth out.

That is, the wounded cry out; the soul is put for the person, or the man; or the soul of the wounded is said to cry out, to shew the greatnesse and dolefullnesse of the cry. As when *Mary* said; *My soul doth magnifie the Lord*, it argues that she magnified the Lord with strong affections, as if she had been all soule. Such also is the force of that passage in *Deborahs Song* (*Judg. 5. 21.*) *O my soule, thou hast troden down strength*; she trod downe the strength of the enemy with all her strength. And her soule (which was her strength in God) was in it more then her body. So here, *the soul of the wounded cryeth out*, that is, the wounded cry out most lamentably, they powre out their own souls, while others were pouring out their blood. But what are these wounded? or how were they wounded? We may take it either of an outward or inward wounding. There is a wounded spirit as well as a wounded body, many are wounded whose flesh is whole, who have not so much as a scarre made in their skin; yet here the wounded were such whose flesh or outward state was wounded first, and then their hearts or spirits were wounded, because of that, with griefe and sorrow.

The soule of the wounded.

The word which we translate *wounded*, signifies two things. First, that which is prophane and polluted, and in the verb to pollute and prophane a thing. Idol-worshippers are so called, because they are polluted as wounded men with blood. And hence also it is used as a word of abomination, *The Lord forbid*, said *David*, (*1 Sam. 24. 6.*) And againe (*2 Sam. 20. 20.*) *Farre be it from me*, farre be it from me, said *Joab*; in both which places, the actions abominated, had the defilement or pollution of blood in them. And the *Jewes* speaking this word, usually rent their garments, shewing the abhorrence and indignation of their minds at blasphemie, or such like abominations. Now because wounded men are defiled in their blood, therefore this word signifieth *the wounded*. *The soule of the wounded cryeth out*, not onely cryeth, but cryeth out; Which implveth the greatnesse of their wound, and the extreame painfullnesse of it.

חללים polluti prophani
חללים abstinentes
vix prohibitionis
et abominacionis
res prophana sit mibi.

Hence

Hence Note.

Oppreſſion is a crying ſin, and makes the oppreſſed cry.

The blood of *Abel*, who was the firſt man that ever was outwardly wounded, cryed when he was dead ; how much more do they cry whoſe blood is powring out, and themſelves under preſent fear of death. The ſouls under the Altar cryed *how long Lord, how long*, (Rev. 6. 9.) Thoſe ſoules had ſuffered, and were paſt ſuffering yet they cryed out for vengeance upon their adverſaries how much more will their ſoules cry who are under ſufferings ? The wounds of the wounded are as ſo many wide mouths crying out to God, though their own ſoules ſhould be ſilent and ſay nothing. I have upon other paſſages in this book met with the ſin of oppreſſion, and the cry of the poore upon it, therefore I ſhall not further ſtay here, but a while inſiſt upon the laſt clauſe of this context, which holds out the chief and moſt conſiderable matter of it. The oppreſſor doth all theſe wickedneſſes, but what doth God ? Surely we might expect to hear of God in the next words, healing and helping the wounded who make this cry, and wounding the hairy ſcalpe of thoſe who made them cry. had not God a fit occaſion put in his hand to ſhew himſelfe ? firſt, for the releife of the oppreſſed ; and, ſecondly, for the puniſhment of the oppreſſor. He that beholds ſuch actings as theſe, the fatherles plucked from the breſts, the poore made ſlaves, the labourer denyed his wages, the wounded crying, groaning, (he I ſay, that beholds all this) might ſay in his heart, ſurely now God will preſently appeare, and indeed God hath often appeared, when the wicked have been in the heate of ſuch actings, and the poore in the heat of ſuch ſufferings. (*Pſal. 12. 5.*) *For the oppreſſion of the poore, for the ſigking of the needy, now I will ariſe ſaith the Lord, I will ſee him in ſafety from him that puffeth at him.* Yet here we find no ſuch thing, nothing like the Lords ariſing for the ſaving of the poore from oppreſſion, or for the breaking of oppreſſors. *Job* ſaw or had ſeen the poore oppreſſed, and the needy ſigking, but did not ſee God coming either with deliverance or revenge ? for he adds, though all this be done,

Yet God layeth not folly to them.

Maſter Broughton reads ; *And the puiſſant marketh not the unſavory*

הפלה quod
fit prater o n
nem rationem
et aequitatem.
Bez:

Non ponit in-
su'ju. n. q d.
nihil sine maxi-
ma sapientia a-
git, vel permisit
faciendum
deus.

Deus non facit
haec gratis &
in frustra, i. e.
non temere &
absq; ratione.
Rab: Abr:
Deus non ponit
imminutionem.
i. e. rem desin-

savory dealing. His meaning is not that God did not know that their dealings were unsavory, or that he did not observe and take notice of their dealings, but he did not observe them, so as to appeare presently against them. *God layeth not*, or *God putteth not*, the meaning is, God imputeth not, or God chargeth not folly, or (strictly to the letter of the Hebrew) that which is unsavory to them or upon them. That word which signifies a thing unsavory or without salt, in a naturall and proper sence, may elegantly be rendred *folly* in a moral or metaphoricall sence; for foolishnes or folly is that, which hath no salt of reason, righteousness, justice, or equity in it. Hence the word is often used to signifie that which is done besides, without, or against all these. So it is said (Chap. 1. 22.) *In all this Job sinned not, neither did he charge God foolishly*, or, *neither did he charge folly upon God*; it is this word *Job* did not think that God dealt unjustly or unreasonably with him, though he had taken all worldly comforts from him, and heaped all those afflictions upon him. And here *Job* saith, *God layeth not folly to wicked men*, notwithstanding all the unjust and unreasonable things which they have done, in heaping troubles causelessly upon the poore. Though abundance of folly and madness was committed and acted by them, with a high and heavy hand, yet *God did not lay folly to them*.

Some read the text thus; *Notwithstanding all this, God doth nothing that is unsavoury*; we supply those words, *to them*; the Hebrew text is onely this. *God putteth not folly*, so the last mentioned translation may well stand; for when *Job* had reported all those things, it might well be questioned, how is it that God permits, and suffers such wickednesse in the world? O, saith *Job*, *God puts no folly*, or *he doth nothing which is unjust, or unreasonable in all these things*; as if he had said, *how unreasonable and unrighteous soever men are in these things, yet God is not unrighteous, God doth nothing unbecoming himselfe, nothing unseemly or unsavory in it selfe*; Severall of the Jewish Doctors fall in with this translation; *God doth not this* (gratis or) *without cause* (said he) He hath abundant reason to let that be done, which men doe without either rule or reason. A second renders thus; *God doth not that which is defective or wanting in any circumstance of justice and equity*. The sence of both which renderings or paraphrases of the text, are given in fully in the Annotations of a moderne writer upon

upon it. God (sayth he) doth nothing uncomely or blame-worthy, while he suffers all these things to be done, which are not onely uncomely and worthy of blame, but abominable, and worthy of the severest punishment.

*cientem aliquam
vel iustitiam vel
equitatem cir-
cumstantia.*

*Rab. Kimhi.
Deus nihil ab-
surdum aut re-
prehensibilem
num agit, dum
hac omnia re-
mitit. Pile.*

Hence observe.

Whatsoever God doth, he doth it wisely and justly.

God who is wisdom and justice it selfe, and is to himselfe and all others, the rule of wisdom and justice, can no more doe any thing unwisely, or unjustly, then he can cease to be wise or just; and he can no more cease to be wise or just, then cease to be, for his wisdom is himselfe, and his Justice is himselfe. There needs no more to be sayd, to acquit any action of weaknes or unrighteousnes, then to say, God hath done it. For (as the Apostle speaks, 1 Cor. 1. 25.) *The foolishnesse of God is wiser then men, and the weaknesse of God stronger then men*; We may say also (and in saying so, we say no more then the Apostle said before) that, *The injustice of God, is juster then men*, that is, those things which God seemes to doe unjustly and unrighteously: As when he suffers wicked men to devoure the man that is more righteous then they, this seemes to be an act of unrighteousnesse, yet this is juster and more righteous, then the justice and righteou'nesse of men. And if the very unrighteousnesse of God (that is, what appeares to man as unrighteousnesse) be righteous; Then how righteous is the righteousnesse of God? That I meane which appeares righteou'nesse in the eyes of all men. This reading and sence of the words, is safe, and holds out an excellent poynt of truth.

That God doth nothing which is unsavory or unjust.

Yet our translation is both profitable and clearly suitable to the context, and therefore I shall a little insise upon that.

Yet God layeth not folly to them.

As if he had said, *These men doe most unsavory and foolish things, yet God doth not charge folly upon them*. The sence of this translation riseth by foure steps.

First, God doth not presently call evill men to an account, or charge their sinne upon them.

Secondly, God doth not presently punish evill men for their sin.

sin. To lay folly to a man is not onely to call him to answer for what he hath done, but to punish him as having done foolishly. He looks for a sentence next who hath already received his charge, and is not able to acquit himselfe, and wipe it off.

Thirdly, God doth not presently stop evill men in their work, or make their worke like the work of a fool, which seldome prospers, or proves successfull. The Prophet *Jeremy* complained of this to God (*Chap. 12. 1.*) *Why doth the way of the wicked prosper? Wherefore are all they happy, that deale very treacherously?* As if he had said, Lord, why doest thou not send out a prohibition from thy Court above, and stop the proceedings of wicked and treacherous men? they goe on smoothly, they meet no rubs in their way, but carry all before them, they meet with nothing that doth disgust or distast them. A stop in our way is to our spirits like hard and unsavory meate to our stomacks, that which we cannot digest. Thus (*saith Job*) *God doth not lay folly to them*, he doth not make them like foolish builders that begin but are not able to carry on their work. God laid folly (in this sence) to the builders of *Babel*, he checkt and confounded them in their work, so that they left off to build the City (*Gen. 11. 7, 8.*) But many begin a *Babel*, a work of confusion to others, but are not confounded themselves, they not onely begin to build, but finish; They set up the top stone of their work, while many cry, woe, woe to it, and yet *God doth not lay folly to them*.

Fourthly, We may resolve this Negative, *God layeth not folly to them*, into an Affirmative, God lets them go on as if they had done wisely, discreetly, justly. And whereas it is said to Christ in that prophecy (*Psal. 45. 4.*) *Ride prosperously, because of truth, and meeknes, and righteousness.* God seems to say to them, *ride prosperously, even in deceit, and wrath, and unrighteousnesse; They hate righteousness, and love wickednes.* yet God seems to anoint them with the oyle of Gladness and successe above their fellows. *God layeth not folly to them.*

Hence note.

First, *The wayes of unrighteousnesse are foolish, and unsavory wayes.*

Whatsoever hath sin in it, wanteth salt in it; Christ saith to his Disciple (*Marke 9. 50.*) *Have salt in your selves, and have peace*

Non p-suit deus prohibitionem
Vatabl: in He-
braeo est insulsu
i. e. nihil aduersi
Et in gratia illis
a cedere pati-
tur. Vatabl:
Quasi insulsum
significet mala
natura palato
melegrata tri-
bulationes quas
deus im, iorum
conatibus oppo-
nere possit.
Eold:

peace one with another; that is, let there be a favour of Christ, a favour of grace, and holinesse, and equity in your own spirits, and be ye sweetly, mildly, amiably, brotherly disposed one to another. They have no salt of wisdom in themselves whose conversation is unsavory and troublesome unto others. Sin and folly are more then like one another, for they are the same. They have no seasoning in them, who have no Goodnesse in them. Righteousnesse is the wisest and the most savory thing in the world, in the account both of God and good men. *The wisdom which is from above,* (saith the Apostle James, Chap. 3. 17.) *is first pure, then peaceable, gentle, and easie to be entreated, full of mercy, and good fruits, without partiality (towards men) without hypocrisie (towards God)* But the wisdom that is troublesome and vexatious, rough and harsh to others, is earthly, sensual, devilish indeed, down right madnesse, absurdnesse, folly. *Solomon saith, 'Oppression makes a wise man mad,'* but it will appeare at last, *that the wisest oppressors have been mad, foolish, saltlesse, and brainlesse men.* Such use to flatter themselves, and are often much flattered by others in their projects, and policies, for the onely wise men in the world, but in the end they dye like fooles.

Observe, Secondly.

God suffers oppressors to goe on long before he punisheth them, and he suffers the oppressed to cry long before he relieves them.

God is often pleased to winke, while the wicked sin, and he as often seems to be asleepe while the righteous suffer. Hence that sad complaint of the Church (Psal. 44. 23, 24.) *Awake, why sleepest thou, O Lord, arise, cast us not off for ever; wherefore hidest thou thy face, and forgettest our affliction and our oppression.* This also caused David to cry out (Psal. 13. 1.) *How long wilt thou forget me O Lord, for ever? how long wilt thou hide thy face from me? how long shall mine enemies be exalted over me?* What, under the oppression of an enemy for ever! while God assures his people (in that parable of the importunate widdow, and the unjust Judge, Luke 18.) that he will deliver them, yet he more then intimates that it may be very long before he doth it, (verse 6, 7.) *And the Lord said, heare what the unjust Judge saith; and shall not God avenge his owne elect who cry to him night and day, though he bear long with them;* that is, though he exercise much

A a a a

pati-

patience toward, those tyrants who oppress his elect, yea and much patience also towards his elect, in regard of their doubts and dependencies of their feare and unbeliefe about his coming to avenge and help them against those Tyrants.

*Non ponit fol-
liam. i. e. non
imputat hoc in
tanquam graue
peccatum, hoc
enim talia
vult.*

Further, folly imports not only sin, but the greatness of sin, so that when it is said, *God layeth not folly to them*, the sense (according to this notion of the word folly) is, that, though they sin greatly, yet God makes no great matter of it, or he doth not charge their sin upon them, nor punish them for their sin answerably or in proportion to the greatnesse of it, but passeth it by, as if it were onely some infirmity or small offence; *he doth not lay folly to them*, nor doth he let them feeble what egregious fools they have been. The word folly is used often in Scripture in this sense, to note a notorious sinne (*Gen. 34. 7.*) when the sonnes of Jacob came out of the field and heard how their sister had been dealt with, *they were exceedingly grieved, and they were very wrath, because he had wrought folly in Israel in lying with Jacobs daughter; that is, because he had committed a great wickednesse in Israel.* We have the same sin so exprest again by folly (*2 Sam. 13. 12.*) *And he answered him, nay my brother, doe not force me, for no such thing ought to be done in Israel, do not thou this folly;* As if she had said; This is a grievous sin, therefore doe it not. And when the Lord would shew Jobs three friends, the greatnesse of their error and mistake in their dispute with Job, he calls it folly (*Job 42. 9*) *My servant Job shall pray for you, for him will I accept; lest I deal with you according to your folly, in that ye have not spoken of me the thing that is right like my servant Job.* Thus we see that great sins whether in practice or opinion come under this censure in Scripture; only we may note that the three texts mentioned expresse folly in another originall word then the present text doth. There is folly enough, great folly in every the least sin, but great sins deserve more to beare the name of folly in their foreheads.

Taking folly under this peculiar consideration;

We may observe.

- That, as the Lord in this life doth not punish any, no not the worst of sinners, according to the just demerit and dimension of their sins, so he punisheth some, whose sins are very great, but very little.

Though

Though he layeth their ſin to them, yet he doth not lay it to them in the folly of it, or as it is their folly. He doth only touch them with his little finger, while it might be thought he would breake them with his iron rod. He doth but chaſtiſe them with whips, while their ſin calls for ſcorpions. The time will come, when God will lay folly to every wicked man, and make their ſin appeare, in the puniſhment of it, what now it is in the nature of it, out of meaſure ſinfull. Every impenitent ſinner ſhall then find that his ſin is folly, that is, that his ſin is very great.

Yet a late learned Expoſiter upon this Book, conceives, that the ſence is abated and diminished in the word *folly*, as if it were, a term of extenuation; *God doth not lay folly*, that is, *the leaſt ſin* to them; he doth not ſo much as charge them to have done irrationally, vainly, ſchildiſhly, or unhandſomely he doth not onely not deal with them as if they had ſinned hainouſly, but he doth not deale with them as if they had done fooliſh y. But whether we take the word *Folly*, as implying the greatneſs or the littleneſs of their ſinne; whether we expound it as a terme of diminution, or of aggravation, the ſence of the text is not altered: in which *Job* intends onely to ſhew that though men have done very wickedly, yet God doth not preſently render to them according to what they have done. This is true in the firſt ſence of the word, if God doe not lay folly to them, as it ſignifies a great ſin, and this is much more true, if God doe not lay folly to them in the ſecond ſence, as it ſignifies a little ſin. And this ſence of this latter clause of the verſe corresponds fully, with the generall ſcope of the Chapter, and of the whole Booke. For *Job* argues with his friends thus; *To charge me with folly and wickedneſſe, becauſe I ſuffer, yet God ſuffers the wicked and doth not charge them with folly.*

Laſtly, I ſhall onely repreſent another tranſlation of theſe words, which keepes ſtrictly to the Hebrew; in which thoſe words, *To them* (as we render it) are not found, but implye I, And then the text runs onely thus; *And yet God doth not lay folly*, that is, *ſuch things as are uncomely, vaine, and ſelfiſh*: As if *Job* had ſaid; *Though I have made report to you of all theſe oppreſſive wayes of wicked men, yet I aſſure you, God will not ſuffer theſe evil adminiſtrations to continue and be ſtabliſhed; but will at laſt beare his witneſſe againſt them, and eminently ſhew his utter diſlike*

Non enim
foliam in
natura
sed repugnav
quidem ad
fiam de
in uoluntate
fiam de

Et tamen in
fiam non de
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but bonis ha-
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batur. id:

of them as if that which is most foolish and unsavory, not only to himselfe, but to all men, who have any taste or sence of that which becometh man. Let men doe as foolishly and unrighteously as they will, the purpose of God is to rule the world in righteousness, and in wisdom. *The Kings strength* (as the Psalmist speaks (Psalm. 99. 4.) that is, the strength of Christ (who is called *The King of Kings*, (Rev. 19. 16.) both because he excelleth all other Kings, and ruleth all other Kings, he I say) *loveth judgement* (or righteous dealings with all his strength) and (as it followeth in the same verse) *he establisheth equity*; he establisheth the rule by which others may doe equity, and he establisheth the acts of equity which others doe, For seeing Christ loveth judgement, and also (as we have it in the close of the same verse) *executeth judgement and righteousness in Jacob*. He cannot but establish acts of equity, which are nothing else but the execution of judgement and righteousness. And therefore though he bear with unjust and unrighteous men a while in their vaine projectings and vainer actings, yet he will not establish them in it. *He will not lay folly*, he will not lay it as a foundation for them to build and proceed upon. Weak and small things have often been established by God, but he will not long establish wicked and sinful things.

JOB, CHAP: 24. Verſ. 13, 14.

They are of thoſe that rebell againſt the light, they know not the wayes thereof, nor abide in the paths thereof.

The murderers riſing with the light killeth the poore and needy, and in the night is as a Theefe.

Job having given many particular Inſtances of the wicked practices of evill men, ſeems in this 13th verſe to give us a general Character of them, *They are of thoſe that rebell againſt the light*; As if he had ſaid, *Would you know what theſe men are who commit ſuch horrid wickedneſſes, who oppreſſe the poore, the fatherleſſe, the widow; who detain the hire of the labourer, and ſend them away hungry and thirſty when they have done their worke? would you know what ſort or kinde of men theſe are? I will tell you, They are of thoſe that rebell againſt the light*; that's their genius, or their ſtrain. This general ſence of the words doth very well agree with, and carry on the diſcourſe which Job was upon.

Yet others conceive, that in this 13th verſe, and ſo forward, Job is deſcribing another ſort of wicked perſons then thoſe formerly mentioned. As if he had ſaid, I have before ſpoken of thoſe open ſinners and ſons of violence, ſuch as ſin'd and cared not who ſaw them, impudent ſinners; but now I will ſpeake of a ſort of cloſe ſinners, or ſons of deceit, who doe their work no whit more honeſtly, yet more modeſtly then the former; *They are of thoſe who rebell againſt the light, they know not the wayes thereof, nor abide in the paths thereof. The murderers riſing with the light killeth the poore and needy, &c.* In which ſenſe ſoever we take the context, the difference is not much, though I rather adhere unto the former.

They are of thoſe that rebell againſt the light.

He doth not ſay, they are of thoſe who have not the light, or they are of thoſe to whom the light hath not ſhined, he ſaith not they are of thoſe who ſit in darkneſs, and in the valley of the ſhadow of death, but *they are of thoſe that rebell againſt the light*, as implying the preſence of the light with them, and their contempt of it.

They rebell.

מִרְדּוּם *rebellat-
ion defect.*

This word is often used in Scripture for rebellion against any lawfull authority or power set over others to rule and governe them, and that's the Importance of it here, *they rebell*: and from this word *Nimrod* had his name, who was the first noted rebell that ever was in the world; *Nimrod* was a great Prince among men, but he became so by rebellion against God. Here *Job* discovers *Nimrods* or rebels against the light. But what was the light, against which they rebelled?

Light may be considered two wayes; Either properly or figuratively; we may understand the text of light in a proper sence, and some insist chiefly upon that. *They rebell against the light*; that is, against the very light of the Sunne, or the ordinary daylight; as if he had said, *If it were in the power of these men they would even pull the Sunne out of the firmament of heaven, that they might sin unseen.* I will not, as some Interpreters do, fix the Exposition here, though I grant, this sence may be taken in, wicked men love naturall darknesse, and hate even natural light, the light of the Sunne, because it seldome serves but often hinders their occasions.

Secondly, Take light figuratively for the light of knowledge, so it is more true, that wicked men rebell against it: and, that light in this notion should be here meant, the words plainly imply; For though some wicked men would be willing to be shut of the day light, yet it is hard to say they rebell against it: and those other passages, *not to know the wayes of it, and not to abide in the paths of it*, are not so proper and significant to set forth their desire and endeavour of avoiding naturall light. So that the light rebelled against is rather an Internall light, that light which shines into the soule, then that which shines to the eye; and there is a twofold internall light, against which wicked men may be said to rebell.

First, The light of nature, or natural internal light; There is a light of nature, or as some call it, a light of the natural conscience, which every man carrieth about him, concerning good and evil, or what is to be done, and what is to be left undone. The Apostle is direct for this (*Rom. 2. 14*), *The Gentiles having not the Law, yet by nature the things which the Law requires, these having not the Law*

Law (that is, the law of God formally published to and pressed upon them) *are a Law unto themselves* (that is, they have the law of nature in common principles and notions of righteoutnesse in themselves) *and (therefore) shew the worke of the law written in their hearts.* Against this interall light the wicked rebell.

Secondly, There is a light of divine Revelation, which shines into the soul from the Scriptures or written word of God. The word of God is so often called light in Scripture, that I need not give particular Instances. Divine truths inspired and dictated by the Spirit of God are there written as with the beams of the Sun. Yet the wicked man rebels, as against the light of nature, so against the light of Scripture, against the clearest and fullest discoveries of the mind of God.

Further, Some by the light against which they rebelled, understand God himselfe, *who is light* (as the Apostle *John* calls him, *1 Ep: 1. 5.*) *and in him is no darknesse at all.* All that rebel against God, must needs rebell against light, seeing God is light. And the very reason why the light of nature, and the light of Scripture are rebelled against, is, because the former hath somewhat of God in it, and the latter much of God in it; For as God is light, so all light is of God. And that light which is of God must needs be rebelled against by wicked men, seeing they most of all rebell against God, who is light and the fountaine of it; for as the Apostle *John* argues about love, (*1 Ep: 5. 1*) *Every one* (saith he) *that loveth him that begat, loveth him also that is begotten of him* So we may argue about hatred and the effect of it, rebellion; He that hateth and rebelleth against him that begetteth light (so God doth, whence also he is called the *Father of lights*, (*Jam: 1. 17.*) he, I say, that rebelleth against him that begetteth light) hateth and rebelleth against that light, which is begotten of him. *They are false that rebell against the light.*

Hence observe.

First, *Divine truth is as life.*

As the Sunne gives light to the eye, or outward man, so the Spirit of truth gives light by the word to the inner man. When God sends his word to a people, he sends light to a people: Christ is light, and the word is light, Christ in person, is the light of the world; the word in doctrine, is the light of the world: The truth
of

of Divine Revelation is many wayes answerable to the light.

First, Light is pure, and beautifull, and the light is so pure, that you cannot impure, or defile it; so is truth: Though many have attempted to corrupt the truth and word of God, and shall at last be dealt with and judged, as they who have corrupted it; yet the truth remains incorruptible, and ever shall. The beauty of it fades not, nor is the purity of it stained, by all the filth of false doctrine which hath been cast into the face of it, from the beginning of the world unto this day.

Secondly, Light is pleasant and delightfull; *Light is sweet* (saith Solomon, Eccl. 11. 7.) *and a pleasant thing it is for the eyes to behold the Sonne*: So truth is sweet, and it is a pleasant thing to behold and receive the Sun-light of Divine Revelations, where truth is taken in, it doth even ravish the soule and fill it with unspeakable delights. Truth is asurable and pleasant to the understanding, as good is or can be to the will and affections. David found not only delight, this or that single delight, but all sorts and degrees of delight in the Law of God; And therefore he speaks plurally (*Psal. 119. 92.*) *Unlesse my delights had been in thy law, I had perished in my trouble.* And againe (*ver. 143.*) *Trouble and anguish have taken hold of me; yet thy commandments are my delights.* All his troubles were over-balanced and conquered by his delights in the law, and all his delights and contentments were Center'd in the Law. That light was so much his delight, that it overcame all worldly darknesse, and did even extinguish all his worldly lights.

Thirdly, Light hath heate in it, and light is accompanied with influences, or conveys them with it. All living creatures here below are cherished and refreshed, yea and things without life, as Gemms and minerals are concocted and refined with the warmth and vertue of it. And so hath truth; The light of the word carrieth heat and Influences with it, to warm the heart and comfort it, to concoct the grossnesse of mans mind and sublimate it into an heavenly purity. *Did not our hearts burne within us while he talked with us by the way? and while he opened to us the Scriptures,* said the Disciples of Christs discourse with them, *Luke 24. 31.*

Fourthly, Light discovers and makes manifest; so doth truth, (*John 3. 20, 21.*) *Every one that doth evill hateth the light, neither cometh to the light, lest his deeds should be reprov'd, or (as we*
put

put in the Margin) discovered. Light makes manifest the word of God (as the Apostle speaks, *H. b. 4. 12.*) is a discernor of the thoughts and intents of the heart, it discovers that to us, not only in others but in our selves, which we saw not before; we are much if not altogether, unknowne to our selves, till we see our selves in the Glasse of the Word.

Hence observe.

Secondly, *The light of truth is Cloathed with Authority, the truths of God have a Sovereignty over man.*

We cannot be said to rebell against any thing but that which hath power and authority over us; a man may oppose and contend with his equall, but he cannot be said to rebell against his equall; we rebell onely against those that are above us. If a child opposeth his father, it is rebellion; if a servant opposeth his Master, it is rebellion, because fathers and masters have authority over their children and servants. All rebellion is the breaking of the bands of subjection. And all the bands of subjection are broken when the light is rebelled against, because the light of heavenly truth, is invested with all power and authority over us; it hath a power to lift up and a power to humble or cast downe; It hath a power to convince, and a power to comfort; It hath a power to kill, and it hath a power to make alive; all these powers the light of the word hath. But it hath two powers more especially and eminently.

First, It hath the power of a rule, or power to rule and govern both the hearts and lives of men; the light of the word doth not only offer advice, and give Counsel, but it gives out a Command, what the word speaketh we are not upon point of Indifferencies whether we will receive it or no, but upon poynt of duty. Therefore not to receive it, especially to resist it is rebellion; the light of the word is as a King, and where the light of that word comes, there is power, and no man may say, *What doth it?*

Secondly, It hath the power of a Judge; It gives both Law and Judgement. *He that rejecteth me* (saith Christ, *John 12. 48.*) *and receiveth not my words* (The not receiving of the word of Christ, is the rejecting of Christ himselfe, and he that rejecteth Christ) *hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.* The word is now the rule of

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living,

living, and it shall be hereafter the rule of Judging Now it is the rule by which we must live to Christ, and then it shall be the rule by which Christ will Judge us.

Thirdly, Where it is said, *They are of those who rebell against the light; Observe.*

Wicked men cannot abide to be seene in what they doe, nor d. they love to see what they doe.

They would neither see their wicked practices, nor be seen in them. They are darknesse, & they walk in darknesse. As they walk in the darknesse of sin, so they would walk in the darknesse of secrecy, that others should not see what evill they doe, and in the darknesse of ignorance, that they might not see that what they doe is evill. They are like those uncouth Creatures, Bats, and Owles, that come abroad onely in the night, knowing that if they doe but stirre out in the day, all the birds in the aire will gather about them, and hooote at them, because of their strangenesse and deformity. And doubtlesse if wicked men did but see the misshapen and ugly visage of their own wayes in the light of the word, they would abhorre and run from themselves as the most abhorred monsters in the world, and so would all men (who see the uglinesse of sin in the glasse of the word) abhorre them & poynt at them as monsters, did they but see them in their sinfull workes. And hence the Apostle (hinting the general disposition of sinners) saith (1 Thes. 5. 7.) *They that are drunken are drunken in the night.* And againe (Ephes. 5. 12.) *For it is a shame even to speak of those things which are done of them in secret* that is, when they are out of the sight of men, and, possibly, had it not been that they were out of sight, or in secret, themselves would not have done those things for shame; For though some wicked men, as they have cast off their honesty, so their modesty too, and act not onely wickedly, but impudently, *the shew of their faces testifying against them, they declaring their sin as Sodom*, yet as the most of sinners presume God doth not see them when they doe evill, so they are unwilling that men should; for though their Conscience puts no barre to their sinning openly, yet their credit doth. So that as every wicked man would be glad he did not know that what he doth is evill, and doth what he can to hinder or extinguish the light of that knowledge in him, so most wicked men

men would be glad that no man knew of the evil which they do, and they doe what they can to hinder others from knowing it; as hypocrites love to be seen in all the good they do, and would do no good, were it not (as Christ assures us, *Matth. 6 5.*) *to be seen of men*; They fast, and pray, and give Almes, and all to be seen of men, that is, that men may applaud them, and poynt at them with a Behold (of admiration) There goe the men, The charitable men, The humble men, The devout men; and if men see them not, or applaud them not, they are as in the shadow of death, they are dead hearted to every good word and worke. Now (I say) as all grosse hypocrites love the light, or to be seen while they are doing good, so the most prophane and wicked usually avoid the light, and love not to be seen when they are doing evill. For though they are not troubled at the dishonour they doe to God by sinning, yet to be dishonoured among men is a trouble to them. They can easily venture their soules as to the life to come, but they are afraid to doe wickedly in the sight of men, lest they endanger their ease and safety in this present life. That God seeth them not is their hope, that men may not see them is their care, and that they may not see themselves is their desire. They are unwilling to know their duty, lest their consciences should check them for not doing, or for doing that which is not their duty. Thus in every sence, *They are of those who rebel against the light.*

Fourthly, As rebelling against the light, is an argument (as hath been shewed) that wicked men desire not to know what they ought to doe, so it teacheth us Further,

That wicked men will doe against that which they know.

Men will have fellowship with the works of darknesse, while their eyes are dazzled with light, if their hearts have not been changed by it. They would be glad if they might never be troubled with the light, but suppose the light doe come (as many times it doth come whether they will or no) suppose the light darted upon them so clearely and convincingly, that they cannot but see and know what they ought, and what they ought not to doe, yet they rebell against it; either they will not do what they know, or they will doe contrary to their knowledge. When some of the Pharisees were offended at those words (*John 9. 39*) *For*

Judgement am I come into this world, that they which see not might see, and that they which see might be made blind: What, say they, are we also blind? Jesus said unto them, if ye were blind ye should have no sin, but now ye say we see, therefore your sin remaineth; that is, it remaineth in the guilt and aggravations of it. I or as they confessed that they saw, so Christ would convince them that they acted against what they saw, or that though they had the light, and so knew their duty, yet they had done contrary to duty. Man breaks through all the light that stands in his way, he breaks through the light both of nature and Conscience, both of the Spirit and Scripture, till himselfe be made light. The Apostle demonstrates the former in the example of the old Gentiles, who though they were under a conviction of the power and presence of God by the works of Creation, and so were said to know God, yet they did not like to receive God in their knowledge, nor did they glorify him as God, (ver. 21. 28.) but rebelled against that light which shone into their understandings from the creature. And in the second Chapter of the same epistle to the Romans the Apostle demonstrates the latter in the example of the old Jewes, who though they were under a conviction not only of the power and presence of God, but of the mind and will of God also, by a divine Revelation, or by the light of the word, yet they rebelled against that word which they boasted of; and while they judged themselves onely in the light, and all the rest of the world in darkness, they walked in darkness. Behold (saith he, v. 17. 18.) they are called a Jew, and resteth in the law, and maketh thy boast of God, and knoweth his will, &c. But how did the Jew answer this knowledge and this boast, read that (v. 21, 22, 23, 24) Thou therefore which teachest another, teachest thou not thy selfe? Then that preacheest a man should not steal, dost thou steal: Thou who maketh thy boast of the law through breaking the law dishonourest thou God? for the name of God is blasphemed among the Gentiles through you. So that wicked men doe not onely rebell against the light to hinder the coming of it, or to keep it off as long as they can, that so they may not know what to doe, but they rebell against it when it is come, and will doe against what they know.

Fifthly, When 'tis said, They rebell against the light. Observe.

Wicked

Wicked men are not only no friends but preſſed reſolved enemies of the light, they hate and oppoſe holy truths, or the diſcoveries of the mind and will of Chriſt.

They are in open actuall hoſtility, they take up arms and maintaine a warre againſt it; not that all wicked men doe expreſſely ſend forth their defiance againſt God and his word, but all wicked men carry this defiance in their hearts, and it is to God as an openly profest defiance, though it be not ſo to man; God hears the language of their hearts, and he knows that *the wi, dome* (o. belt) *of the fleſh is Enmity againſt himſelfe, that it is not ſubject to the law of God, neither indeed can be* (Rom. 8. 7.) That is, while a man continues (as to his ſpirituall ſtate) under the power & teachings of the wi'dome of the fleſh, and is unregenerate, as he is not ſo it is impoſſible he ſhould (continuing in that ſtate) be ſubject to the law of God. The law of God will ever continue as holy as it is, and if the heart of man continue as unholy as it is, how ſhall they agree? A wicked man ſtands not upon termes of neutrality with the law and light of God, but he is a direct oppoſite or enemy, he rebels againſt the light.

Sixthly, Seeing 7. b when he had deſcribed all thoſe wickedneſſes which he ſaw done, adds this deſcription of the wicked who did them, *they are of thoſe that rebel againſt the light*. This may be Conſidered two wayes (as I intimated before) firſt, as the diſcovery of a new and a greater ſin then any of thoſe particular ſins already inſtanced in; or as a reaſon why they did break out into thoſe enormous ſins; the former conſideration yeelds this Note.

To reſiſt or rebell againſt the light of truth the word of God, is wickedneſſe in perfection, or wickedneſſe wrought and brought up to the very height.

As God ſometimes brings Judgments upon men in perfection, ſo men ſin againſt God ſometimes in perfection. And if any do ſo, ſurely, they doe ſo, who rebell againſt the light. That ſpeciall ſin againſt the Holy Ghoſt, of which Chriſt ſaith, *It ſhall never be forgiven*; what is it? but rebellion againſt the light the higheſt and cleareſt light? and the more cleare and high the light is, the more danger there is of falling into that ſin. And hence ſome

conceive that before Christ came in the flesh, though there were very high and presumptuous sins committed, that yet none of them did amount to that which the Gospel calls, *The sin against the Holy Ghost*. There was Gospel-light in those times, but it was under types and shadowes, there was not that cleare light, that clearest light which was shed abroad at the coming of Christ, and therefore there was not light enough to sin against, for the production of that sin against the holy Ghost, which is not onely the greatest rebellion against light, but is also a rebellion against the greatest light. And here consider by what degrees, sinning against light riseth unto its full height of rebellion.

First, It is very sinfull and extreemely dangerous, not to love the light. See how Christ thunders against such as do not (*John 3. 19.*) *This is the condemnation that light is come into the world, and men loved darkness rather then light*: He doth not say, men rebelled against the light, he only charges them with this crime, that they did not love it, but loved darknesse rather. *This*, saith he, *is the Condemnation*; that is, this will certainly be matter of condemnation against sinners, that when light came to them, their hearts did not close with it, and embrace it. Now if it be so sinfull not to love the light, what is it to rebell against it. It is very possible for a man not to love that thing or person against which yet he doth not rebel.

Secondly, Not to obey, not to submit to the light, is exceeding sinfull. *Jesus Christ shall at last be revealed from heaven (personally) in flaming fire to take vengeance on them, that obey him not as revealed (doctrinally) that is, who obey not the Gospel* (*2 Thes. 1. 7, 8.*) yet it is possible not to obey the Gospel, that is, to forbear an active obedience to that which is Commanded in it, and not to rebell against it actively, these are distinct in themselves, though seldome, if at all, distinct in those that doe them. Now then if there be abundance of wickednesse in not obeying the light, in not doing every thing that the light directs us to; then it must needs be a more abounding wickedness, when the heart rises up & rebels against it. For though (as was even now intimated) we can hardly divide these in their existences, yet we may distinguish them in their natures, or at least in their degrees for barely not to obey the light in doing the will of God is a sin of a lower stature, then a profest rebelling against it; though in every not doing accord-

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ing to light, there is somewhat of rebelling, yet in that which is properly rebelling, there is more then not doing.

Thirdly, It is a great sin not to set a great price upon the light, or not to value it according to its worth; that is, not to value it highly, not to have a high esteem of it, not to have a higher esteem of it then of all the Enioyments and Comforts of this world, is a high provocation. What is it then to rebell against it? it is sinful not to let all goe, not to suffer the los of all for the light, not to suffer even the los of life it self for the light, this is extreemly sinfull. Therefore saith Christ (*Luke 14. 26.*) *He that will be my Disciple must forsake father and mother, &c. yea and his life too;* that is, he must be ready to let all these goe if called to it, rather then let goe the light or truth of the Gospel Now if it be so great a sin not to be willing to suffer any losse, or to endure any torment in standing up for the light; what is it for any soule to rise up against the light, or knowingly to withstand it?

Fourthly, The Apostle saith, that our neglect of the light of the Gospel subjects us to utter darknesse (*Heb. 2. 3.*) *How shall we Escape if we neglect so great salvation, which at the first began to be spoken by the Lord, &c.* As if he had said, the wisest man in the whole world, cannot tell how a man should escape eternall darknesse or damnation (there is no possible way, no door of hope to escape by) if he neglect that great salvation. But what's neglect? it is a light passing by of a thing, when offer'd; non acceptance, is a neglect. Suppose you doe no more, when light is offered to you, but only passe it by, because you have no mind to it, you are not taken with the beauty and worth of it; If you doe nothing against it, only you do not embrace it, you cannot escape. And when the Apostle saith, *you cannot escape, without saying from what;* you may say the worst you can or can imagine, and that's it which he meanes you cannot escape, even the wrath of God and death eternall Now if but to neglect salvation or the light, which is indeed, onely not to elect it, or not to make it our choice, be so damnable a sin, what is it to rebell against the light? to doe which is the worst that we can doe, even the perfection of wickednesse Surely they who thus rebell against the light, *shall* (as the Psalmist speaks, *Psal. 49. 19.*) *Goe to the generation of their fathers, where they shall never see light.* They who rebell against the light of knowledge, shall not enjoy the light of comfort. As
they

they have desired the absence of the former light, so they shall be punished with the absence of the latter.

Lastly, As in these words *Job* shews who they were that acted those gross wickednesses even they who rebelled against the light;

We may observe.

They who rebell against the light, will close with, and embrace any sin what'ever, or, They who are all for darknesse, are for any wickednesse.

They who rebell against this beautifull thing *light*, are forward to embrace the foulest monster, those things which 'tis a shame to speake of, or so much as to name, these rebels against light are ready to doe. The Psalmist moves God in prayer to look to his Covenant by this argument (*Psal. 74. 20.*) *For the dark places of the earth are full of the habitations of cruelty*; that is, of cruel men, or of men so full of cruelty, that they deserve rather to be called *cruelty*, then cruel, this sort of men inhabit and fill up all those places where the light of holy truth doth not shine. Now if they who want the light, or have no true knowledge of God among them, are hereby (as it were) prepared for and put on to the acting of all manner of wickednesse, how much more are they prepared for the acting of any wickednesse who have thrust the light from them, and are in dark places of their own making. The Prophet *Hosea* shewes (*Chap. 4. 1.*) that where there is no knowledge of God in a land (for want of means) there is no truth nor mercy, (that is, there is none exercised) in that land, but oppression, deceit, and falsehood, beare down all how much more must it be so where there is no knowledge of God in a land, because of the contempt of meares, and rebellion against the light. What wickednesse will not they do in the dark, who put out the Candle that they may not see what they do? *These are they who rebell against the light*, and as it followeth,

They know not the way thereof, nor abide in the pathes thereof.

These latter words are an illustration of the former.

They know not the wayes thereof.

This not knowing may be taken either for a simple ignorance, when we know not, either because we have not an ability

to know, or because we have wanted all opportunities and helps to get knowledge ; or, secondly, not knowing may be expounded of a wilfull affected ignorance ; *they know not*, that is, they desire not to know : and so I conceive the meaning of *they know not*, is not that they were simply ignorant, or invincibly ignorant, as they are who sit in a land of darknesse, and in the valley of the shadow of death, but that these rejected the land of light, and so were under an affected ignorance ; They knew not the truth, because they would not.

Againe, We may be said not to know that, which we doe not delight in, approve and practice. We know no more to purpose, then we presently doe, or have a purpose to do when the season or opportunity calls us to it. How much light soever a wicked man hath, yet *he knowes not the wayes of light*, because he doth not rejoyce or delight in the wayes of light, as also because he doth not so much as approve the wayes of light ; and if he neither delight in nor approve of those wayes, no mervaille if he walk not in those wayes, nor (as 'tis in the last clause of the verse) *abide in the paths thereof*.

*Non nosse vias
lucis est non a-
gere ea prout in
luce agi solent.
Illud nescire di-
citur quod non
probamus.*

As if he had said, Suppose they come sometimes into the wayes of light and truth, suppose they sometimes doe that which the light directs them to, yet they abide not in it. This is a further Character of the disposition and temper of wicked men, who though possibly for a fit, or for a turre or two they walke in the wayes of light, yet they *abide not in the paths thereof*. And this latter peice of their sinfullnesse ariseth from the former ; why do they not *abide in the paths of light* ? even because they *know not the wayes thereof* ; that is, because they doe not approve or delight in the wayes thereof.

Whence note.

We cannot be constant in that which we doe not affeet.

If a man doth not know, that is, love and affect the wayes of light, he will never abide in the pathes of light : what we love, with that we close, what we affect, in that we stick. The reason why the wicked abide in the paths of sin, is because they love and delight in them. All the paths of wickednesse, are paths of pleasantnesse to the wicked, and therefore they abide in them. No man would be at all much less would he be long in a way that he doth not like. And that's the reason why wicked men if ever they doe

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this

this or that particular act of righteousness and holinesse, yet they cannot persevere in such actings. A wicked man doth Good as a godly man doth evill, upon a temptation, not upon approbation; some carnal aim or interest of profit or credit tempts him to doe good, but he doth not approve the good which he doth. And hence it is that as a good man abides not in the paths of darkness, so a wicked man abides not in the paths of light. True holinesse doth not begin at action but at affection. They begin at the wrong end with religion, who begin with doing rather then with liking. Many doe this, and they doe that, whereas they should strive to approve, and pray for a love to the truths and wayes of God which they practice; for want of this they often apostatize and fall back, even from the practice of them. No bonds can hold us alwayes to the duties of obedience, but those of love to God, and to the things wherein duty calls us to obey. And as want of this love is the reason why man is so apt to backslide & is (so far as a Negative may be) the very seed and princip'e of backsliding, so it is the reason why God gives such up to the power and spirit of backsliding. (2 Thes. 2. 10, 11.) *Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lye.* What is not begun in our affections, will not abide long in our actions.

Secondly, *Observe.*

Not to abide in the pathes of truth and holinesse, is the mark of an ungodly man.

They who are not what they appear in goodnesse, will not alwayes so much as appear good. They that are (as Jacob spake of his eldest Son *Reuben* (Gen. 49. 4.) *unstable as water*, shall not excell, nor are they to be numbred among the excellent ones. The Apostle exhorts Saints (1 Cor. 15. 58.) *To be stedfast and unmoveable, alwayes abounding in the worke of the Lord.* Saints move in the worke of the Lord, but they must not move out of the worke of the Lord, *Be ye stedfast and unmoveable*; but in what? in the worke of the Lord; That is the sphere in which Saints move, the sphere of their activity and use; and out of that they dare not move. The Sun in the firmament is moving continually, but it is in his proper line, called by Astronomers, *The Ecclyptique line*; So a godly man is alwayes moving in the way of godliness, that's

that's his proper line, and he never moves out of it wholly; He may have (through the power of corruption and temptation) his wanderings and goings astray, but then he hath his repentings and returnings into the way againe; he cannot abide long, much lesse alwayes in the pathes of darknesse. He comes to himself with the prodigall, and then he comes to his father, he bethinks himselfe where he is, and comes back into the path where he ought to be; if at any time he walke in the counsell of the ungodly (the gradation is made in the first Psalm) which thing he ought not to doe, yet surely he will not (as it followes) *stand in the way of sinners*, or if he stand a while in that way, yet he will not *sit down in the seat of the cornesfull*; he will not rest nor stay there. Now as it is an argument & a mark of Godlinesse, when a man finds, that though he hath many saylings and wanderings, yet he abideth not in the pathes of darknesse, so it is an argument of the naughtinesse of a mans heart and state, when though he now and then hits upon the doing of a good thing, yet he abides not in the pathes of light. Vaine thoughts (as the Prophet Reproves the *Jewes*) lodge in the wicked so long, that the Lord complaines, *How long shall vaine thoughts lodge in you?* But as good thoughts seldome come to an ungodly man, so they lodge not at all with him; they are great strangers to him, and he useth them as the worst of strangers, yea as enemies, he quickly turns them off, yea he thrusts them away from him, he abideth not in the pathes of light.

Job having thus set forth the Spirit of a wicked man, by his rebellion against the light, by his unaffectednesse with and unstaydednesse in the wayes and pathes of it, proceeds to give us a further account of his wicked courses and works of darknesse.

Vers. 14. *The murderer rising with the light killeth the poore and needy, and in the night is as a Theife.*

The murderer is he that killeth a man without warrant and authority; every slaying of a man is not murder, but to slay a man, or to take away the life of a man without warrant, that's murder: And that's the grosse sin forbidden in the sixth Commandment, *Thou shalt not kill, or thou shalt doe no murder.* And this is usually committed either in malice to the person or in Covetousnesse after the spoyle. Some take away the life of a man in

malice to his person, they hate him deliberately, as Cain did Abel, and therefore they kill him. Others have no quarrel to the man, possibly they never saw him before, but they covet his goods, and that they may rob him of his goods, they rob him of his life. They are such as live upon the spoyl, and they will spoyl, though they cause the innocent to dye for it, and themselves too in the end. In either of these wayes we may understand the murtherer here. The former, because 'tis said in the next words, *He slayes the poore and needy, and there is little gaine in their blood when they goe downe into the pit.* The latter, because 'tis said in the latter part of the verse, *That in the night he is as a theife.* But Job first shewes us that this murtherer is a diligent man.

Rising with the light.

That is, rising as early, or as soon as the light riseth. The murtherer is no sluggard, the light doth not finde him in bed; he takes the prime of the morning, he will loose no time. Men who love hunting rise early; So do these hunters of men. *When the morning is light they practice it,* saith the Prophet (*Mich. 2. 1.*) *Honest men rise early to goe about the workes of their Calling, and wicked men rise early to fulfill the lusts of their hearts.* David saith, (*Psal. 101. 7.*) *I will early destroy all the wicked of the Earth;* As if David had said, I will rise with the light to destroy the wicked and here you see how the wicked are described rising Early to destroy the righteous, to murther the Innocent. So the next words expresse the designe of his early rising. *He riseth with the light;* what to doe? no good I warrant you, 'tis

To kill the poore and needy. That's his businesse; He begins his mornings worke with a worke of cruelty; you hear of killing presently. The murtherers heart is full of blood, and it will not be long ere his hand be full too, for *there fesse are swift to shed blood* (*Rom. 3. 15.*) and they are skilfull to destroy. But it may seeme that they are not verywise for themselves, though they are very bloody against others; For Job doth not say, they slay the fat and full ones, but

The poore and needy.

There are some who distinguish between these two, and tell us that in these two words, two yea all sorts of poore are Included.

The

The first word, they say, interds those poore who heretofore were rich, but now empoverished or fallen into poverty; and that by the second word are meant those who have been born and alwayes bred up in a low condition; But we need not stand upon such nicities in distinguishing between the poor and needy. But it may be enquired, why doth the murdherer kill the poor? what doth he get by that: where are the spoils which he brings home? There's nothing to be had from them who have nothing, The poore and needy. And it hath been anciently said, *The empty traveller will sing before the Thiefe*; why then should the Thiefe or the murdherer meddle with, especially why should he kill the poore and needy? *What have they? or what have they done?*

Two things may be said in answer to these queries; first, it is thus exprest to shew the extream wickednesse of the murdherer, who doth not care so much for booty as for blood. 'Tis for that he thirsts, his delight is in cruelty, therefore he kills the very poor and needy, the next man he meets with, let him be what he will. 'Tis the sin it selfe, or to doe wickedly, which some men delight in, they care not whether any advantage or profit come in by it; when they have their will, when they have don what they would, that's reward enough for them.

Hence Note.

Some will doe wickedly though they get nothing by it.

All the true servants of God love the work which he sets them, better then the reward which he gives them, and so do some servants of the Devill. Even the Devill hath servants who scorn to be mercenary. The act of sin is sweeter to them then any profit that sin can bring in; *They are exact and perfect sinners, who sin out of love to the very act of sinning*: As the highest acting in holinesse is to be pleased with pure acts of holinesse; To do them though we should get nothing by doing them, though we make no earnings, though we see no present fruit in doing them. Thus (I say) to goe on in wayes of holinesse when the wayes of holinesse appeare barren and unprofitable to us, yea when they are unsafe and dangerous to us, here's the perfection of holinesse. So the perfection of wickednes is to be wicked when nothing is got by it; it shewes a sincere love to sin (as I may say) to love sin for sins sake; as it shews a sincere love to Grace and goodnesse,

to love them for their owne or Gods sake. Hypocrites love the wayes of God for the (poyle which they find there, for the carnal advantages which they meet with there; were those wayes poore and needy, leane and empty, they should not at all be filled with their company. The prophane will rise up in Judgement against these professors, for *they kill the pure and needy*; They do evil, where they cannot have any hopes of receiving good by it.

Secondly, For answer; By *The poor and needy*, we may here understand the Innocent and honest, not as if all who are poore and needy, were also Innocent (for there are many wicked poor) nor as if all who are innocent, were also poor and needy (for there are many godly rich) but because usually they are so: men that are rich and great may be Innocent and holy, but these are rare conjunctions; usually the Innocent are poore and needy. Again, we are not to take the poor and needy for them who (as we say) have not a penny to buy them bread, but by the poor we understand those of the middle or rather Inferiour rank, such *poor and needy they kill*.

But what's their quarrell at them?

First, Because such poor honest men stand in the light of wicked men, that is, the wicked cannot be so wicked as they would because some good men are neere them, and therefore they must be removed out of the world, that they may be out of their way. Or, secondly, because such poor honest men either have given, or are ready to give evidence, or be witnesses against them before the Magistrate: now either to prevent or revenge this, they *rise with the light and kill the poore and needy*.

Hence Observe.

That a wicked man will doe his utmost to remove those who stand in his way, or oppose him in his wickednesse.

He will kill some that he may vex others; that's his aym here, the poore and needy are not his utmost ayme; but the poor and needy stand in his way, they hinder him in his other projects. And whatsoever interposeth between him and the enjoyment of his lust, he will remove it if he can. And as he will kill some that he may vex others, so he will much rather kill those who vex him. Holy David being left under the power of a strong Temptation, slew

slew *Uriah* an innocent man, only because he could not periwade him to do that which might have bin some covering of his sin from the eyes of men. How much more will the prophane do so, when honest men doe either professedly oppose them in their sinfull workes or discover the sinfulness of them.

Further, In that *Job* upon the fresh account which he gives of the wickednesses of men, brings in the murtherer in the first place, rising with the light and killing the poore and needy. We may here take notice, a little, of the greatnesse of this sin of murther, and demonstrate how great a sinner the murtherer is. The murtherer is a sinner of the highest forme, and there are two Scripture Considerations in generall, upon which we may make this

First, How sinfull is it for a man to murther a man. when as the Scripture tels us that if a beast kill a man he must suffer for it: (*Exod. 21. 28.*) *If an ox gere a man or a woman that they dye, the ox shall be surely stoned, and his flesh shall not be eaten.* A beast is not capable of subjection to a morall rule or law, as not being capable of reason, yet a beast who is not properly under any Law must dye for transgressing this Law, *Thou shalt not kill*; And tis surely, First, to convince man of the greatness of this sin; secondly, to admonish him lest he commit this sin; thirdly, to assure him, that if he do he must dye, For if a beast must dye for killing a man, then much more must man, seeing that Law, against the killing of a man, was given to men, not to beasts.

Secondly, The Lord gave a rule to the *Jewes*, what to do for the removing of the guilt of blood, in case a man were found slain and no man could tell who was the Author of that murther, read this at large (*Deut. 21.*) from the beginning of the Chapter to the end of the 9th verse; *If one be found slaine in the Land which the Lord thy God giveth thee, and it be not knowne (after diligent enquiry, or hue and cry) who hath slain him; Then the Elders of thy Judges shall come forth, and they shall measure (in case there be a doubt which City was neereſt to the place wherg the slaine was found) unto the Cities which are round about him that is slaine. And it shall come to passe, that the City which is next unto the slain man (for from thence it was most probable that the murtherer came, or that thither he was fled to hide and conceale himself, therefore) even the Elders of that City shall*
save

take an heifer which hath not been wrought with, and which hath not drawn in the yoke (therein fitly shadowing the murdurer, in whose stead the heifer was to be slaine, for such are sons of Belial, men who will not beare the yoke of obedience) And the Elders of the City shall bring down the heifer into a rough valley (the very place was to carry a resemblance of a murderious spirit, and of the act of murder, both being rough and uncouth) & shall strike off the heifers neck there in the valley (implying that if they could have got the murdurer into their hands, he must have dyed under their hand) Then the Priest must come to decide the controversie (ver. 5.) and (at the 6th verse) The Elders of the City that are next unto the slaine man shall wash their hands over the heifer that is beheaded in the valley (washing of the hands, was, first, an argument that blood defileth; secondly, it was a ceremony which implied innocence and clearenesse from blood, as appears by a like action of Pilate (Matth. 27. 24.) But these Elders must not only use this speaking ceremony, to shew their innocency, but they must explicitly professe it (ver. 7.) And they shall answer and say, our hands have not shed this blood, neither have our eyes seene it, And then the Priest must pray (ver. 8, 9) Be mercifull O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israels charge, and the blood shall be forgiven, so shalt thou put away the guilt of innocent blood from among you, when thou shalt doe that which is right in the sight of the Lord. This solemn Law and the manner of proceeding upon it, shewes three things, as to the poyn t in hand. First, that the Lord is very tender of shedding mans blood; Secondly, that the shedding of mans blood in any murderious way is extreemly displeasing to him. Thirdly, That God will certainly bring vengeance one time or other first or last, upon the murdurer, seeing a whole City should be charged, in some degree, with the blood of a man slaine neere them, if they did not publickly and solemnly declare and testifie their clearenesse from it.

But besides these two general Considerations taken from Scripture, and now instanced in; There are may other grounded both upon Scripture authority and common reason, which set forth the vilenesse of this sin of murder.

First, Murder offereth violence to nature in common, there being but one common nature in all men, And hence

Secondly,

Secondly, He that murthereth another offers violence to himselfe; for though there be a speciall sin of selfe-murther, yet the murther of another is selfe murther too, and that not only as it is an offering of violence to common nature, but also as it layes the murtherers own person open and obnoxious unto violence, and that, both to the violence of a private revenge, and to the violence of publicke Justice.

Thirdly, Murther destroys society, men will never live together where they finde themselves continually in danger of their lives: Man is a sociable creature by nature, how sinfull then is murther, which breaks the very first fundamental lawes of Nature?

Fourthly, Murther doth not onely defile the person that committs it, but the land also in which it is committed. (*Numb. 35. 31. 33.*) *Ye shall take no satisfaction for the life of a murtherer, which is guilty of death, and he shall surely be put to death; for ye shall not pollute the land wherein ye are; for blood is defiled the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.* Murther as acted defileth the person onely that acts it, but murther (when known) defileth a whole land, if it goe unpunished. In which case there may be defilement upon a land by many other sins, but this is especially exorrest of murther, as if that among and above all sins were the land-defiling sin.

Fifthly, Murther is not onely an injury to man, but an impiety against God and that's the reason given in the first Law which God made against it, (*Gen. 9. 6*) *Who so shaddeth mans blood, by man shall his blood be shed, for in the Image of God made he man.* For though the body of a man flin be not in the Image of God, yet the person fline is, even the person of a wicked man hath somewhat of the Image of God remaining in him. And therefore that law is to be expounded universally; whosoever the man is, whether good or bad righteous or wicked, whose blood is unrighteously shed by man (that is, by man who hath a call to it as being a Magistrate) shall his blood be shed, that is, he by his authority shall (upon proof) condemn him to dye, and shall give him up to execution. A contempt of the Image of God in man, is a contempt of God. And he takes it as a high affront to his Majesty, that any shoud presume to deface or spoyl his Image. And this doth more aggravate their sin, who oppose, vex, and deface

godly men, because they oppose that more excellent Image of God, the new Creature, or the Image of God renewed in righteousness and true holiness. As there is an image or likeness of God in every man, so much more in a godly man, for Godliness is true God likeness. Therefore to shed the blood of a Godly man is a higher affront to the Majesty of God. *As the new wine is in the cluster, and one saith destroy it not for a blessing is in it* (Mt. 65. 8.) So we may say, destroy not a Godly man, for a blessing is in him, (first, from God, and, secondly, for men) but we may say much more, *Destroy him not* for the Image of God is in him.

Sixthly, Murder deprives us of that which is most precious in the whole compass of nature; And according to the value of that wherein the damage is received, is the greatness of the sin committed. Satan represented life better then all other things (*Job 2. 4.*) *Skin for skin and all that a man hath will he give for his life;* Gold and Silver, houses and lands are but toys and trifles to life. There is nothing of man except his soule (which cannot dye) better then his life. And this the murderer takes away. A murderer is the greatest thief, and the vainest one, he steals away that from another which is to him of highest value, yet that which himselfe cannot carry away, nor make any use of.

Seventhly, The sinfulness of murder appears in this; That it is not only a wrong to that particular person who is murdered, but a wrong to all that have dependance upon him. The life of one man may have an Influence upon many, wife and children, the whole family, and kindred, all relations, and employments; whether more private, or publicke, are wronged and suffer in his death. Though that which cuts off a mans life cannot cut off his owne hope (if he have a well grounded one) for things to come, yet it cuts off the hopes of all others depending upon him (as an instrument in the hand of God) for good things present.

Eighthly, The murder takes away that from a man which no man can restore to him, or repaire him in; he takes away that which is impossible for him to give againe. He that took away a mans goods was bound by the law of God to restore it fourfold, or fivefold, or seven fold, (according to the case) and possibly he might restore it an hundred fold, but he that takes away a mans life, hath taken that (which though he would) he cannot restore so much as single. The law of nature will not suffer the murderer

er to restore life, for 'tis like water which being spilt cannot (by any humane power) be gathered up againe and the Law of God saith concerning the sin of murder, that no satisfaction shall be taken for it, and indeed none can. For though some would commute & have (by the sinful indulgence & cruel pity of our just Magistrate-) commuted for it, yet none could ever satisfie for it. And when Magistrates either through foul corruption, or foolish compassion, have not taken vengeance upon the murderer in kinde, but have suffered him to commute or compound for that sin, either by paying a pecuniary penance, or by undergoing some punishment lesse then death, God hath taken vengeance upon them for it, and hath said to them in his providences as he said to *Abab* by his Prophet for the sparing of *Babadaa* (1 Kings 20. 42.) *Because ye have let goe out of your hand a man whom I had appointed to utter destruction, therefore your life shall goe for his life, and your people shall be cut off by the sword, because your sword did not cut off the murderer.* Whole Nations have been filled with blood by this kind of keeping back the hand from blood.

Lastly, The murderer hurts others, but he chiefly hurts himselfe. Some expound *Lamech* confessing this with sorrow (Gen. 4. 23) while he said unto his wives, *Hearken unto my speech, for I have slaine a man to my wounding, and a young man to my hurt.*

There are divers other Interpretations and readings of those words, and we put in the Margin, *I would slay a man in my wound, and a young man in my hurt,* As if he had boasted of his strength to his wives, that though he were weak with wounds and hurts, yet he would venture to fight with any man, and doubted not to get victory over him & kill him & so the words carry a sence like that speech of the Prophet (Jer. 37. 10.) telling the *Jewes* that theirs were vaine confidences while they hoped to be delivered from the *Chaldeans* who besieged them, for, saith he, *Though there remained but wounded men amongst them, yet they should rise up every man in his tent, and burne this City with fire.* But as to our reading, *I have slaine a man to my wounding.* Some expound it onely of a bodily wounding I have got a wound my self, or I have hurt my selfe while I slew a man much more is this true of a spirituall wounding and hurt to the soule and Conscience - for though a murderer slay a man, and come off with a whole skin, yet he slayeth a man to his wounding, and killeth him to his hurt. The

*Sin magis in
cessant ab hostibus
deus ipse in
statu cadit sine
peccato deus
extremum aut in
teletur ut
rur. Merit*

Rabbins, have a tradition upon that place ; that *Lamech* having been a great hunter in his younger dayes, being then grown old was led forth by his young man to take his pleasure in hunting, and shooting at Deere, and that while he was in this disport or exercise in the field, *Cain* passed by, and the young man poynted him to *Cain*, *Lamech* (being dum sighted) shot at *Cain* and killed him in stead of a wild beast ; but soone after discovering that he had killed *Cain*, turned to the young man his guide in a passionate anger and killed him also. This relation they give as the reason why *Lamech* said, *I have slaine a man to my wounding, and a young man to my hurt* : but I shall not stay upon that tradition of the *Jewes* ; and shall only make so much use of *Lamechs* confession, as at least to illustrate, if not to prove, the poynt in hand, that he who slayeth a man doth it to his own hurt and wounding, often to the wounding of his body, estate, and honour, alwayes to the wounding of his own soul and conscience. Every sin in some degree or other wounds the soul ; But the wounding of others to death is the chief sin (of all sins against the body and outward concernments of man) which woundeth a mans soul The murderer at one blow strikes through the body of his neighbour and his own soule.

Further, we might observe from those words in the text, *rising with the light* :

That murderers, and indeed any sort of wicked doers, are diligent and laborious to doe the commands of their vilest lusts.

But I noted this at the 5th verse upon those words, *Rising betimes for a prey*, I shall not stay upon it here, I onely adde this ; Let us not be sloathfull in doing good, seeing the murderer is so diligent and early up for the doing of mischief.

And in the night is as a Thief.

These words may be taken two wayes ; For

First, The Particle, *as*, is by some conceived not to be a note of similitude, but to carry on a direct predication, *He is as a thief*, that is, *He is a very thief*. We find elsewhere in Scripture, that a particle of likeness doth not only note the likeness of one thing to another, but the samenesse of one thing with another. Taking it thus here ; The meaning of the words is as if *Job* had said, *Heri-*
seth

*Particuli quasi
non dicunt similitu-
dinem sed
propriam rem.*

seth betimes in the morning to play the murderer, and in the night he plays the thief. I have noted the same sense of the particle heretofore, first, from those words of the Evangelist concerning Christ (John 1. 14.) *We saw his glory as the glory of the only begotten Son of God*; for Christ was not onely like the only begotten Son of God, but he was really so: as also from that of the Prophet (Hosea 5. 10.) *The Princes of Judah were as or like them that remove the bound, that is, they did remove the bound.*

Secondly, Others keep to the similitude, and say the meaning of Job is not, that the murderer doth turne thief, or that he proceeds from killing in the day to stealing in the night; But say they, this verse is quite through a description of the murderer, as the next is of the Adulterer: So that to say, *In the night he is as a Thief*, imports onely this; That in the night he doth carry himselfe very close and very secretly, or that as a thief in the night is close and sudden in stealing, so is he the murderer in killing. We have this similitude often used (1 The. 5. 2.) *The Coming of Christ shall be as a Thief in the night* Read also (2 Pet. 3. 10. Revel. 16. 15.) in which the same similitude of a Thief in the night is applyed to Christs coming, not as if we could hence conclude, that Christ will come in the night time, but that where-soever he comes it shall be as in the night, that is, suddenly, and (as to any antecedent appearances) secretly upon the world, it shall be unexpected to them, they shall not know the time of it, nor shall they be a ware of it, though when he is once come, his coming shall be accompanied with so much light and lustre, with so much splendor and power as shall not onely awaken, but astonish all the world. Thus it may be said of the murderer, *In the night he is as a Thief.* And

Hence, it may be noted.

First, *That wicked men give themselves wholly to watch opportunities of doing mischief.*

The murderer riseth early in the morning, and in the night is as a Thief: he takes his advantages in the day, and he will not forbear them in the night. As it shewes the great assiduity of Saints in prayer when it is said, *They cry to God day and night* (Luke 18. 7.) day and night reach the whole compass of time. So while Job tells us that the wicked are doing mischief betimes in the morning, and that they are at it againe
in

in the night, it not all the night, What can be said more for their watchfulnesse and assiduity in doing mischief? The Apostle (*Eph. 5. 16.*) exhorteth Saints to *redeeme the time because the dayes are evil*; but we see in the present example, alledged by *Job*, that wicked men will redeeme the time, that they may doe evil. We cannot possibly redeeme the time, by recalling or bringing back the time which is past, but we may redeeme the time by our more diligent *actings in the time present*; Now, who can act more diligently in improving the time present, then they who are at work both day and night, which two distinctions of time include and carry all time, Let not the Godly be found Idling away the day, while the wicked are found labouring (at their work, such as it is) in the very night.

Againe, We may note.

That the murderer do his bloody businesse not only diligently, but closely.

He doth it as a theife in the night. The murtherer, who is at all times fierce and cruel, will sometimes be subtile and cunning; and this is the guise of other sinners too, especially of the Adulterer, whose secret conveyances and close contrivances for the attaining of his filthy delights, are elegantly described in the words which follow.

JOB, CHAP. 24. Verſ. 15, 16, 17.

*The eye alſo of the adulterer waiteth for the twi light,
ſaying, no eye ſhall ſee me: and diſguſeth his face.
In the dark they dig through houſes which they have
marked for themſelves in the day time they know
not the light.*

*For the morning is to them even as the ſhadow of
death; if one know them, they are in the terrors
of the ſhadow of death.*

WE have heard many wickedneſſes deſcribed in the former part of this Chapter, and in the foregoing verſe, *The murder-er riſing with the light killeth the p ore and needy, and in the night is as a Theife.* Job proceeds to diſcover the practices of two other ſorts of groſſe ſinners, the Adulterer and the Theif.

Verſ. 15. *The eye of the adulterer waiteth for the twi light.*

Before I come to open the particular terms of this claſſe, or to raiſe any obſervations from it, I ſhall give in ſome what about Adultery in generall, which is the ſpeciall ſub ect of the whole verſe. Adultery is the breach of the 7th Commandement. And in that Commandement a twofold Adultery is ſo. b. dden, Firſt, Merrall, or the adultery of the minde, ſecondly, Corporal, or the adultery of the body. It was the former which Chriſt intended, when he correct d the falſe gloſſe or expoſition of the Pharifees about the 7th Commandement, (*Matth. 5. 27, 28.*) *Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery: but I ſay unto you, whoſoever lo keth on a woman to luſt after her, hath committed adultery with her already in his heart.* By which it appeares, that the Pharifees, who were the chief interpreters of the Law in thoſe times limited the commandement againſt Adultery to the outward act but Chriſt the Law-giver who beſt knew the mind of the Law, enlarged it to the prohibition of the internal act & to'd them that there is a heart adultery, an adultery in thought, occaſion'd by a vain or wanton glance

glance and cast of the eye, as there's an Adultery of the body or in the outward act.

*Adulterium est
adulterium de
adultera hinc
um habent ut
adulter ad alie-
ram, adultera
ad Alterum se
conferat. Per*

The text in hand speaks only of corporal Adultery, though the other be not excluded as being the roote of it. And this corporal adultery is taken in Scripture sometimes strictly, when either man or woman to satiate their lust with others break their conjugal Bond; and is either that act of uncleanness which is committed by persons who are both engaged by marriage covenant to mutuall faithfulness, or when at least one of them is under that engagement. This latter is properly called single adultery; the former is double Adultery, or corporal Adultery in the highest and strictest sense of it. Secondly, Corporeal Adultery is taken more largely, or in a lower sense for fornication or bodily uncleanness of any kind between man and woman. And so it is intended in the Commandement given against it; *Thou shalt not commit Adultery.*

The foulness and greatness of this sin of adultery (take it in either sense) appeares many wayes. The Apostle puts it in the front of the workes of the flesh (*Gal. 5. 19.*) *Now the workes of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,* there is adultery with all its retinue; and (*Col. 3. 5.*) it is set as the first of our earthly members, which are to be mortified; *mortifie therefore your members which are upon earth, fornication, uncleanness, inordinate affection.* Whereas in other Scriptures fornication is included under adultery, in this adultery is included under fornication.

Adultery strictly taken, hath a speciall sinfulness in it. First, as it is the breach of a Covenant; every sin hath in it a breach of Covenant in generall, but there is a superadded breach of a speciall Covenant in this sin Hence *Solomon* saith of the Adulteresse (*Prov. 2. 17.*) that she *forsooketh the guide of her youth.* One of the Rabbins expounds this woman mystically for the carnal appetite, and that she is said to *forseke the guide of her youth,* because in youth appetite commonly forsakes reason, which is appointed to be the guide of it. But we may expound this guide either for her father, who had the government of her in her younger years, or else for her husband whom she married in her youth, and whom by marriage she received as the guide of her youth, under God, who is indeed the guide both of our youth and old age.

and what guide soever the wife forsaketh, she chiefly forsaketh God who is her chief guide *and forgetteth the covenant of her God*, that is, the covenant which God gave her in reference to that particular estate of marriage Every believer is in covenant with God, in reference to his spirituall estate, but a married person hath a covenant with God in reference to that civill state; And Adultery is the breach of this covenant.

Secondly, This shewes the sinfullnesse of Adultery, that it is a sin which cannot be committed alone, there is alwayes a double sin, in this sin of adultery, two are deſiled with it at once. In which ſence it is worſe then murder, and theft; For theſe may be committed, and but one deſiled with the ſinfullneſſe of them. He that robs is guilty of ſtealing, not he that is robbed; He that murders is guilty of blood, not he that is murdered; But in Adultery, the Agent and patient are both alike guilty of uncleaneſſe, The deſilement reacheth both.

Thirdly, The evill of this ſin appeares, by the many and manifold evils which it brings with it. *Solomon* hath ſet them forth very particularly and fully (*Pro. 6. 26, 27, 28, 29, 30*) *Let not after her* (that is, after the ſtrange woman) *in thine heart, neither let her take thee with her eyelids,* (why not? For ſhe mayeſt be undone in thy outward ſtate) *by means of a woman a man is brought to a piece of bread,* (that is, he is brought in all he hath by it, and brought to ſo low an ebbe of poverty that he hath ſcarce the worth of a piece of bread left) *And* (which is both a ſecond and a worſe evill) *the adultereſſe will hunt for the precious life,* which may either be underſtood of the naturall life, (ſometimes the adulterer is murder'd by the adultereſſe) or of that which is a more precious life then the natural even the life of the ſoule, or the eternall good and happineſſe of the ſoul, ſhe cares not to deſtroy body, and ſoule for ever (ſo her luſt may be ſatiſfied) that's the gaine which the adultereſſe purſues; *ſhe hunts for the precious life,* the life of the ſoule. Thirdly, *Solomon* deſcribes the evill of this ſin in the 27 and 28 verſes, by the guilt which it inevitably brings with it: *Can a man take fire in his boſome, and his cloaths not be burnt? Can a man go upon hot coals and his feet not be burnt? So he that ſeeketh into his neighbours wife, whoſe ever he toucheth ſhall not be innocent,* that is, he ſhall ſurely be very guilty. As if he had ſaid, You can no more retain your innocen-

*Perenda est
magis omni ne-
cessitas quam
perpetranda a-
liqua iniquitas.*

cy, while you commit this folly, then you can avoyd being burnt when you carry fire in your bosome, or tread upon burning coals. For this, the sinfullnesse of this sin appeares, by the comparison which the Scripture makes between it and theft, (*Pro. 6. 30, 31.*) *Men doe not despise a thief, if he steal to satisfy his soule when he is hungry; it is a sin to steale, though it be to satisfy hunger; no necessity can excuse iniquity; and we should rather chuse to starve then steal, if at lest that may be called stealing, which is done meerly to avoyd starving.* Therefore (saith Solomon) if he be found, he shall restore sevenfold, we shall give all the substance of his house; yet this sin of stealing which is to satisfy hunger is but a small sin compared with Adultery, which is onely to satisfy a mans lust and beaustiall sensualityes. This Solomon affirmes to us in the next words; *But who so committeth adultery with a woman lacketh understanding, he that doth it destroyeth his own soule.* He that stealeth, upon those termes doth it for want, but he that commits adultery upon any termes doth it for wantonnesse. He that stealeth doth it for lack of bread, but he that committeth adultery doth it for lack of understanding. He that stealeth when he is hungry doth it to satisfy his soule, but he that committeth adultery (though he doth it not with an intent to destroy his soule, yet in the issue he) destroyeth his own soule. But is not stealing a soule destroying sin too? I answer, it is; and so is every sin in its own nature, but there are some sins (and among these adultery is a chiefe one) which in the event prove usually more destructive to the soule, and have oftener destroyed it. And as this sin doth very often destroy the soule as to its happinesse hereafter; so it destroyeth it as to its abiding here. Thus the soule may be said to be destroyed when the life is destroyed; and this destruction of the soule Solomon seems directly to ayme at, as the next words lead us to Judge (*ver. 33.*) *A wound and dishonour shall he get, and his reproach shall not be wiped away, for jealousy is the rage of a man, therefore he will not spare in the day of vengeance.*

Another Scripture to be much minded in this poynt is that of St Paul (1 Cor. 6. 13, 14.) where writing to the Church of Corinth (among which people that sin was very common before they were called to the knowledge of Christ by the preaching of the Gospel) he urgeth many arguments upon their consciences, to prevent their relapse into it. And we may discover six arguments

ments which the Apostle useth in that place; I shall only touch them, and so returne to the text in hand. The first appeares at the close of the 13th verse, *Now the body is not for fornication but for the Lord, and the Lord for the body*; As if he had said, you put the body to a use for which it was never intended, *the body is not for fornication*, but, *for the Lord*, that is, for the Lords use and service; and the Lord is for the body, that is, for the good and salvation of the body. Such is the wonderfull goodnesse of God, that look in whatsoever we are for him, he is for us; As our bodyes are for the Lords service as well as our soules, so the Lord is for the good of our bodyes, as well as for the good of our soules. And therefore our bodyes ought to be imployed for his Glory in every thing. The second argument is taken from the resurrection; *God hath both raised up the Lord, and will also raise up us by his own power* (ver. 14.) As if he had said, your bodyes shall be raised againe; if they were to be lost in the dust, then it were no great matter how you did defile, and abuse them, but as God hath raised up the Lord, so he will raise you up. Seeing then God hath promised, and you are such as professe faith in that promise, that your bodyes shall be raised up out of the dust, to put on glory as a Garment in the last day, therefore in the meane time (while your bodyes are in your keeping) doe ye keepe your bodies pure. Thirdly He argues thus with the believing Corinthians, (v. 15.) *Know ye not that your bodyes are the members of Christ*; not only is the soul of a believer the member of Christ, but his body too, yet it is not properly either the body or the soul that is a member of Christ, but the person: for the union is made between Christ and the person of a beleever, consisting of soule and body. But thus the Apostle argues, *Know ye not that your bodyes are the members of Christ, shall I then take the members of Christ, and make them members of an harlot, God forbid.* What! will ye dispose the members of Christ to so base a use? will ye who professe your selves joyned to Christ, condescend to such a base conjunction? And hence he exhortates at the 16th and 17th verses, *What? know ye not that he which is joyned to an harlot is one body, for two, saith he, shall be one flesh.* (They who abuse marriage, are as the married, The Adulterer and the harlot are one flesh as well as the husband and the wife) *but he that is joyned to the Lord* (by faith and love) *is one spirit*: He hath a nearer and a more noble

union then that of flesh, and therefore he ought to maintaine the
 high of honour and purity, both in mind and body; and as he is
 one Spirit with the Lord, so to make it good that he is guided
 and governed by one Spirit, and that *The holy One*. We have a
 fourth argument at the 18th verse, *Flee fornication*, why so? The
 reason is added, *every sin that a man doth is without the body, but
 he that committeth fornication, sinneth against his own body*. But
 are all other sins without the body? I answer: first, other sinnes
 have the body as an instrument for the committing of them; if a
 man steale, the body is an instrument, if a man commit murther,
 the body is an instrument, but in this sin the body is more instru-
 mentall then in other sins, the body is chiefly instrumentall, in this
 sin; so that comparatively to this, *every sin that a man doth is
 without the body*. And therefore this sin is more against the body
 then other sins are. Againe, secondly, when the Apostle saith,
every sin is without the body, he is to be understood of those sinnes
 which are external, otherwise every sin that a man commits is not
 without the body, there are a thousand acts of sin that are done
 within the body, or in the soul, envy, wrath, malice, are sinnes
 within the body, being bred and acted in the Spirit. But we may
 say of every sin which is externall, (about which the discourse
 there is that comparatively to this sin of adultery, & fornication,
 it is without the body. I answer, thirdly, The body is not only
 the instrument of this sin, but the object of it also; for the un-
 cleane person doth not only sin with his body, but he sins against
 his body; Adultery leaves that blot and brand of ignominy and
 batenesse upon the body, which no other sin doth, making it the
 member of a harlot, as was toucht before, and degrading it from
 that excellent honour whereunto God advanced it, even in a na-
 tural consideration, much more degrading it from that honour,
 whereunto God hath advanced it in a spirituall consideration.
 As for that was the Apostles third argument, so, upon ano-
 ther relation of the bodies of beleivers, he makes his 5th argu-
 ment, which is layd down at the 19th verse: *What? know you not
 that your body is the Temple of the Holy Ghost, which is in you, which
 ye have of God, and ye are not your own; As if he had said, A Tem-
 ple is a holy and sacred thing, and will ye defile the Temple of the
 Holy Ghost? The Jewes, how angry were they? what an uproar
 did they make, when they thought Paul had brought Greeks into
 the*

the Temple, who by the law were looked upon as prophane persons, and so not to be admitted to come there; they cry out, *This is the man that hath polluted this holy place* (Acts 21.28) Much more may it be urged upon Gospel-professors, what! commit such a sin as this? what! pollute the Temple of God? *Know ye no* (which every beleever is bound to know) *that your body is the Temple of the Holy Ghost as well as the soule.* The last argument concludes the 19th verse and is prosecuted in the 20th; *Ye are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your spirit which are Gods.* Redemption is a strong engagement, ye are bought, and dearly paid for, ye are bought with a price, ye are not your own. Some (who take liberty in this sin) would excuse themselves by the contrary argument. *Our bodies* (say they) *are our own, and we may doe what we will with our owne.* No, saith the Apostle, *ye are bought with a price, ye are not your own; ye have your bodies of God, in their naturall constitution, It is he who hath made us* (in that capacity) *and not we ourselves* (Plal. 100. 3) *and ye are not your own; for ye are redeemed or bought with a price, both body and soule. Ye are bought out of your own hands, as well as out of the hand of diuine justice and displeasure. The Apostle speaks especially to believers For though it be a truth concerning all, whether believers, or unbelievers, that they are not their own, none of the sons of men are their own, God hath a right to them by creation, as also by his continuall providence, provision, and preservation, yet believers or the redeemed in a speciall manner, are not their own, and therefore they ought above others to glorifie God in their body and in their spirit which are Gods.* Having thus opened severall Scripture grounds and arguments to demonstrate the foulness and filthinesse of this sin of Adultery, which is the general subject of this verse; I shall now proceed in the exposition of particulars in it.

The eye also of the Adulterer waileth &c.

The word, *also*, referres to the murderer spoken of in the former verse; implying, that the Adulterer and he, though their sins are very different, yet agree much in taking their opportunities of sinning. How contrary soever sinners are in their particular practice, yet they have all one common principle and Spirit. The Murderer

Oculus Adul-
teri, i. e. ipse A-
dulter.

In re amatoria
oculi sunt leno-
nes, prima amo-
ris est. Lucian
Amoris princi-
pium Platon.
Amoris sedes,
Philosofus:
Nihil in oculis
est quod non sit
lascivum & pe-
ccatum, nihil in
oculorum pupil-
la in esse dicat,
quam amorem,
cum patiri non
possunt, saltem
compellunt se sa-
rioni.

Plutarchus de
sera numinis
vindicta

er and the Adulterer are alike delirious of privacy. They both love darknesse rather then light, or that which is neither, *Twilight*. Job seemes to speake of a man, that is no novice, but of one long versed and practiced in this way of wickedness. The eye also of the adulterer waiteth, that is, the adulterer himselfe waiteth. Job doth not say, the Adulterer waiteth, but the eye of the Adulterer waiteth, because the eye is much in adultery; The eye hath so great a share in that sin, that the whole sin is here charged upon the eye. The Apostle Peter (2 Pet. 2. 14) speakes of a generation of evill men, having their eyes full of adultery, or (as the Greek Originall hath it with much Emphasis) full of an Adulteresse. As if he had said; they are persons so given up to uncleannesse, that they have no desire to see any body with their eyes but an Adulteresse, nor is any thing else to be seen in their eyes but Adultery. They are as impudent as they are uncleane, letting out the Adultery which is in their hearts at their eyes, not caring who sees it. Adultery is seated in the heart, there's the fountaine of it (Math. 15. 19.) Out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witness, blasphemy; Adultery comes out of the heart, but 'tis first seene in the eye, yea the eye often gives the first occasion of it to the heart, (Math. 5. 28.) Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Wanton love usually ascends by these five steps: First, the eye sees secondly, the heart desires; thirdly, the thoughts are plotting and contriving how to attain what is desired; fourthly, there is hope to attaine what is plotted; and, fifthly, there is joy and delight in the attainment of what was hoped. Thus usually the eye gives the occasion and leads the dance in all the meetings of vanity. The ancient Moralist (in his booke of the long coming revenges of God) makes report that one *Apollidorus* being in a dream saw his own skin pull'd off by a barbarous Scythian, who then presently threw him into a chaldron of boiling water, where being tormented his heart whispered to him, *I am the cause of all this*. The heart is the cause of punishment and misery, remotely because nextly it is the cause of sin, especially of this sin of adultery; yet as the heart doth sometimes set the eye on work to find out objects, so the eye meeting with objects sets the heart a worke, yea it sets the heart a fire, or all in a flame with vaine desires and adulterous lustings. The eyes
of

of some look out continually for the fuel of those secret fires, and the eyes of others meet with it unlooked for. A good mans eye may meet with a vaine object, but his eye doth not goe out to seek or wait for it. Against such active wickednesse *Job* professed while he said (*Chap* 31. 1.) *I have made a Covenant with mine eyes, &c.* A godly mans eye hath somewhat else to waite upon, then such ensnaring objects. And the Psalmist tells us upon what the Godly mans eye waits (*Psal.* 123. 2.) *Behold as the eyes of servants look unto the hand of their Masters, &c. so our eyes waite upon the Lord our God untill he have mercy upon us.* The eye of a Godly man waiteth to receive Good, and the eye of a wicked man waiteth to doe evill. The Adulterer hath a waiting eye, and this waiting notes three things.

First, That the Adulterer is very diligent, and intentive to attaine his purpose; he that waites is more then awake; He is not onely awake but watchfull; both these are put together (*Pro.* 8. 34.) where the diligence of the Saints is spoken of in their waiting upon Christ in his appointments; *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors;* they who waite at the posts of wisdom, that is, of Christ, watch also at his gates; they watch there, and they waite there. It is possible for a man to watch as watching is only opposed to sleeping, and yet not to waite, that is, not to be diligent or attentive upon any busieness, but he that watcheth, as watching is opposed to Idling, he is alwayes waiting as long as watching, and he cannot but be watching, who is indeed waiting. Thus the Adulterer takes much pains to obtaine his forbidden pleasures, his eye waiteth and watcheth, he is a diligent servant or slave rather to his lust; every man that commits sin, is a servant to sin, and every servant must waite, it is the duty of a servant to waite for his Lord, the adulterer waites upon his lust as upon his Lord, every lust would be waited upon as a Lord. Saints watch at wisdomes gates, and waite like servants at her posts to know her pleasure. Adulterers watch at whoredomes gates, and at her posts they wait for sinfull pleasures.

Secondly, To waite, implyeth the exercise of much patience: he that waiteth, expects long, he must expect and stay till the opportunity comes, *Even the wicked have patience upon hopes of enjoyment;* And shall not the Godly: It may shame the Godly out
of

of their impatience and loathnes to wait for from God, when they hear that *The husbandman* precious fruit of the earth, and hath long patience the early and the latter rain (*Jam. 5. 7*) them much more out of all their impatient things from God, when they hear that the the whorish woman, and hath long patience longing.

Thirdly, Waiteing implyeth the Ad resolvednesse to sinne, *his eye waiteth*, he glance of his eye, or upon a vehement gust an unthought of hurry of wanton passionately, and (as it were) in coole blood. He his season, he is serious and studious about

Hence note.

A wicked man sins with resolution.

He that waiteth to doe any thing, resolution to doe it. A Godly man sins, but he doth not waite to sin; or if at any time he do so, he at that time acts the wicked mans part in the godly mans state, and so upon a strong temptation Godly men have done. But usually he is a wicked man (as to his state) that waites for a temptation. Afflictions waite every where for godly men (as *Paul* spake of himselfe, *Acts 20. 23.*) and so do the Temptations. But the ungodly are every where waiteing for temptations. They are not surpris'd, or taken unawares, by a sin, but they are resolved to take their first opportunity of sinning. What a godly man saith (when he is in a right frame) in reference to the wayes of holinesse (*Psal. 108. 1.*) *O God my heart is prepared, & fixed;* A godly man doth not good upon a sudden, or by chance (as we say) but he sets himselfe to it, his heart is fixed or prepared, and his face is set heaven-ward, or for heavenly duties. So *Daniel* spake of himselfe (*Dan. 9. 3.*) *I set my face unto the Lord God to seeke by prayer and supplications,* and as a godly man is in the wayes of God, so the wayes of God are in him. Thus *David* describes him (*Psal. 84. 5.*) *Blessed is the man whose strength is in thee, in whose heart are the wayes of them,* that is, the wayes which Godly men walke in, and they are the wayes of God. Now as this is the true state of godlinesse when the heart is

of prayer
sin for the
until he re-
may shame
g for good
waiteth for
receive his

ednesse in and
by a sudden
tation, or upon
his deliberate-
r and watcheth
ednesse.

in it and prepared for it, so the true state of wickedness is, when a mans heart is in it and prepared for it. This is the proper character of a wicked man. *The eye of the Adulterer waiteth*

for the twilight.

Every word hath weight in it, *the twilight* is the Adulterers season; It is not sayd, he waites for the night, or for the day, but he waiteth for the *twilight*, which is neither day nor night, but between both. We have such a description of time in reference to the mixt and uncertaine state of things (*Zach. 14. 6, 7.*) *And it shall come to passe in that day, that the light shall not be cleare nor darke; But it shall be one day which shall be known to the Lord, not day nor night.* Such a thing is Twilight, it is neither cleare nor darke, neyther day nor night, but between both. There is a twofold twilight; first, the morning twilight; and, secondly, the evening twilight; the morning twilight begins when the night ends, the evening twilight begins when the day ends. The Latines have two distinct words to expresse these distinct twilights by, but our language is not so well stored, and therefore we must distinguish them by the matter spoken of, or the scope of the speaker. Thus here, when 'tis said in the text, he *waiteth for the twilight*, we are to understand it of the evening twilight, not for the morning twilight, and the reason is, because the morning twilight is not for the adulterers turn or purpose, for then the light prevails upon the darkness, but it is the evening twilight, for then darkness prevails upon the light. And that this is the Adulterers twilight is cleare (*Prov. 7. v. 6, 7, 8, 9.*) *At the window of my house (saith Solomon) I looked through the casement, and behold among the simple ones, I discerned among the youths a man voyd of understanding passing by the way to her house, and he went neer her corner, in the twilight in the evening (or) in the evening of the day, in the black and darke night. And behold there met him a woman with the attire of a harlot, &c. His eye waited for the twilight, and in the twilight he was taken.*

Diluculum.

Crepusculū.

*Nox et tenebrae
administra sunt
impis suarum
libidinum. Ipsa
nox alioquin ca-
sa insandarum
tamen libidinū
ocularis testis
est.*

Hence note.

The doing of evill hath its proper seasons, as well as the doing of good.

Though sin be never in season, yet it hath sometimes which are
F f f f more

more seasonable for it; to sin is never in season, as to the lawfulness of committing it, but sin hath its seasons as to the convenience of committing it. The Adulterer takes his season, *he waiteth for the twilight.* Whence note secondly.

Evill men are very carefull to hit their seasons for the doing of evill.

It were desirable that the godly were as carefull to hit their seasons and take their times, as the ungodly are. *To every thing (saith the Preacher,) Eccl. 3. 1.) there is a season and a time for every purpose under the Sunne.* And because it is so (saith the same Preacher, *Eccl. 8. 6.) The misery of man is great upon him.* But why doth this make the misery of man great upon him? I answer, The reason of this misery upon man, is not because there is a season, but because either of his ignorance or negligence to find it. There are a thousand wayes to misse a season, and but one to hit it; and were there as many wayes to hit as to misse, it were a thousand to one but man would misse rather then hit, and therefore the misery of man is great upon him, because if once he misse his season, it cannot be recovered, and then he must needs be miserable. Good men are miserable (as to some cases) because they are often so careless to hit their season of doing good, and do so often misse it, notwithstanding all their care. Wicked men are for ever miserable, because they are so carefull not to misse their season of doing evill, and doe so often hit it. The eye of the Adulterer waiteth for the twilight, and he seldome (as to his own end) waites in vaine. But why is he so greedy for the twilight? The next words say why, where he brought in

Saying, no eye shall see me.

Where sayth he this: he sayth it in his heart, this is his discourse in his own breast; and to whom sayth he this? he saith it to himselfe, there is a dialogue between the Adulterer and his owne heart, and thus he concludes, *I will wait for the twilight, and then no eye shall see me.* And when he sayth, *no eye shall see me,* his meaning is, There is not any eye that shall see me. Thus he playes the foole at *AR's* hid.

Yet further, this *no eye* may have a threefold reference,

First, No eye of common men shall see me, I will doe this in secret,

secret, I will have such a cover of darkenesse over me, that my neighbours and friends shall not be able to take any notice of me.

Secondly, No eye, may referre to men in chiefe, that is, no eye of the Magistrate, nor of any Minister of Justice shall see me. Magistrates are the eyes of a Nation, they should overlooke all places, either by themselves or their Officers, to observe what is done. As the Adulterers eye watcheth, so there should be an eye of Justice watching to catch Adulterers. Some interpret this Text, especially of the Adulterers hope, or self perswasion that he shall escape the eye or knowledge of the Magistrate, who is appoynted to oversee the manners of that people over whom he is placed, and to be a terror, yea a Minister of vengeance to them that doe evill, *for he beareth not the Sword in vaine* (Rom. 13. 3, 4.) Magistrates should so much marke and eye the state of a people, that they are called *eyes* in Scripture (Isa 29. 10.) *For the Lord hath poured out upon y^e the Spirit of deepe sleepe, and hath closed y^e eyes* (what or who are those eyes? the next words enforme us) *the Prophets and Rulers, the seers hath he covered.* The Hebrew word which we render *rulers* is *heads*; Rulers are the heads of a people and what is a head without eyes, or having its eyes covered. God did not cover the eyes which were in the peoples personal heads but he covered the eyes which were in their publicke heads. *He hath closed your eyes* that is, those that should be as heads and eyes to you, your Prophets and your rulers. Thus also say some Government is expressed by an eye (Deut. 33. 28.) *Israel then shall dwell in safety alone, the fountain of Jacob shall be upon a land of corne and wine, also his heaven shall drop dew.* That which we translate *the fountaine of Jacob*, others render as well, and as truly from the Original, *the eye of Jacob*, that is (say they) *the Magistracy, the ruling power*, as if he had said, as the people of Israel in generall shall dwell in safety, so their eye, their government or their Governours in speciall shall be blessed with plenty, they shall be upon a land of corne and wine. It hath been observed also in antiquity, that great Princes had certaine men in office whom they called *their eyes*. Princes have their eyes and eares in every place, that is, their Officers. Thus we may expound this Text, the Adulterer sayth, *No eye shall see me.* The ruling or Magistraticall eye shall not see me, and if what I doe be not seene by

Verba quæ sequuntur exigunt ut ista de Magistratus iustitiam; ministris intelligantur. Bold: Qui quis aut officio aut quævis alio modo super alios inspicit, assuquæ enim observatur vocatur oculus.

Fons vel oculus Jacob suum impetum habebit in terra Canaan. Bold: Apud persarum reges quidam fuerunt qui dicebantur oculi & aures. Zenoph.

that eye (let others see what they will, and say what they please) I shall not suffer at all for what I doe; and then all's well, that's as much as I care for. And here we may note, That, As some Adulterers have their eyes abroad, that is, agents to espy out beauties for them. So most of them (if not all) are afraid of the eyes of others.

*Homines latere
cupiens. Dei co-
culum non ti-
mens.*

Thirdly, *No eye shall see me*, that is, not the eye of God; God himselfe shall not see me. Thus the Adulterer hopes to hide his sin from his eye who is indeed all eye, and whose eye is over all. Thus the Adulterer suppoeth himselfe under such a vail of darknes, that he is free not only from the eye of men on earth, and from the eye of those who are gods upon earth, but even from the eye of the God of heaven.

Hence observe.

First, *A sinner is full of vain presumption.*

He presumes that the sin which he commits against the light of his own conscience, shall never come to light; he presumes that the sin which he commits in his own eye, shall not come to the eye of others. I have else where noted this ignorant confidence of carnall men, and onely name it here.

Secondly, Note.

It is not the act of sin, but the discovery of it which a wicked man feareth.

He cares not what wickednesse he doth, so he may goe unseen; a godly man is afraid of doing evill, though he could doe it with greatest secrecy, or under the darkest cover: he is afraid to doe evill, because of the evill and unrighteousnesse of it, because of the pollution, and unanswerablenesse of it, both to his own duty, and the goodnesse of God to him, but it is the discovery not the iniquity of his worke, which the hypocrite feareth.

Thirdly, As the eye is taken for the eye of the Magistrate. Observe.

That it is the punishment of sin at which a wicked man is troubled, he is not troubled at the sin it selfe.

'Tis the consequence of sin, not the nature of it, the smart of sin, and not the filth of it, which the wicked would avoyd.

Lastly,

Lastly, As no eye is exclusive also to the eye of God.

Note.

Wicked men presume that their sins are secret even to God himselfe.

They thinke, sure, God can see no further, nor no better then man; And so they have hopes to hide themselves, not only from the eyes of men, but from the eyes of God, as we may see plainly (*Jere. 23. 23.*) *Can any hide himselfe in secret places, that I shall not see him, sayth the Lord;* This question, *can any?* shews that some had flattered themselves into such a conclusion, that they could so hide themselves in secret places, that God could not see them. The holy Psalmist sayd (*Psal. 139. 12.*) *The darknes hideth not from thee, but the night shineth as the day, the darknesse and the light to thee are both alike* But a wicked man sayth, the darknesse hideth from thee, the night is night to thee. O what beggerly apprehensions have men of God! As if he whose eyes are ten thousand times brighter then the Sunne, could not see without Sunlight. or as if he could not see but in the light, who made the light. Naturalists say of those living creatures which have fiery eyes, that they can see as well in the darke as in the light, the reason is, because they see not by taking in the species of the object into the eye, but by sending out a light from their own eye upon the object. God hath fiery eyes indeed, he needs no outward light to see by who is nothing else but light Vain sinner, what can be darknesse to him, who is light, and in whom there is no darknesse at all? There is nothing doth more argue the blindness of a sinner, then this simple saying of his, *No eye seeth me*, unlesse it be that simple practice of his which he useth to the same purpose, and which is discovered (as his last shift) in the last words of this verse.

*Varus est cui
fuisse in tene-
bris esse intum.
cum lucem vi-
tare non possit,
qua lucet in re-
nebris & tene-
bra eam non
comprehende-
runt Ambros.*

And he disguiseth his face.

The Hebrew is, *He setteth his face into a secret*; he muffles himselfe, he changeth his habit, he puts on a visard; harlots were wont to disguise themselves (*Gen. 38. 14.*) when Tamar tooke upon her the habit of an harlot, the Text saith, *She put on a disguise*; so here the Adulterer puts on a disguise, he puts a cozzening face upon his face, and then thinkes, that though he be scene,
yet

yet he cannot be discerned, and that though some may see where he is, yet none shall see who he is, *He disguiseth his face.* One would have thought that being in the twilight, and the darkenes of the night ready to compass him about, that no eye could see him, he should not need to have put on a visard or a murther, yet he doth so, he puts a disguise upon his face.

Which may teach us.

That when a man doth ill, he never thinkes he is safe, or secret enough.

When a mans conscience tells him he sins, he would not have any other tell him so too. The Adulterer feares twilight is too light for him, and therefore while the naturall darkenesse is so imperfect, he puts his face into perfect artificiall darkenesse. *Job* yet proceeds to shew this cowardly temper of sinners in their fear to be seen, either by a further discovery of the same sort of sinners, or of another sort, in the same frame.

Vers. 16. *In the darke they dig through houses which they have marked for themselves in the day time, they know not the light.*

We have all along the words, and the workes of darkenesse; *In the darke, they dig through houses.* The question is, who are here meant by these diggers; some understand the verse of the adulterer; And whereas he speakes here in the plurall number, and before in the singular; 'tis frequent in Scripture (say they) to vary the number while the same subject is continued. And that while he saith, *They*, the meaning is *One and all* of them are bent and apt enough to doe thus. But is digging through houses the work of an Adulterer? In answer to this, it hath been storied and remembered, that Adulterers have used such boysterous practices to come at their unlawfull pleasures; they have digged through houses to make private passages that they might not be discovered when they came to, or when they departed from their lovers. It hath been commonly sayd that hunger will breake through stone walls, and 'tis a truth that wantonnes will doe so too. Some have been so mad upon their lusts, that if they could not finde a way, they would make one to meete with their paramours. Upon this consideration we may fairly enterpret this verse (as the former) concerning the Adulterer.

But

*Hac domorum
profectio non ad
laetitiam noc-
turnam, sed ad
turpes artes pe-
netrandi in al-
ienas domos
manifestè perti-
net. Pined.*

But I rather conceive that this 16th verse contains a description of another sort of sinners, Theeves or Robbers Because though it be true, that Adulterers doe sometimes digge through houses, yet this is both more frequently and more properly the businesse of Theeves. Another reason to perfwade this understanding of the present Text may be, because so we have a fuller and more particular enumeration of several sorts of sin and sinners.

In the darke they digge through houses.

To dig through houses, is the work of a thiefe. And thus Christ speakes of the thiefe (Luke 12. 39) *And this know that if the good man of the house had known what houre the thiefe would have come, he would have watched, and not have suffered his house to have been broken through,* Jacob sayth of Simron and Levi (Gen. 49 6.) *In their anger they digged shorow a wall.* Some breake thorow walls for want, or in covetousnesse to rob and steale, others for anger and in wrath to kill and destroy. *They dig shorow houses.*

Which they had marked for themselves in the day time.

See the method and cunning of these robbers ; here are three poynts of their sinfull skill. First *they marke houses* ; the word signifies, *to marke with a seale* ; as if they did put their seale upon other mens houses for their own use. Theeves goe abroad in the day time to elpy where they may commit a robbery with best advantage, and they set their marke upon such houses as they resolve to rob ; or, which I rather take to be the meaning, they diligently observe the strength of the house, the ways to the house, what company is in the house, where they may with most ease and advantage breake into the house. All this they doe in the day by way of preparation, and in the darke they put their purposes into execution ; *In the darke they digge through houses which they had marked in the day.*

Hence note.

Sinners would make sure worke, they would not misse.

And therefore they either set their marke upon a house, or exactly marke it. O how witty, and how cunning men are to doe mischief !

Secondly, Whereas they went from Towne to Towne, and any

*Egit libentius
hac de latrone
bas quam de A-
dulters cater-
rem ; Quid hoc
latrones ape-
ciunt, Adulteri
non nisi per
quam raro.
Sanct.*

any house they saw and liked, they marked it for themselves.
Learne.

*An unjust person makes every thing his own, if he can come by it,
if he can but get it.*

He saith of another mans house, this is mine, I will fill my own house with the spoyle and plunder of this.

Thirdly, The thiefe marked houses.

In the day time.

He digged through them in the night, but he made use of the day; he would not breake open a house in the day, but had somewhat to doe towards the breaking open of a house in the day, he marked it in the day.

Hence note.

That time which suites not one wicked purpose, may suite another.

The thiefe makes use of all times, he makes use of the day to marke houses, and of the night to digge them through. He is careful to take his time; to doe the worke of the day upon the day, and the worke of the night, in the night.

They know not the light.

But why doth Job adde this? sayd he not before, that they marked houses for themselves in the day? How then doth he say.

They know not the light.

Knowing is not meant of a bare act of knowledge, as if they knew not when it was light, and when it was darke, or as if they knew not the nature of light, what kinde of creature it is. But, *not to know*, is not to effect; *They know not the light*, that is, they care not, they love not the light. In which sense words of knowledge are often used in Scripture. (*Nab. 1. 7.*) *The Lord knoweth the soule that trusteth in him.* The Lord knows those that doe not trust in him, he knowes those that are unbelieveing as well as those that beleeve in a way of discerning who they are; but he knowes the soule that trusteth in him, in a way of loving and approving him; so here, *They know not the light*, that is, they have no love to the light, no delight in the light, they care not for the light.

*Non nefce lucem
est non amare.*

light. But it may be objected; It should seeme these men cared for the light, and liked it well, for they made much use of it; *In the day they marked houses.* I answer, When Job saith, *They know not the light*, we may reſtraine it to one part of their buſineſſ, and that the maine, *Their digging through houſes*; for this purpoſe (which was their principall purpoſe) *they knew not the light*, that is, they neither loved nor liked the light, darkneſſe was more welcome to them. I ſhall not give any notes from theſe words here, having before (eſpecially at the 12th verſe, where it is ſaid, *They are ſuch as rebel againſt the light, they know not the wayes of it, &c.*) been ſomewhat large upon the ſame ſubject; As alſo becauſe the next verſe is but a further illuſtration and enforſement of theſe words.

Verſ. 17. *For the morning is to them even as the ſhadow of death, if one know them they are in the terrours of the ſhadow of death.*

This verſe gives a reaſon, why theſe thieves tooke the night for their worke; or it is an expoſition of what was laſt ſaid, *They know not the light.*

The text may be read thus out of the Originall, *As ſoon as it is morning the ſhadow of death comes upon them.* This Hebraisme the ſhadow of death, hath been opened at the 5th verſe of the third Chapter, whether I referre the reader. In this place, it onely imports thus much in General, That theſe wicked men did equally fear the morning as death it ſelfe. they were ſurpriſed with feare, as ſoone as ſurpriſed with light. What is the reaſon of it, why doth the adulterer fear the morning, and why doth the thief fear the morning? they do ſo upon theſe three conſiderations.

*Umbra mortis
i. e. iam terri-
bilis ut aliquē
enecare poſſet
Genuina ef-
fectus Pile:
Cum venit ma-
ne & umbra,
diſtū acutē
propter ſpectem
contradiſtū;*

Fiſt, Leſt they ſhould be hinted in their wicked workes; ſecondly, leſt their wicked workes ſhould be diſcerned; thirdly, leſt their wicked workes ſhould be puniſhed. For theſe reaſons they hate the light, and *the morning is to them as the ſhadow of death.*

Hence obſerve.

That good things even the beſt things are a trouble to wicked men.

Sin makes good things evil to us, and pleaſant things troubleſome to us. What a pleaſant thing is the light? How beautifull

G B B B

are

are the eyelids of the morning? yet light is a trouble, and the morning a burden to wicked men. And if natural light be a trouble to them, much more is moral and spirituall light. How doe they hate the morning of truth, the dawnings of divine knowledge? These lights to life, these enlivening lights are to them as the shadow of death. In how deplorable a condition are they to whom Good becomes evill, and that which good men rejoyce in, is to them an occasion of sorrow. The whole course of nature is out of frame to us, till we are set into a right frame by grace. We put light for darknesse and darknesse for light, till we our selves are brought out of darknes into light. Nothing is good to us till we are made good, nor doth any thing please us, except sin or that which we use sinfully, till we please God. The very morning (which gives a new life to all) is to some as the shadow of death.

If one know them, they are in the terrours of the shadow of death.

These words are but a further explication of the same thing, if one, that is, if any one, man, woman, or childe, as we say, know them, that is, take notice of them, in their wickednesse, or take notice of their wickednesse, they are (as we say) dead in the nest.

*Eam agrosit
alms aliam.
P. 16:*

Others render the words thus, if they know one another, that is, if only so much of the light of the morning breaks forth, as serves them to see one anothers faces, they are afraid. So this phrase is used (Ruth 3. 14.) *And shee lay at his feete untill the morning, and shee rose up before one could know another*, that is, before there was light enough to discern each other. So these two readings, if one know them or if they know one another, meete in the same General sence, their unwillingnes to be discovered at their worke; if once there be light enough for these evill-workers to see themselves by, they then know they may also be scene by others; And if one (any one) know them:

They are in the terrours of the shadow of death.

That is, they are troubled like them, who being ready to dye, are yet unwilling to dye; when death stands at a mans bed-side, when death stands at his back ready to attach and apprehend him, ready to carry him away, while yet he is altogether unwilling and unready to dye, O in what a terrour is he? Just thus it is (saith Job) with those wicked men, they are not only afraid to dye,

but

but the terrours of the shadow of death are upon them, their terrour is ſuch as men have when death over-ſhadows them, That's the meaning of, *They are in the terrours of the ſhadow of death.*

A ſhadow in Scripture is taken two wayes. Firſt, properly, for that darkeneſſe which is cauſed by the interpoſition of a thick body, between us and the Sunne. Secondly, improperly or metaphorically, and ſo that is a ſhadow which keepes off the heate of the Sunne, or the violence of the rain and winde; and ſo by a trope any thing of defence is called a ſhadow. (*Judg. 9. 9 15.*) *Come truſt under my ſhadow* (ſaid the bramble) that is, put your ſelves under my protection. And againe (*Iſa. 30. 2, 3.*) *Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow* (or protection) *of Egypt your confuſion.* So (*Iſa. 49. 2.*) *In the ſhadow of his hand hath he hid me.* And (*Iſa. 51. 16.*) *I have covered thee in the ſhadow of my hand;* as birds cover or ſhelter their young ones with their wings and feathers. Thus the Scripture ſpeaks of a ſhadow. But what is the ſhadow of death? It is firſt, the appearance of death; ſecondly, the power of death. So the meaning is (as was touched before) they are as much terrified, as if death appeared to them, as if the image of death paſſed before them in viſion, or as if the power of it had taken hold of them to bring them priſoners to the grave.

If one know them, they are in the terrour of the ſhadow of death.

I have from the former words of this context, as alſo at the 12th verſe taken occaſion to obſerve, how troubleſome both the ſight of the Sunne and the light of the mind are to evil men and therefore I ſhall not ſtay upon any Inſtructions of that kinde here.

Yet forasmuch as not only the murderer and adulterer, ſpoken ~~ken~~ of before, but the theiſe ſpoken of here, are all for darkeneſſe and concealment.

Obſerve.

Firſt, *That ſinners have a ſecret conviction upon themſelves, that what they doe is not good.*

They draw up their own inditement, and condemn themſelves before God doth. They would rock conſcience aſleepe but they cannot, they would blind it but they cannot. This their delight in

darknesse, both outward and inward, is a plain demonstration that they know their deeds are evill. Christ saith as much (*Joh. 3. 20, 21*) *Every one that doth evill hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* No man feares his deeds will be reprov'd, but he that suspects at least, that his deeds are his faults, and his actings his transgressings; for as it followes, *He that doth truth* (that is, who acts according to the truth) *cometh to the light.* He that doth good, or truth indeed, yea he who is but perswaded that he doth so, cares not who sees him; some are ambitious to be seene while they doe so, and though any should be so modest that they doe not desire to be seen while they do so, yet no man that doth so is afraid to be seene; and usually such come to the light, to the light of other mens knowledge, & they would come further into the light of their own knowledg; such are free to come to light of all sorts, that their deeds may be made manifest, that they are wrought in God; when a man comes to the light he gives a fair evidence that his works are wrought in God, how ever it argues both that he desires they should be such as are wrought in God, as also that he is willing they should come to the tryall, whether they are wrought in God or no, that is, whether they be so wrought, as if God did work in him, or whether there be any appearance in them that he hath wrought them in the light and love, in the strength and help of God. Now as when a man comes willingly to the light, it shewes that he hath an honest perswasion in his breast, that his workes are good. So when we see any seeking corners and shunning the light by which others may see them, or that light by which they may see themselves, this shews that they have a troublesome conviction upon their consciences, that their works are so farre from being wrought in God, that they are wrought against God, that is, against his mind and will. This, the Apostle teacheth in the example of the Old Gentiles (*R m. 2. 15.*) *They shew the worke of the Law written in their hearts their conscience bearing them witness, and their thoughts in the mean while accusing or excusing one another.* Were there not an undistinguishable light in nature, by which even a natural man may have some glimmerings of and discernings between good and evill, he wou'd no more avoyd the sight of others when he doth evill, then when he doth good. And seeing he thus naturally avoydes the view and sight of all men when he doth evill; This doth

doth more then intimate that there is a Judge above nature, who, without respect of persons, will reward every man according to his workes. Conſcience is Gods deputy in man, and what that (being rightly enformed) doth in man. God will doe too. We are ſo aſſured by the Apoſtle *John* (1 *John* 3. 21.) *If our hearts condemne us, God is greater then our heart, and knowes all things;* As if he had ſaid, this is an argument that there is a God to condemn, becauſe the heart condemns; *For God is greater then the heart.* God is the ſupream Judge, the infallible Judge, the heart is but an under officer unto him. Why ſhould the heart of a man ſmite him? why ſhould he be troubled when he hath done evill? why ſhould he be ſo troubled to be ſeen in doing evill? were it not that there is a God, who judgeth both the hearts and wayes of men; While the foole ſaith in his heart there is no God, (Pſal. 14. 1.) the heart of a foole ſaith there is a God: while he ſaith in his heart there is no God to ſee my ſin, his heart ſaith to him, cover thy ſin, that it may not be ſeene, and what Engliſh can we make of this ſaying of his heart, but this, there is a God. For though *Job* ſpake here of ſuch groſſe ſinners as have reaſon enough to hide themſelves and their doings from the eyes of men, leſt they ſhould bring them both to ſhame & puniſhment, yet even thoſe ſinners are fearfull to have their ſins diſcovered, who need not feare any puniſhment but from the hand of God.

Secondly, Obſerve.

Sin beſoſts the ſinner, or ſinners are very fooliſh.

They are glad if they can eſcape the eye of man, when as their ſins are alwayes under the eye of God. What is the eye from which darkeneſſe can hide us, to that eye which ſeeth through darkeneſſe? *If one ſee them* (ſaith the Text) *they are in the terror of the ſhadow of death,* and yet they are not terrified that One ſeeth them. That one ſeeth them alwayes who is more then all men, and yet they are ſatiſfied if they are not ſeen of men. That which they would not doe if a little child did ſee them, they dare doe though the great God of heaven and earth ſee them. What the Prophet ſpeakes of feare in reference to ſuffering, wee may ſay much more of feare in reference to ſinning. (Iſa. 51. 12, 13.) *Who art thou, that thou ſhouldeſt be afraid of a man that ſhall dye, and forgetteſt the Lord thy Creator? Who art thou? ſurely thou*

art so far from being a godly man, that thou art lesse then a man, in this thing, even a foole, and a beast. What? dost thou feare to sin in the presence of a man, or when a man, who shall dye seeth thee, and forgettest that the Lord thy maker seeth thee? that he seeth thee *who hath stretched forth the Heavens, and laid the foundations of the earth.* Well might the Apostle (2 *Thes.* 3. 2) joine these two together, *unreasonable and wicked men*, and give the reason of both in the words which follow, *for all men have not faith.* Where there is no faith, there is much wickednesse, and he who is much in wickednesse, is nothing in reason. Faith is above reason but not against it; wickednesse is not only below reason, but quite against it. They who act against that rule which is given by God to man, act also against that reason which is given by God to man. No man acts so much against faith, as he who doth not beleeve that God seeth him in all his actings, nor doth any man act more against reason, then he who beleeveth that God seeth him, and yet is more afraid to be seene of men, then he is to be seene of God.

JOB, CHAP. 24. Vers. 18.

He is swift as the waters, his portion is cursed in the earth: he beholdeth not the way of the Vineyards.

THere are foure apprehensions concerning the generall scope of these words.

First, *Job* is conceived here describing a fourth sort of wicked men, or the same men acting a fourth sort of wickednesse; for having (as hath been shewed from the former words) first drawn out the doings of the murtherer, and secondly, of the Adulterer, and thirdly, of the theife at land digging through houses, he in the fourth place (as some Interpret the text) proceeds to discover the Pyrate, who is a theife upon the water, a Sea-theife; *He is swift as the waters*, or, *he is swift upon the waters*: The letter of the Hebrew, is, *He is swift upon the faces of the waters*, he moves in, and upon all waters. It is usuall in Scripture to call the outward part of any thing, the face of it, as the face of the heavens, is that part of the heavens which doth outwardly appeare to us, or is next to our eye. *O ye hypocrites* (saith Christ, *Matth. 16. 3.*) *ye can discern the face of the skie*. So the face of the earth is the superficies, or upper part of the earth, and the face of the waters, is the upper part of the waters. The word in the text is plurall, *faces*, *he is swift upon the faces of the water*; that is, when he hath murther'd, committed Adultery, and robbed at land, when the Earth is weary of him, then he betakes himselfe to the Sea, and turnes Pyrate. There is a truth in this, some men make such a progresse in wickednesse; they try all trades of sin upon the earth, and then trade sinfully upon the water, defiling both earth and water, both sea and shoare, polluting all the elements with their abominations. And in pursuance of this exposition the two other Clauses of the verse are thus expounded, *Their portion is cursed in the earth*, that is they who live at land curse them when they are gone to sea, fearing lest they should take their ships, & spoyle them of their goods by piracy. And then, *he beholdeth not the way of the vineyards*, that is, he will come no more on shoare, he will not live at land: vineyards by a synecdoche of the part for the whole being

Velociter manens ad mare navigant. Varab. Lexis est ad notandum sine remiganda super faciens aqua. Targ.

being put for any kind of home or land possession, of which vineyards (in many places) are the chiefe ; he who lived by dressing and planting the earth, now takes another course of life; *he be- holdeth not the way of the vineyards* ; he will labour no more in a Country life, he will not get his living by the sweat of his face, but by the face of the waters. What cares he to get wine by dress- ing of vineyards, when he can get whole ship-loads of wine upon the waters. And having got a smatch of the sweetness of robbing at Sea, he will worke no more aland. We have too much experi- ence of it, that when a man hath once given himselfe up to steale- ing, he cannot abide labouring. He is better pleased with an easie life that is sinfull, then with an honest life that is painfull ; and because ease pleaseth him more then honesty, therefore *he will not behold the way of the Vineyards*, nor the way of the Corne- fields, nor of the pasture grounds, for all these are wayes of labour. But I shall not insist upon this Interpretation, it may suffice onely to name it. And though, as to the thing it selfe, as also to the practice of many, this be a truth, yet it is scarcely probable, that Job had that practice in his eye.

*Ad piratas re-
ferre dicuntur
est ex proprio
cerebro, cum hic
tantum de info-
ratoribus agro-
rum mentio fiat,
non navium aut
maris. Pinedi:*

Secondly, We may here conceive, that Job is describing the miserable and unsettled condition of the murderer, of the Adul- terer, and of the Thiefe ; *he is swift upon the waters*, or, *swift as the waters* (say we) Mr Broughton renders, *He is lighter then the face of the waters*. The Hebrew particle serves either reading, *as*, or *upon* ; *He is swift, or light upon the face of the waters*, that is, he is as a light thing, that swimmeth upon the face of the wa- ters ; light things swim there, things which are of no worth, of no price, as straws, or chips, or feathers, or the foame (which is light and hoven) swim upon the face of the water. Mr Broughton tran- slates thus ; *He is lighter then the face of the waters*. The sense is the same, for as those things which swim upon the face of the wa- ters are light, so also is the face of the waters. Every blast or puffe of wind moves and tosseth up the face of the waters.

*Levitas pro ve-
locitate sumi-
tur, leve enim
facile movetur
et quod facile
movetur et ex-
est.*

He is swift, or, light upon the face of the waters.

The Hebrew word which we render, *swift*, in our translation signifieth also *light* ; because those things that are swift in moti- on, are light ; we say of one that is slow paced, he is heavy heel'd, and that he is a heavy man, or that a heavy beast which

is flow of foot; all swift things are light. The meaning of this Interpretation is, that a wicked man is a contemptible Creature; what is he when he hath done all those mischiefs before specified and walketh to wearinesse in all those sinfull wayes? The best account which we can give of him is this; *He is light, or as a light thing, upon the face of the water*; which is a Proverbiall speech to Expresse that which is nothing worth. Thus the destruction of the King of Samaria is exprested (Hos. 10. 7.) *As for Samaria, her King is cut off as the foam upon the water, or (as the margin hath it) upon the face of the water*, that is, though he be a great King, yet he shall perish as a very light, and contemptible thing, even as a little foame and froth, or as a bubble upon the water.

*Proverbia's lo-
quuntur ad expro-
mendū aliquid
quod sine pen-
dunt & fere
non est. Bold.
Loves erunt ut
res que super
aquas nant,
fluctuant ab-
bant, & fluent.*

Hence observe.

Wickednesse makes men contemptible and vile, they are but as light things upon the water.

In the 21 of this booke (v. 18.) the wicked are said to be as stubble before the fire, and as Chaffe before the whirle-wind. So (David, Psal. 1. 4.) speaking of the wicked in generall, saith, *They are like the chaffe which the wind driveth away*. Stubble and chaffe are light things, and they are also worthlesse things; what's the stubble worth, or what the chaffe? What is the chaffe to the wheat? such are wicked men in comparison of the Godly. The Scripture doth even strive for Expressions (as I may say) to set forth the lightnesse, the vanity, indeed, the nullity, the non-entity, the nothingnesse of men given up to their lusts. David (Psal. 62. 9.) speaking of them who trust in oppression, and become vaine in robbery, saith, *they are vanity and a lye, and that to be layd in the ballance, they are altogether lighter then vanity*. And Solomon putting the tongue of a Godly man, and the heart of a wicked man together into the ballance, gives this determination between them (Prov 10. 20.) *The tongue of the just is as choyce silver, but the heart of the wicked is little worth*. The heart is there taken in the highest sence, for the best thing that the wicked man hath; for though where the heart is nought, it is the worst thing that a man hath, yet the sence of the proverbe is to shew that the best thing that a wicked man hath is of little worth, and therefore the instance is made in that which he accounts his chiefe treasure, his heart; for by the heart, all that man hath within him, all the

H h h h

powers

powers and faculties of the soule, with their best and richest furniture are understood ; all these saith *Solomon* in a wicked man are little worth ; so that take him at his best, and in his best, he is but trash or as a trifle. Sin is a reproach both to persons and nations, as honor is a mans weight in the esteem of others, so reproach abates his weight, & makes him light upon the balance. *Since thou wast precious in mine eyes, thou wast honorable*, saith God (*I/a. 43. 4.*) holiness adds honour and weight to our persons ; sin makes us light, and then we are lightest, when we make light of sin ; sin is a weight that presseth us down, yet they who sin most, weigh least in the esteeme of God and of all good men. Sin will quickly sink the soul like lead under water, even to the bottome of the water, yet the sinner is as a light thing that swims upon the top or face of the water. This is a profitable sence of the words.

Thirdly, Others expound these words, as a description of the wicked mans shifting and running from place to place for fear of pursuers ; or that being conscious to himselfe, or self-condemned in his own conscience, he is as the Lord threatned *Cain* (*Gen. 4. 14.*) *a fugitive and a vagabond upon the earth* : swift as the waters of a streame, which glide along and never stay in one place ; or he is upon the earth as a light thing upon the waters, continually moved and tossed up and downe. But I passe from this. And conclude.

Fourthly, That we may rather understand these words as a description of the spirit and temper of a wicked man in reference to his sinfull actings, or the fulfilling of his lusts ; *He is swift or light as the water*, or, *as the light things upon the water*, that is, he is a man very unsetled, he is hurried to and fro, there is no stability either in his wayes, or in his spirit ; He abides not in one place, nor doth he abide in one mind. He is full of Inconstancy, he is constant in nothing but in his unconstancy ; and it must needs be so if we Consider,

First, his lust within. How can he but be swift as the water, who hath such winds blowing and striving in him. A carnall man is hurried with stormes and tempests rising in his own minde : as the wind tosseth and rolleth the waters of the Sea or light things upon the water, so the lusts of evill men tesse and tumble them up and down. Pride tosseth some, and Covetousnesse tosseth others, luxury and wantonnesse tesse thousands into a thousand

and vanities, and sinful wayes, as the winds tesse the waves of the Sea ; Lusts are strong and boysterous, lusts are many and numerous, he that serveth any one of them is a slave to them all, and must goe upon their errand whethersoever they will send or rather hurry him.

Secondly, Carnall men must needs be swift as the water, or light upon the water, very unconstant and unsettled if we consider the temptations that blow upon them from without. For though our own lusts are temptations, and *every man* (as the Apostle James saith, Chapter 1. 14.) *is tempted when he is drawn away of his own lust, and enticed*, yet our lusts also are tempted, or our lusts are drawn away and enticed by temptation. Man is apt enough to sin of himselfe alone, if once God leave him, but he is seldome left to himselfe alone to sin by the Devill ; and most usually he is tempted with a kind of violence unto sinne ; his lusts (which are a fire) are blown and kindled by Satans breath, and he is driven to doe evill by vehement blasts of temptation. Temptations blow upon Saints, they blow strongly upon them ; Satan breaths out a mighty wind to make them swift as the water unto sin ; but they have received a power to resist and stand fast. They are founded upon the rocke Jesus Christ ; Though the winde moves the water, yet it cannot move the rocke : they that are founded upon Christ, are (in their proportion) firme as Christ himselfe is firme. 'Tis true, Saints are many times grievously shaken with temptations but the wicked are tossed and overwhelmed by them. They are swift as the water, or as the lightest thing upon the face of the waters, when strongly moved by temptation. Dying Jacob called Reuben, his first born, *unstable as water* (Gen. 49. 4.) though we will not number him among the wicked, yet he did a very wicked act. and in reference to that, though he was a great man, and a Patriarke, the head of the Tribe, yet (in reference to that act) he received this Character, *unstable as water*. And if he was so unstable when hurried by passion and temptation, how much more are meer wicked men so, when they meet with such temptations. For as they are not fixed in any thing that is good, as was touched at the 13th verse, *They know not the wayes of light, nor do they abide in the paths of it* (if at any time they stumble upon the doing of that which is right, yet they abide not in the doing of it ; they are light as the water, unstabled and unsettled in

all good wayes) So though they are fixed (as to the subject) in doing that which is evill, yet they are extreemly tossed and swiftly moved, both to and in and after the doing of it.

Againe As this similitude implies the easinesse of evill men to be moved by temptation unto sinne, even as easily as water, or the lightest things upon the face of the water are moved by the wind. So it implyeth also their speedinesse and activity in sinning. The water moves swiftly, sinners are like swift ships upon the water they make speed to do evill, or to trade upon any forbidden coast, but they are very slugs to any thing that is good, or to trade upon any coast where they are bidden. A learned Interpreter is fitt much upon the emphasie of this Expression, to shew not only the swiftnesse, but the fiercenesse of a wicked mans spirit in sinning, he is swift upon the face of those waters, and is carryed on with full sayles in sinning, he runs so swiftly and treads so lightly, that he might run even upon the surface of the water and not sink. Those creatures which are very swift, leave little Impression behinde them; they that goe slowly tread heavy, and unlesse they be upon firme land, fall in. It is said in the 8. of *Daniel* (ver. 5) concerning the *hee goat* (who represented *Alexander the Grea.*) That *he touched not the ground.* *Alexander* was extreame swift in his Conquests, he Conquered the world in as little time as another could have travel'd over it. His motto was, *Without delay;* or, *I doe all by making no delay;* He was swift upon the face of the earth. Thus wicked men are light upon the face of the water, that is, they are swift and fierce for the attaining of their sinfull ends they run as nimbly at it, as if they could run upon the top of a corne field, and never presse a straw, or as if they could run upon the water, and never wet their feet. By which hyperbolies the ancient Poets used to expresse the greatest celerity of motion. We have a proverbiall saying among us, which reacheth this swiftnesse of a wicked man in sin; *He (say we) must needs run whom the Devil drives.* There is no doubt but evill men are Devil driven, yea Devil-ridden, he rides them with whip and spur to the doing of his black worke, and therefore no wonder, if they are so swift and make such hast about it. That they make hast to doe it is too visible, and that they make more hast then good speed is as visible, for while they make hast to sin, they make also to the curse. As it follows in the next words.

*De faciliare
peccandi arg.
velocitate ad
castandū. quā
cūq; se erit o.
e hōnem mel-
l gr posse vider-
tur.
Tū leviter in
terro figunt pe-
den, ut emān-
tū et ag. ut in-
le e p. vi.
or. Sacl.*

Their portion is cursed in the earth.

Job spake in the singular number before, but here in the plural, *He is swift, &c. Their portion, &c.* His meaning (I conceive) may be this; That looke how many soever they be of them that are thus swift to sin, there's not one of them shall be able to out-run the curse. They are swift as the water to doe evil, but the curse will be as swift as the winde to make them miserable.

Their portion is cursed.

The word signifieth any thing which fallsto a man of right, פֶּלֶא נַחֲסָן
or is bestowed upon him for his lot or share. 110, פ' יע'.

First, that part or portion, which comes by way of Inheritance, is so expressed (*Gen. 31. 14 Deut. 12. 12.*) The Inheritance that a father gives his son is his portion.

Secondly, It signifies that part, share, or lot of food, which is given out to any man for his dayly provision. (*Deut. 18. 8.*)

Thirdly, It notes that which is given to the poore by way of almes (*Eccle. 11. 2.*) *Give a portion to seven, and also to eight;* (that is, give to many) *for thou knowest not what evill shall be upon the earth.* It is used also for a share, or distribution of the spoyl to each Souldier after a victory (*Gen. 14. 24.*) *Aner, Eshcol, and Mamre, let them take their portion,* said Abraham to the King of *Sodom*, after he had rescued his brother *Lot* and the captivated Kings. In this place the word is taken in the largest sence, as comprehending whatsoever they could call theirs, or was any way belonging to them; So that when Job saith, *their portion is Cursed*, his meaning is, all that they have is cursed. As they have sinned in all they did, so they are cursed in all they have. The Grace of God in the Gospel is compared to leaven (*Matth. 13. 33.*) *which a man tocke and hid in three pecks of meale, till the whole was leavened.* As the Grace of God both in regenerating and comforting runs through the whole man, so the curse of God like leaven towres the whole lump of man, it runs through all that a man is or hath.

Their portion is cursed.

There is an Elegant *paranymasia* in the Hebrew between these two words in the text, *swift*, or *light*, and *Cursed*, They being both

*Pulchra est in
Hebraeo paranymasia
inter haec duo
verba, rapidus
et maledictus
quod utrumque
radice est eadem
nam utrumque
est a m. l. rapidus
et maledictus
est a m. l. rapidus
et maledictus*

represented by one radicall word, and the reason of it is, because those things that are light, or contemptible, are cursed, or in a cursed condition. *They that honour me* (saith the Lord, 1 Sam. 2. 10) *I will honour, but they that despise me shall be lightly esteemed, or, they shall be cursed.* There the same word is used in the Originall, which in the present text, we translate *cursed*. To curse a man is to slight him to the utmost, and we never esteeme so lightly or basely of any thing or person, as when we curse either the one or the other.

Their portion is Cursed in the earth.

*Malicia est
leuiter de ali-
quo, non eleui-
bus acerbisq.
summaribus a-
lium profecto-
dere.*

But by whom are they cursed? or who curseth them? I may answer, They are cursed both by God and man. As if Job had said, their doings have been such upon the earth, that, first, all men curse them, and secondly, God curseth them. Some are cursed by men, and yet God bleisseth them, others are blessed or highly esteemed by men, yet God curseth them. But these men are such who as they please not God, so they are contrary to all men (as the Apostle spake of some, 1 Thes. 2. 15.) and therefore God and man joyne in their curse. *Their portion is cursed*

In the earth.

That is, in all their earthly concernments, or they are cursed even here while they are upon the earth, where they think themselves, and where, possibly, some others think them also, most blessed. For though they have gotten much in the earth, or of earthly things, yet all they have gotten is cursed, and therefore all that they have is cursed, for they have got nothing beyond the earth.

Againe, These words may be read by way of Imprecation (we read them by way of assertion) *let their portion be cursed in the earth*; Like that (Psal. 109 8, 9, 10, 11.) *Let his dayes be few, and let another take his office. let his children be fatherlesse,*

*Apparent plan-
ta eorum super
terra arida, i.e.
cum conuerint
agros suos non
germinet terra.*

&c. Some of the ancients make the Paraphrase thus; *Let the roots of what they sow or plant appeare bare in the earth*, when the root of a tree, or the roots of corne appeare above ground, both tree and corne must needs wither, for want of moysture For as the earth feeds the root, so the root feeds the stocke, and the stocke the branches. That is a cursed tree which beares no fruit accord-
ing

ing to its kinde, and that tree whose root is not suckled by the earth can bear no fruit. Every wicked man is either cursed in not bringing forth fruit, or else the fruit which he brings forth is cursed. And therefore *Their portion is (every way) cursed in the earth.*

There is yet another Interpretation of these words, which I shall but briefly touch and passe on. *Their portion is Cursed in the Earth*, that is, the Region, or place where they dwell is Cursed; They dwell in desolate places, or they skulke up and downe in deserts and wildernesses, having done so much mischief among men that they dare not shew their faces where they are knowne. Now, deserts and desolate places may justly be called cursed places, because of their barrennesse, for barrennesse is the curse which God laid upon the earth for the sin of man (*Gen. 4. 17.*) As a fruitful land may be called a blessed Land, because the blessing of God maketh a Land fruitfull (*Isaac* said to his Son *Jacob* (*Gen. 27. 27.*) *The smell of my Son is as the smell of a field which the Lord hath blessed* that is, as the smell of a fruitfull field) So it may be said that the earth or land where a man lives, and his portion in it is cursed while he lives in a barren desolate land, which looks as if it were under the perpetuall curse of God. And according to this interpretation, the latter part of the verse (*and he beholds not the way of the vineyards*) may be thus understood; He comes not into any fruitfull fields; Vineyards are planted in a fruitfull soyle, and fruitfull vines are full of the blessing of God. Thus as the portion of the wicked in the earth is alwayes cursed, by a decree from God, so it may be said that their portion is sometimes cursed by their own Election, because for the better secreting and hiding of themselves from the eye of Justice, they spend their dayes in such places as by reason of their wastnesse and barrennesse seeme to confesse themselves under a curse. *Their portion is cursed in the earth.*

Hence note.

First, Sin brings a curse with it.

When *Job* had described the wickednesse of these men, their murders, their adulteries, and their thefts, he concludes, *Their portion is cursed.* Sin calleth for a Curse from men, and it calleth for a Curse from God. *Solomon* saith (*Prov. 11. 26.*) *He that*

wish-

*Delectat: quomodo se gerere
sileant: ut sua
maiestas obno-
dus regant eli-
gant: sed se-
in castis locis,
unde dicit, nec
e concernit
vires vinearum
quia non in
locis cultis (the
cant. can. 1. 4. 1.
ab arb. bus.
Nec.*

withholdeth Corne (that is, who heards it up and will not sell it at a reasonable rate, resolving to make a dearth when God hath made none, he who thus *withholdeth Corne*) *the people will curse him* Now if the people curse him that will not let them have corn for money, then much more him that stealeth or taketh away their corne without money. He that destroyeth other mens goods, gets a Curse intlead of good. *Eliphaz saith (Chap 5. 3) I have seen the foolish taking rease, but suddenly I cursed his habitation*, that is, I saw his habitation was cursed, or under a curse, I know what would become of him shortly. In some cases it may be lawfull for man to wish a Curse upon man, and the Curse of man may be the Curse of God too; and usually it is so wlen any man is generally cursed by men. *The voyce of the people is the voyce of God.* When a man is followed with a Curse from the most of men good and bad, it is an argument that there is a Curse gone out from God against him; and that *his portion is Cursed in the earth.* Sin is the deserving or procuring Cause, and the wrath of God is the inflicting or productive Cause of the Curse. *Balaam* hired *Balaam* to Curse the people of God, but the Curse could not take, the traine was laid, but he could not make the powder take fire, the Curse came not, why? the reason is given, yea *Balaam* himselfe gives it (*Numb. 23. 21*) *He (that is, God) hath not beheld iniquity in Jacob, neither hath he seen perversnesse in Israel.* If there had been iniquity, that is any national iniquity or publick iniquity, persisted in and not repented of among them, that had brought the Curse inevitably; but though *Balaam* laboured to Curse them, though he went from hill to hill, and tryed all means to get an opportunity to Curse them, yet he could not, for (saith he) *God hath blessed them, and I cannot reverse it. There is no Iniquity in Jacob, nor perversnesse in Israel*, therefore their portion was blessed in the earth. Sin in whomsoever it is hath a curse in the belly or bowells of it. Even Christ himselfe taking our sin upon him, was necessitated to take the curse upon him which was due to our sin; Christ taking our sin upon him, was (as the Apostle saith, *2 Cor. 5. 21.*) *made sin for us*, that is an offering or a sacrifice for our sin, yea as the same Apostle saith (*Gal. 3. 13.*) *He was therefore made a curse for us.* And if Christ who (having no sin in him) did only take our sin upon him, could not avoyd the curse how shall they avoyd it, who (having no part in Christ) have all manner of sin in them?

Vox populi vox dei

But

But it may be objected, All men sin and yet many have no appearance of a Curse upon them, nor is *their portion Cursed in the earth?*

I answer, First, This assertion is to be limited to unbelievers or ungodly men. Secondly, unbelievers and ungodly men are under a Curse, though the Curse doe not breake out and appeare visibly upon them. As the portion of a godly man may be blessed, though there be no appearance of the blessing; when nothing appeares upon him but affliction and the cross, yet the godly man is blessed. The Crosse of a godly man is like the prosperity of a wicked man. The former hath an outward Crosse, but a Blessing at the bottome; the latter hath outward prosperity, but a curse at the bottome, and bitternesse in the end. Again, the peace of the prophane, is like the grace of hypocrites, onely a shew; hypocrites have a shew of grace, an appearance of holynesse, yet they are but painted Sepulchres, full of rottennesse within, So the wicked have a shew of peace and prosperity, of benefites and blessings, but a curse is within them, and a curse hangs over them, ready every moment to drop down upon their heads. For

Secondly, His portion is cursed, that is, 'tis under a curse, though the curse be not actually inflicted. As the mercies of God are sure to his people, yet many times very slow, they come not presently, but they will come. So also the wrath and curse of God will surely come upon the wicked, though, as to outward effects & impressions, they are slow and long in coming. Actings of mercy are for an appointed time, *Every vision is for an appointed time* (as the Lord told his Prophet, *Hab. 2. 3.*) The vision of Judgment and wrath is for an appointed time, as well as the vision of love and mercy; That is, all the love, and all the wrath, the blessing, and the curse, which are revealed (in any way of vision, are for an appointed time) *but at the end the vision will speake and not lye; if it carry, wait for it, for it will surely come and not carry.* As it is (I say) in the visions of mercy and blessing, so in those of wrath, and of the curse; *They are for an appointed time*, in the end they will speake. Sometimes the Curse is quick, it apprehendeth the sinner in the very act, it takes him in the manner, as *Phineas* did *Zimri* and *Cozbi*. And as (*Psal 78. 30.*) *While their meats was yet in their mouths, the wrath of God came upon them.* The sound of the Curse is sometimes at the heels of sin, at other times

the sound of the Curse is a great way behind the sin, no light nor sound of the curse for a long time. As, *light is sown for the righteous* (Psal. 97. 11.) that is, They shall have a crop of good things, though it lye, as seed doth, a great while under the clods, and as dead in the furrowes ; So darknesse is sown for the wicked, they perceive it not yet, but they shall be wrapt up in it for ever ; yea while they perceive it not, they are in it, and they are by so much the more in it, by how much the lesse they perceive it. For, this is ever true ; *The portion of the wicked is cursed in the earth*, though they seeme compassed about with blessings. *I will curse your blessings*, saith the Lord, (*Mal 2. 2.*) *yea I have cursed them already.* The wicked may be rich, and yet cursed, honourable, and yet cursed, successeful in businesse, and yet cursed, blessed, and yet cursed, God doth curse their blessings. That which is a blessing in the kind and matter of it, is to some a curse in the use & issue of it, So then, *as Godlinesse is profitable for all things, & hath the promise of this life as well as of that which is to come* (1 Tim. 4. 8.) Godlinesse is compassed about and cloathed with promises of all sorts and seasons. So ungodlinesse is unprofitable for all things, & makes him that is so, miserable in all things. For *it hath the curse of this life, and of that which is to come*, if the promise doe not meet a godly man in this life, or in the things of this life, yet it will in the life to come, and in the things of the life to come, yea in all things so far as concerns the life to come, the blessing alwayes meets him. And if the curse do not meet a wicked man in this life, yet it will in the life to come, and in the things of the life to come, yea in all things so farre as concernes the life to come, The curse alwayes meetes him.

Then see the folly of those, who feare the Curse, and are not afraid of sin ; as if a man should feare drowning, and yet cast himselfe into the water, or feare burning, and yet throw himselfe into the fire ; thus doe they who love sin, and feare the curse. If the beauty of holinesse doth not take upon the heart, yet the curse that attends sin may deterre from meddling with it. And did men know the terrour of the Lord, (as the Apostle speakes, 2 Cor. 5. 11.) they would easily be perswaded to take heed of sin, even of every sin, for though usually great sins bring the curse, yet the least sins may. They who know what the curse of the Lord is, cannot but know what the terror of the Lord is, that is, that the
Lord

Lord is (to sinners) very terrible. For the curse of the Lord abiding upon a sinner, makes him every way and alwayes miserable. There needs no more to be said to prove a man miserable then this, *that his portion is cursed*, or that he is under the curse. For as the blessing of God makes us happy with any portion, that's enough the blessing being it self the best and most abundant portion (Every good thing is virtually in the blessing,) so the Curse is virtually every evill thing; therefore that must needs make a man miserable. When the Lord blesseth, it is not an empty word, but a power goes with it to make a man blessed; And when the Lord curseth, it is not an empty word, but a power goes with it, to make a mans *portion cursed in the earth.* Job having laid down this position, gives a prooffe of it in the last words of the verse.

He beholdeth not the way of the vineyards.

Some read these (as the former) words, by way of imprecation; *Let his portion be cursed in the earth, and let him not behold the way of the vineyards.* We translate assertively, *He beholdeth not, &c.*

But what is meant here *by not beholding*? is it onely this, he cometh not within the view or sight of them? I conceive there is more in it then so, and that when Job saith, *he beholdeth not*, his meaning is, he enjoyeth vineyards no more, or he dwelleth no more in a fruitfull and pleasant land, such as that land is which aboundeth in vineyards, and so consequently with wine, but he shall live miserably in a barren soyle. So that we may now interrogate wicked men, whether murderers, Adulterers, or thieves (as Paul doth every sinner, *Rom. 6. 21.*) *What fruit have ye of these things, whereof ye are (or ought to be) ashamed?* have ye any fruit of the vine? surely no, For *such behold not the way of the vineyards.* To behold is to enjoy the pleasantness, to tast the sweetness of the fruit of the vineyards. Wine which is the fruit of the vineyard is pleasant and delightfull, it makes glad the heart of man (*Psal. 104. 15*) And vineyards are here named to signifie all sorts of outward good things, they being the chiefe of outward good things; For as sometimes bread signifieth all outward good things, because that strengthens mans heart; so Wine, because that cheereeth and comforteth the heart of man So that when Job saith, *He shall not behold the way of the vineyards*: It is as if he had said, *He shall not tast of or enjoy any good thing.* For

*Coharebit cum
superioribus
hæc sit quasi
præcedentis ex-
positæ imprec-
ationis. Nullam
habeat impius
partem in ageris
locis frugiferis,
ex quibus
ullum fructum
percipere possit.
Pined.*

Againe, Those words, *he beholdeth not* &c. are not to be understood as if he did voluntarily refuse to behold, or cared not to behold the way of the vineyards, but as implying a force or constraint upon him, by which he was kept or hindered from looking that way.

Whence take this brieft note.

The loss of good is a great misery as well as the ensuing of evil.

It hath been questioned which is greater, the punishment of losse; or the punishment of paine; but without all question, losse is a very great punishment; not to behold the way of the vineyards, not to returne to house and land, to wife and children, is a sore affliction. What will it then be never to behold the face of God, but to be under a sentence of eternall banishment from his presence. His portion is cursed in the earth, here in this world, who beholdeth not the way of the vineyards, how then is his portion cursed in the next world, who shall never behold the path or way of life?

There are yet severall other readings and expositions of these words.

*Abstinebit a via
regia et frequen-
tia hibernum ne
cognoscatur.*

Varabli:

*Ita festinat fu-
gere, ut ne pro-
prios quidem
vineas olim tan
gratas aspiciat.*

Isidor:

First, As if the meaning were to shew the wicked mans feare of being seene, because of his guilt, and that therefore he would not behold or come neere *the way of the vineyards*, that is, those places which many people have occasion to frequent.

Secondly, As if Job would here shew what hast men make to escape who are under guilt; As if he had said, The wicked man will be so set upon the run, That he will not stay so much as to view or behold his own vineyards, formerly so delightfull and pleasant to him.

Thirdly, It is conceived to be a proverbiall speech, according to which it was ironically said of Malefactors who were led forth to suffer death, *They behold not the way of the vineyards*; No they behold onely the way to the Gibbet or place of execution.

Fourthly, Others divide the word *Cheramim*, which we translate, *vineyards* into two; that is into *Chi*, a particle of similitude or likenesse, and *Ramim* which signifies, either *persons*, or *things that are high*. Hence Junius translates, *He shall not returne or flow back againe, he shall fall after the manner of things that are high.*

*Non refuet, se-
cundum consue-
tudinem Altis-
simum, iuct.*

high. And he expounds the ſence of his owne tranſlation; *He ſhall not reerne to his former ſtate, as waters doe which ebbe and flow: but as waters which fall from a high place cannot goe backe, ſo ſhall he remaine caſt down for ever.* Water being a heavy body muſt have a deſcent, it cannot aſcend naturally, therefore the water that falls from a high place is gone, and cometh not againe. The wicked man periſheth, as waters that flow from a high place and reerne no more.

Another following that diſiſion of the word, renders the claule thus; *He doth not looke to (or provide for) his way or his going, as of the high ones;* that is, he ſhall never goe in that pompe or equipage, in which they goe who are above others in power and dignity. As if he had ſaid, he ſhall ever live in a low, meane and miſerable condition; *He ſhall no more behold the way of the high while he lives;* nor (which the ſame Author cleaves to as the moſt genuine interpretation) ſhall he take care or provide to be buried according to the way, cuſtome, or manner of the high ones when he dyeth.

*Non proſp̄it
inceſſum ſcut
exceſſum, i. e.
non curabit in-
cedere eo modo,
quo ſolent ince-
dere illi qui
dignitate vel
potentia alii
praſunt* Bold.

But, I ſhall not inſiſt upon either of theſe rendrings, though they all fall into one common channel with the former, which is to ſet forth that the wicked man is under a curſe, or that his portion is curſed in the earth, yea, *that a curſe is his portion.* Nor ſhall I (having often obſerved from other texts of this book the woſul end of wicked men, for this reaſon, I ſay, I ſhall not) ſtay to give any further obſervations from this claule, according to any of the rendrings of it: of all which I moſt embrace that of our owne tranſlators, *He ſhall not behold the way of the vineyards,* not onely becauſe moſt of the learned Hebricians render it ſo, but firſt, becauſe it makes no diſiſion of, nor puts any ſtraine at all upon any of the Originall words in the text; And ſecondly, becauſe it car-ries (to my thoughts) ſo faire a correſpondence with the words which follow in the two next verſes.

JOB, CHAP. 24. Vers. 19, 20.

Drought and heate, consume the snow waters, so doth the grave those which have sinned.

The womb shall forget him, and the worme shall feed sweetly on him; he shall be no more remembered, and wickednesse shall be broken as a tree.

THere are two different translations of the 19th verse; I shall propose them and then explicate our owne.

First, thus; *In the drought and heate they rob, and in the snow water, they sin to the grave.*

Secondly, (to the same sence by way of similitude) *like as the dry earth and heate drink up the snow water, so they sin even to the grave.*

Both these rendrings carry in them two things generally remarkable.

First, The obstinacy, and perseverance of wicked men in sin while they live.

Secondly, Their impunity in sin untill death.

In the drought and heate they rob, and in the snow water.

That is, they rob and spoyle at all times, or in all the seasons of the yeare, in hard times, in the hardest times, in the extreame of drought, and in the extreame of cold. They never give over, *they sin to the grave.* This reading is much insisted upon by some, and as the sence is usefull, so the text may bear it. For the verbe

לרבות rapuit vi signifies to snatch a thing openly, and forceably, as well as to consume secretly, and so may be rendred by robbing, as well as by consuming. *et aperit res ante personas.*

In drought and heat they rob, and in the snow waters.

First, We may consider this drought and heate with the snow water as expressing those seasons which are very troublesome to the wicked man, to doe his work in, to rob, and spoyle: extreame heate, and extreame cold, are great impediments to action, yet in heate and snow they rob.

Whence

Whence obſerve.

A wicked man will breake through all difficulties, to find a way to his beloved ſin.

Though he be in danger of melting with heat, or of freezing with cold yet he will rob, or doe any other miſchiefe that his heart is ſet upon: neither heate, nor cold, neither wet, or dry, ſhall keepe him in, yea though an Angel with a drawn ſword in his hand ſtand in his way (as in the way of *Balaam*) yet, when he hath a mind, he will goe on. We may ſay of every bold and preſumptuous ſinner, that he ſins in heat and cold, he ſins in the ſight of wrath and death. The threatenings (which are the portion of ſuch) have the extremitie of heat and cold in them. The threatenings have ſword and fire in them, wrath and death in them, yet the wicked ſin in the face of them, and (upon the matter) dare them to doe their worſt. A godly man, whoſe heart is bent and ſet heaven ward, will walke on his way, though he muſt paſſe through heat, and cold, though he meeete with dangers, and difficulties, though he meeete many Lions in his way, yet he will not turne out of his way. *Paul* ſaith of himſelfe and his fellow-labourers (2 *Cor.* 6. 4.) *In all things approving our ſelves as the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in imprifonments, &c.* And a little after (v. 8.) *By honour, and diſhonour, by evil report, and good report, &c.* Here was working in heate and cold, in fire and froſt, in all ſorts of providences from God, in all ſorts of aſpects from men. *Paul* and his colleagues, never minded what men did to them, but what the mind of God was they ſhould doe. And thus every godly man workes, or doth the worke of God. For though every Godly man attaines not to ſuch a degree of zeale and holy courage as *Paul* had; yet he hath a truth of zeale and holy courage which will (according to his meaſure) carry him through a world of evils and incombrances, to the doing of that good, which duty and conſcience, or the conſcience of his duty calls him to. Now as Godly men labour to approve themſelves the Miniſters or ſervants of God, ſo ungodly men will approve themſelves the ſervants of ſin in much patience, in afflictions, in neceſſities, and in diſtreſſes: they will run all hazzards, and venture through all ex-

periments rather then leave the law of a juſt unfulfilled. The Lord
 put

put the *Jewes* to much suffering for their sins, yet sin they would; *Why should ye be stricken any more,* (saith he, *I/a. 1. 5*) *Ye will revile more and more*; while I have been striking, ye have been revoking. The same pertinacy is complained of (*I/a. 57. 17.*) *I smote him, and was wroth yet he went on frowardly in the way of his heart*; that is, in a sinfull way. The heart of man knowes no other way, till himself is formed after the heart of God, and in that sinfull way he will goe, though God make his heart ake as he goes, *I smote him, and was wroth, yet he went on, &c.*

In droughts and heate they rob, and in the snow water.

Againe, we may take drought, heate, and snow water, not only as importing their sufferings while they were doing in such times, but also as importing the severall seasons of time, as if he had said, *they will sin both winter and summer*, that is, continually; we say of some, *they are never well neither full nor fasting*; As full and fasting imply all the conditions of man, so hot and cold, summer and winter, imply all divisions of time.

Hence note.

Evill men will doe evill allways.

Sinning time is never out with them, they doe not sin by fits or starts, in an ill mood onely, or through a stresse of temptation; but they sin from a principle within, they have a spring of wickedness within, and that will ever be sending and flowing out. A good man may be overtaken with sin at any time, but he doth not sin at all times, in winter, and summer, in heat, and cold. Corruption will be working where Grace is, but where Grace is not, nothing workes but corruption. If wicked men be not doing evill in every moment of time, it is not because they at any time would not doe evill, but because at all times they cannot; And therefore the translation now underhand speakes of their whole life as one continued act of sin.

They sin to the grave.

That is, till they dye, and so are caryed out to the grave. So that this manner of speaking, *They sin to the grave.* signifies the utmost perseverance of wicked men in sinning; as if it had not been enough to say, they sin in heate, and cold, winter, and summer, but

but they ſin out the laſt inch of time, even till they come to the graves mouth.

Whence Note.

Wicked men will not ceaſe to ſin, while they continue to live.

The Apoſtle Peter (2 Pet. 2. 14.) ſaith of that generation, who have eyes full of adultery, and that cannot ceaſe from ſin, ſin is their nature, it is not what they have acquired, but what is implanted in them, and borne with them. And becauſe ſin is naturall to them, therefore they cannot get it off untill their nature is changed. And hence it is that *conversion* or regeneration is the change of our nature as well as of our actions. A man unregenerate ſins as naturally as he lives: he ſins as naturally as he ſees or heares, or exerciſeth any of thoſe naturall faculties, ſo naturally doth he ſin and therefore he ſins to the grave. And this is a rationall demonstration of the Juſtice of God in awarding eternall puniſhment for ſin committed in time, or in a ſhort time (the whole time of a mans life, in which ſin is committed, is but a ſhort time, a nothing to eternity wherein ſin ſhall be puniſhed. This, I ſay, is a demonſtration of the Juſtice of God in puniſhing wicked men) becauſe if they could have lived to eternity, they would have done evill to eternity, they doe evill as they can, and as long as they can. Seeing then, there is a principle in man to ſin eternally, it is but juſt with God if he puniſh ſinners eternally: did not the grave ſtop him, his heart would never ſtop him from ſin. *In heate and cold they rob, they ſin to the grave.*

Further as theſe words are put into a ſimilitude, they intimate the eaſineſſe, and naturallneſſe of their ſinning, as well as the continuance of it; *Like as the hot earth drinketh up the ſnow water, ſo wicked men ſin to the grave:* they ſin to death, and they ſin with as much eaſe and naturalnes as the earth, when dry and thirſty, drinks up the ſnow water. Sinners are ſaid to *drinke iniquity as water,* (Job 15. 16.) They are ſaid to *draw iniquity with cords of vanity,* and *ſin as it were with cart ropes,* (Ha. 5. 18) The laſt of theſe comparisons notes their ſtrength and groſſeneſſe in ſinning; The ſecond notes their wit and cunning in ſinning; The third (which ſuits with the preſent text) notes their readineſſe and eaſineſſe to ſinne; They can doe it as eaſily as drinke, as eaſily as the hot earth drinketh up the ſnow water.

K k k k

So

So much of that translation; I come now to consider our owne,

Drought and beate consume the snow waters.

דִּשְׁיָם *ficcitas*
prop. id. ariditas
sem terra signi-
ficat, unde pro
terra a id. &
in u'ta sumitur.

Drought or drinesse; The word notes the drinesse of the earth, and is often put for dry earth, as also for earth undrest, or for a desert place, because in such places the earth is usually parcht with heate and over-dry. And hence the word (*Tsijm*) in the plurall number signifies a people that dwell in a wilderness, or in a desert. So the people of *Israel* were called while they marched slowly through it to *Canaan* (Psal. 74. 14.) *Thou brakest the head of the Leviathan, and gavest him to be meate for the people, who dwell in the wilderness.* And as men, so those wild beasts that dwell in deserts, or solitary places are called *Tsijm*; (Isa. 34. 14.) *The wild beasts of the desert shall also meet with the wild beasts of the land, and the Satyr shall cry to his fellow, the Shriek-Owle also shall rest there, and finde for himselfe a place of rest.* *Tsijm* are such uncouth creatures as inhabit *Tsijab*, dry and desert places. *Droughts*

And beate.

חַם a חַם
caluit Hebraic
Cham calidum,
et cham nigrum
sonat. hinc Cham
nigrum a ca-
lore vel nigre-
dine.

Jupiter
Hammon.

Cham the originall word signifies both to be hot, and to be blacke; The second sonne of *Noah*, (who mocked his father) was named *Cham*, and it is supposed that the posterity of *Cham* inhabited *Africa*, which is also called *Ammonia*, being a hot Country, and the people of it blacke. And from this Hebrew word (it is conceived) the Heathens also called the *Sun Jupiter Hammon*; and they had Sun Images called *Chammamin* (Levit. 26. 30) which they worshipped.

Drought and beate consume the snow water.

The word (as many other in the Hebrew) hath a nearnesse of sound as well as in sence with our English word *gussell*, and we say of Great drinkers. They are *Guzzlers*. The dry earth and beate *gussell* or drinke in the snow water, as the intemperate person *gussels* and drinks down his liquor. Thus, *drought and beate consume the snow water*, that is, the snow when melted into water.

So doth the grave those that have sinned.

There is a wonderfull conciseness in the Hebrew, we find there no particle of likenes, nor is there any expression of *those that*, as appears by the different letter in our translation, yet there is no doubt but the words carry in them the force of a similitude, therefore we may safely supply them, according to our reading;

מִן הַקִּבְרִים
mīnā brevitat
que obscuritas
sem parat, non
dubium est si-
militudinem
esse. Alerc,

So doth the grave those that have sinned.

The same word is used indifferently in the Originall both for the grave and hell; both significations are made use of by Interpreters in this place. First, the grave or death; Secondly, Hell, which is the second death, an everlasting death *consumeth those that have sinned.*

But why doth he say, *the grave consumeth those that have sinned*? Can he meane any speciall sort of men by this, forasmuch as all men have sinned and sin dayly?

I answer, It is a truth, the grave consumeth, and death reigneth over all, for that all have sinned; Wheresoever sin hath to doe, death hath to doe, the territories of death are as large as the territories of sin; And had it not been for sin, death had never had any dominion in the world, nor can the grave consume any but those who have sinned. The Body of man had never come into the graves mouth, and it had been too hard a morsell for the stomach of the grave to digest, had it not been for sin; For though the body of man in its materials and constitution was mortall, that is, was under a possibility of dying before he sinned, yet if sin had not brought him under the threat of death, God had never subjected him under that decree of dying in pursuance of both which the grave now consumeth (all) those that have sinned. The grave consumes Godly men because they have sinned, & the grave consumes wicked men because they have sinned, yet there is a great difference among these sinners who dye, and a greater difference among these sinners when they are dead.

And therefore *Job* speaks here definitively; for though it be a truth that all whether godly or wicked have sinned, and that the grave consumeth all, who have sinned, yet *Job* doth not here intend all men by *Those who have sinned*, For by them *Job* meanes grosse presumptuous and impenitent sinners; he meanes it not of

those who sin according to common frailty, but of those who sin with a high hand obstinately. Such he means, even oppressours, adulterers, murtherers, of whom he spake by name before, these and such as these are the sinners whom he intends, while he saith,
So doth the grave those that have sinned.

And it be said, *so doth the grave those that (in this sence) have not sinned.*

I answer, The Grave is said in a speciall manner to consume those who have thus sinned.

First, Because such sinners doe more subiect and lay themselves open to death, by their wicked courses and intemperate living. Such sinners spoyle their bodies and corrupt their blood, they fill themselves with diseases, which bring them early to the Grave.

Secondly, Because God doth often cut the thread of such mens lives when they are strong and healthy, and tumbles them into the graves mouth to be consumed, before they have lived out halfe their dayes.

The words being thus opened, fall under a twofold interpretation.

First, As implying the felicity (such as it is) of wicked men in dying, or the easinesse of their death; as they live in pleasure, so they dye without paine. That's a poynt insisted upon at the

Mr. Turner sa- 130 verie of the 21^h Chapter. *They spend their dayes in wealth,*
et in è d' i. a- *and in a moment (or with ease) they goe down to the grave.* And
et sine. ita ut againe (ver. 32, 33.) *He shall be brought to the grave, the clods*
nihil dolens cu- *of the valley shall be sweet unto him.* Where Job shewes that wicked
cructata. s. n. t men have as much ease in death as others, and many times a great
act, non lenta deale more. *They dye in a moment,* not tyred out with the tor-
mente contabes- ture of chronical diseases, but having a quicke and speedy pas-
cat ut magna sage out of the world, are dissolved even as the snow is by the
et sine probr heate and warmth of the Sunne. This sence some of note insist
Mr. C. chi fly upon, as most suitable to Jobs scope in describing the cor-
ex he' ait ab- porall, and temporall felicity of wicked men, even in death, which
et putat indi- carries the greatest appearance of terror and trouble in it.
cant len si nam But I rather take these words as a description of the miserable
mortem impo- end and sad conclusion of a wicked man. For the word which
ram, qua' leni- we render, *to consume*, signifies a forceable swallowing downe,
rat et insensui- a kind of devouring, which doth not consist with that other ex-
nder liquifunt, plication.
et. Pined:

Drought

*Droughts and heere consume the snow waters, so doth the grave
those that have sinned.*

Hence observe.

First, *Some sin so as if they were the only sinners, or as if they
only had sinned.*

All men sin but some goe away with the name, as if they onely were worthy to be called sinners. In which tence the Evangelist saith (*Luke 7. 37.*) *And behold a woman in the City which was a sinner, when she knew that Jesus sat in the Pharisees house brought an alabaster box of ointment, &c.* But were not all the women in the City sinners? They were so, but this woman had a common fame for a sinner, that is, for an uncleane, wanton woman: she was a sinner of sinners, the chiefe of sinners in that City. So (*Luk. 19. 7*) when Christ went to the house of *Zachew*, the Pharisees were vexed, and murmured, saying, *that he was gone to be guest with a man which was a sinner*; As if they had said, he is gone to the house of a notorious sinner, a man so sinfull and guilty, that all men seeme innocent and sinlesse in comparison of him. So they accounted *that Zachew* the Publican, and doublesse he was as noted a man for sin before his conversion, as he was for grace after it. As they who are borne of God doe not commit sin, yea, cannot sin because they are borne of God (*1 Joh. 3. 9*) that is, their sinning is no sinning in Gods account, and comparatively to the sinning of others. So they who are borne of the Devil (as Christ saith those contradicting *Jewes* were, *Joh. 8. 44*) doe nothing but commit sin and sin so as if they (and their like) alone did sin. For as no godly man sins as a wicked man doth so some wicked men sin at such a rate, that it may be said they only sin, even in respect of the generality of wicked men. Thus also some godly men do so far exceed and out-strip other Godly men in holynesse and the acting of their graces, as if they only were Godly, as if they only had the acting of those graces. *Abraham* believed as if he only had been a believer; and *Job* was patient, as if none had patience but he; *David* was a man so upright, as if onely he had been upright, or a man after Gods own heart. There are Saints like *Abraham* and *David*, none like them, and there are sinners, like *Jereboam* and *Ahab*, none like them.

So doth the grave those that have sinned.

Observe.

They who are extremely fūfull, make themselves sevenfold more subject to death then other men.

They who sin as if none did sin but they, are so subject to death, as if none were subject to death but they. For if every sin, the lest sin doth put us into the hand or under the power of death, then great sins multiplyed and continued in, put us into the hand and under the power of death much more. The Psalmist saith of wicked worldly men (*Psal. 49. 14.*) *Like sheepe they are layd in the grave, death shall feed on them, and their beauty shall consume in the grave, from their dwelling ;* or (as we put in the margin) *the grave being an habitation to every one of them shall consume their beauty.*

But some may object, Is not this true of Godly men too, are not they thus handled by death, and the grave? doth not death feed on them? and doth not the grave consume their beauty?

I answer, though it doth, yet it doth not so feed upon, nor consume them, as it feeds upon and consumes wicked men. For the Psalmist speaks here of death as it were triumphing over the wicked, whereas the Godly triumph over death. For, first he saith, *The wicked are layd in the grave like sheepe; They lived like Wolves or Lyons, but they are layd in the grave like sheepe.* If it be asked, why like sheepe? I answer, not for the innocency of their lives, but for their impotency in death, as if it had been said, when once death took them in hand to lay them in the grave, they could make no more resistance then a sheepe can against a Lion or a Wolfe; And when death hath thus laid them in the grave, then secondly (saith the Psalmist) *death shall feed on them,* as a Lyon doth upon a sheepe, or any wild beast upon his prey, which is a further degree of deaths triumph over the wicked; And thirdly, *their beauty shall consume in the grave,* that is, all their bodily and naturall beauty (and that is all the beauty which they have) shall consume in the Grave, whereas the Godly, have a beauty (and they count it their only beauty) which the grave cannot consume, and that is the beauty of their graces, the beauty of holynesse, the spirituall beauty of the inner man, yea and the spirituall beauty

beauty of their outward holy actings shall not consume in the Grave; For *blessed are the dead that dye in the Lord, for from henceforth, saith the Spirit, they rest from their labours, and their works follow them* (Rev. 14. 13.) that is, their good workes follow them (not to death but into life) and will be both beauty and blessednesse to them from the Lord for ever. Whereas cursed are the dead that dye in their sins, for from henceforth, they shall be denied rest for ever and none of their workes, wherein they took pleasure in this world, shall follow them into the next to give them any pleasure. All their beauty and outward blessedness ends in the grave. *If in this life only we have hope in Christ, (saith the Apostle, of beleevers, 1 Cor. 15. 19.) we are of all men most miserable;* then how miserable are they, who have no hope beyond this life, or if they have, both that, and their present beauty consume together in the grave. Thus it is plaine, that though godly men dye, yet death hath not such a hand over them, as over the wicked. And as wicked men are more under the hand of death then the Godly when they dye, so they are continually more lyable unto death. Sin, which unfits men to dye comfortably, fits them (as it were) to dye naturally: The more sinfull any man is, the sooner may death surprise him. Holinesse hath not only a promise of eternall life hereafter, but of a long life here (*Psal. 34. 12, 13*). And sin is not only under a threat of eternall death hereafter, but of a speedy death here, (*Psal. 55. 23.*) *But thou O Lord shalt bring them (that is, wicked men) down into the pit of destruction, (But when? it may be long first, the next words make answer) Bloody and deceitfull men shall not live out half their dayes; That is, not half the dayes which as others doe so they naturally might live; either the Justice of God or of man shall cut such men off in the midst of their dayes. The grave gapes for thole who have thus sinned. So then, though there are many spirituall reasons referring to eternall life, which may move the sons of men to take heed of sin, yet there is a strong motive from the concernments of this present temporal life, and that not only as to the comforts of it, but also as to the very continuance of it. They hasten themselves to the grave who make halt to sin, and so at once endanger the hopes of the next life, and the enjoyment of this.*

Lastly, Some, because the Grave (in a general sence) consumes the godly as well as the sinner (in the sence last expressed) *Drus:*
doe

*Pro, sepulchrū
est cur malum
infernus aut in-
feri, Nam sepul-
chrum rapit eti-
am bonos inferi
sōlos eos rapiunt
qui peccaverunt
e improbos.*

Ubi terra tibi-
da & calor ab-
sumunt aquas
inuales, ita in-
fernus eos qui
peccaverunt.
Tygus:

doe therefore restrain the word *Sheol* in this place to *Hell*, as it signifies the place or state of the damned, which is proper onely to those who have sinned, and dye in their sinnes. So the whole verse is thus rendred. *As dry earib and heate consume the snow waters, so hell consumeth those that have sinned.* All that sin and turne not, shall be turned to hell; But shall hell consume them? they shall ever be consuming, but never consumed. Hell shall consume them as to a comfortable being, but it shall not contume them as to a being; they shall be alwayes dying but never dead. Hell is the portion and all the portion of all wicked men hereafter, what ever portion of worldly profit or pleasure they have had here; hell shall consume them, and they shall be consuming for ever.

The 20th verse may carry the sence of this interpretation, but it complyeth more clearly with the former, describing the calamitous condition of a wicked man at his departure out of this world.

Verf. 20. *The womb shall forget him, the worme shall feed sweetlye on him, he shall be no more remembred, and wickednesse shall be broken as a tree.*

The number varyes here againe, *Job* spake in the plurall number immediately before, yet here keeping to the same subject, he speakes in the singular.

The womb shall forget him.

וְנָשָׂא a verbo
quod intensissi-
mè & tenerrimè
amare significat.
Vim majorem
habet per ab-
strahum. Oblis-
ciscetur ejus
miseratio, sive
amor sive di-
ctio, i. e. illi
qui eum suavi-
ter amabant.
Bold:

That is, They who loved him most tenderly and dearly shall forget him. The word which we render *the womb*, is of a verbe which signifies to love, with greatest intensensse and tendernes: it is applyed to the love of man to God, (*Psalm* 18. 1.) *I love the Lord*, I love the Lord dearly with bowells of affection; and it is often applyed to the love of God unto man. Some translate it here by the Abstract; *Love, mercy, or pity shall forget him.* Which may be taken two wayes; First, that those friends who before were pitifull to him, should forget him; his lovers, and acquaintance, who were dear to him even as his bowels, they shall forget him; or secondly, *mercy shall forget him*, that is, the mercy of God, or the God of mercy shall forget him, God who is altogether mercy shall forget him; hell shall consume him, and

mercy,

mercy, or the mercifull God shall forget him for ever. The vulgar read it by way of imprecation, *let mercy forget him*; others as a direct denunciation, *mercy shall forget him*; But I rather apprehend that this phrase, or manner of speaking, *The wombe shall forget him*, doth only import thus much, That when the wicked man dyeth, he shall be as much forgotten among men, as if such a man had never come out of his mothers wombe, nor been born into the world. But are not wicked men remembered to have been in the world when once they goe out of the world? usually they doe such things in the world as cannot easily be forgotten; And are not many wicked men, who dyed some thousands of yeares agoe, remembered unto this day, as if they had dyed but yesterday? I answer, As to forget, awaye, implyeth former knowledge, and acquaintance, so sometimes it implyeth onely present neglect. When we passe by, or sight a man, then we are said to forget him, though we not only remember who he is, but see him before our eyes. Much more then may we be said to forget those men being dead, whom we sighted while they lived, and never speake of but with contempt and abhorrence both of their persons and actions since they dyed. *The wombe shall forget him.*

Yet as the former verse is expounded by some, (as was there touched) to shew how quiet and easie a passage wicked men usually have out of this world by death, so this clause also of the verse in hand, yea the whole verse is expounded to the same sence; I will onely hint it, and passe on.

The wombe shall forget him.

That is, his mother shall not be troubled or grieved at his death, because he dyed without griefe or trouble.

The wormes shall feed sweetly on him.

That is, The grave shall be no severer to him then to others. *Ita suaviter obdormit, ut in sepulchro ei vermes dulcescere videntur.* *Drus.* There the wormes feed upon all men, and they shall feed sweetly on him; or it shall be a kind of sweetnesse and pleasure to him, to have the wormes feeding on him; which is no more then what Job said upon the same argument (Chap. 21. 33.) *The clods of the valley shall be sweet to him.*

He shall be no more remembered.

That is, there shall no hard fate or evill accident befall him

L I I I

when

when he dyes to admit of matter of discourse concerning him :
 1. when a man is cut off by some remarkable stroke of Judgment
 either from the hand of God or man, his death becomes the dis-
 course and Table talk of all sorts of men, for that generation at
 least, if not for many more. What hath caused *Korah, Dathan, and*
Ahiram, to be remembered to this day, was it not the strangeness of
 their death? (*Numb. 14. 29, 30*) And *Moses* said, if these men
 dye the common death of all men, or if they be visited after the visi-
 tation of all men, then the Lord hath not sent me, but if the Lord
 make a new thing, and the earth open her mouth, and swallow them
 up, &c. This dreadful hand of God upon them in swallowing them
 up alive, hath made them to be remembered more then many thou-
 sands of honest and good men in *Israel*, who dyed in their beds.
 Upon this account *Ananias* and *Saphira* are remembered, and so is
That Herod (*Act. 12. 23.*) who was eaten of wormes and gave up
 the Ghost, because he gave not glory to God. But saith *Job* (ac-
 cording to this exposition) the wicked mans death is commonly so
 faire, & so much after the common death of all men, that no man
 remembers him any more.

And wickedness shall be broken as a tree.

This is, the wicked man shall dye like an old rotten tree, he shall
 moulder away and decay by piece-meale, or gradually, as a tree
 doth which is never hewen downe, but is suffered to wast and dye
 alone. Thus the interpretation is carried through the whole verse,
 as a prooffe, that bad men may (in this kinde) have a good
 death.

But though this be a truth, and suites well with *Jobs* scope in
 some passages of this Chapter, as also in other passages of this
 booke, that wicked men dye as to outward appearance as fairely,
 and sweetly, as the godly, so that as no man knoweth live, or ha-
 tred by all that is before him, but all things (in this life) come alike
 to all, There is one event to the righteous and to the wicked (*Eccl. 9.*
1, 2.) So all things come alike to all in death, so far as it meete-
 ly concernes the separation of soule and body; yet I rather con-
 ceive that this verse declares wrath and judgment to wicked men
 dying, or their misery and wretchednesse in death. And therefore
 first the wombe, that is, his neereft relations, and friends, even his
 mother, and wife, shall forget him. They expected no good from
 him

him while he lived & so it was little sorrow to them when he dyed. Some men live til their friends are weary of them, & every one thinks the world is well rid of them when they dye. Secondly, *The worme shall feed sweetly on him*, that is as he fed sweetly upon sin before, so now the worme shall have a sweet morsell of him; *Which some interpret also as a circumlocution of an ignominious or at least a vulgar buryal*; as if he had said, he shall not have the buryal of the noble and honourable, who usually are secured from wormes by spices and imbalming (spice and perfume fence the dead body against the worme) But though he lived honourably, death shall overtake him, and he shall be buryed ignominiously, or he shall be buryed among common men, he shall not have that priviledge which appertaines to his state, preservation from the wormes, And (which is a greater misery then both the former) Thirdly, *He shall be no more remembred*, that is, he shall be no more spoken of with honour, but his name shall rot, as a man that is not worth the remembring. His name shall not be registered with honour, nor kept upon the file, with men of credit and renowne. So that at the first part of the verse shewes how his nearest relations and lovers shall forget him, so this latter part shewes that *he shall be remembred no more of any others.*

The Originall word which we translate to *remember*, taken in other formes, signifies a history, or a monument of record, as also a recorder or register, who writes and sets down things for memory. And hence also a man childe in the Hebrew is called *Zachar*, because the family is reckoned by the males, they only being named in genalogies, and registred in the monuments of antiquity: so that these words, *He shall be no more remembred*, sound thus much, he shall be a man whose name is quite blotted or rased out of all memorials. And This curse of being *no more remembred*, may be taken as was intimated before, either first absolutely, he shall not be thought of, named, or remembred at all, or secondly, relatively, he shall no more be remembred with honour, his name will smell worse then his rotten carcasse when he is dead, and whensoever he is mentioned, it will be like rakeing in a dunghill which raiseth up a filthy stench and vapour. Possibly while he lived he was spoken of with honour, he had many flatterers, who crept to him, bowed to him, adored him, and called him a gracious Lord, but when he dyeth his reputation dyeth too, he shall be

no more remembered with honour; when any man ceaseth to be remembered as he once was, he may be said not to be remembered at all. The worst and wickedest men that ever were in the world may be still remembered, but when they are remembered it is with some marke of infamie, or with a blacke brand upon their name.

Hence note.

Not to be remembered at all when we are dead, or to be remembered with dishonour, is the portion of the wicked.

Many precious Saints have both lived in obscurity and being dead 'tis scarce remembered that they ever lived, but none of the knowne Saints did ever live in disgrace (unlesse in their opinion who had no grace) and being dead they are remembered by all (who have grace) with honour. But They who have been most famous for wickednesse while they lived in this world, the most famous oppressours, adulterers, and robbers, have dyed undecor'd, and their name hath rotted being dead (*Prov. 10. 7.*) David (*Psal. 69. 28.*) powreth out this curse upon his enemies, *Let them be blotted out of the Booke of the living, and not remembered among the righteous.* The Jewes were wont to number their families, and to take their names; so they did when they came out of Egypt. In which sence the booke of numbers may be called *The booke of the living*; and we may take the booke of the living in a double notion, eyther first for the booke of those who lived naturally, or secondly, of those who lived spiritually, and so were such as should live eternally (*Phil. 4. 3. Rev. 3. 5.*) David seemes to intend this booke of the living, because he addeth, *let them not be remembered among the righteous.* As if he had said, These men made an outward profession and seemed once to be in the list and catalogue of the righteous, they had once an esteeme and a name among the people of God (as all hypocrites have till they are unmasked) but they have discovered themselves to be of another alliance, therefore let them be no more named nor remembered as having any relation to that society. Thus we may interpret that imprecation of Moses (*Ex. 4. 32. 32.*) when the Lords wrath waxed hot against the people of Israel, and would have destroyed them, Moses prayed, *Yet now if thou wilt forgive their sin, and if not, blot me I pray thee out of the booke which thou hast written, that is, out of the booke which thou hast commanded to be written as*

a record of the people of *Israel*; As if he had said, let me be reckoned no more for an *Israelite*, especially let me not have a glorious, honourable name in *Israel* (such a one *Moses* had but the leader of that people) *Blot me out of the booke which thou hast written*, let not my name stand upon that record. The Lord had said (ver. 20) *Let me alone that my wrath may wax hot against them, that I may consume them: and I will make of thee a great nation. And Moses besought the Lord, &c.* As if he had said, I stand not upon my own name, I am so far from being ambitious, desirous to be the head of a greater nation then these, that rather then thy name should suffer, I care not to be taken notice of as the head of this nation, no nor as the meanest member of them, no nor to be accounted so much as a common *Israelite*. *Blot me out of the booke which thou hast written.* This also is a faire interpretation of *Pauls* meaning (Rom. 9. 3) when he wished himselfe accursed from *Christ* for his *Brethrens*, his *kinsmen* according to the flesh. We may suppose that *Moses* and *Paul* were moved with the same Spirit of zeale for the Glory of God in both their wishes; And that when *Moses* wished (upon that account) to be blotted out of the Booke which God had written, he wished the same thing which *Paul* did, when he wished to be accursed or an anathema from *Christ*; That is, to be as a person seperated or excommunicated from the society or communion of the faithfull, and so no more to be remembred among the Saints, or to have his name blotted out of the Church records, though he had been so great a planter and propagater of the Churches. There are two Scriptures that speake of such writings or holy records (Isa. 4. 3.) *It shall then come to passe, that he that is left in Sion, and he that remaines in Jerusalem shall be called holy, even every one that is written among the living (or to life) in Jerusalem.* Many might live in *Jerusalem*, who were not written among the living, or to life in *Jerusalem*. Thus to be written to life, or among the living, is to be written in the Catalogue of those who are reckoned to have a life of Grace holynesse, and sanctification here, as also to be heyres and expectants of a life of Glory hereafter. Againe we have a like evidence of this (Ezek. 13. 9.) *My hand shall be upon the Prophets that see vanity, and that divine lies, they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel.* As when the Lord brought the people of *Israel* out of *Egypt*.

Egypt, he commanded them to be mustered or numbred (*Num.* 1, 2, 3.) Thus also when they returned from the Babylonian Captivity, they were numbred againe (*Ezr.* Chap. 2 *Neh.* Chap. 7) Now those records in which their names were written, are conceived to be the writings of the booke of *Israel*, mentioned in this 13th of *Ezekiel*, as also, the Booke of the living or of life, in the fourth of *Isaiab*, at least that both these Scriptures allude to those records. And it was the custome of the *Jewes* that when any of them acted wickedly, his name was rased out of those records as unworthy to be remembered among the people of God, and was looked upon as a dead man, yea as a damned man, who hath no name in the booke of life so often mentioned in Scripture, or whose name might be said to be blotted out of it.

From all which it appeares how great a curse it is to be no more remembered, with respect and honour, which *Job* affirms shall be the condition of wicked men. Which he further confirms in the last clause of the verse.

And wickednesse shall be broken as a tree.

Here the abstract (as elsewhere frequently in Scripture) is put for the concrete, That man who obstinately perseveres in sin, is not only wicked, but wickednesse it selfe. (*Psal.* 107 42.) *All iniquity shall stop her mouth*, that is, such men as are full of iniquity shall have nothing to say or object against the righteous dealings of God, but shall be silent in darkenes. So (*Job* 35. 13.) men extreemely vaine are called *vanity*, and we usually call crafty men *craft*, covetous men *covetousnesse*, and proud men are called *pride*; So a man much given to peace, is in Scripture-language called *peace*, (*Psal.* 120 7.) *I am peace*, or *I peace*, but they make themselves ready for warre. They who are much carryed to or in any thing, are sometimes called by the name of that thing, or they take the name of it upon themselves. Thus *David* spake (*Pf* 109. 4.) *For my love they are my adversaries, but I give my selfe to prayer*; The Hebrew is. *I prayer*. *David* was so much set upon prayer, that he was prayer it selfe; and a wicked man is so set upon wickednesse, that he is wickednesse it selfe.

Wickednesse shall be broken as a tree.

What tree? The Text determines not, but speakes indefinitely,

as a tree. We may underſtand it firſt of a barren tree; barren trees are broken, and cut downe. The word *broken*, imports violence, and to a *violent breaking*; wicked men ſhall be broken violently. Chaiſt ſaith of the Barren tree (*Luk 13 8.*) *Cut it down, why combereth it the ground.* Fruitfull trees adorne and beautifie the ground, but barren trees doe only burden and comber it. *As good not to be as to be good for nothing.* The wicked ſhall be cut downe and broken as a barren tree; ſecondly (which provokes more to breaking) *they ſhall be broken as a tree that bringeth forth diſtaſtfull, bitter, poyſonous fruit*; It is not good to let a tree live, which brings forth evill and deadly fruit. If they deſerve to be broken who bring forth no fruit, then much more they who bring forth none but noughty fruit. Now as the wicked are alwayes barren of good fruit, ſo they are alwayes bearing evill fruit, nor can they beare any other, *Doe men gather grapes of thornes?* Thirdly, they ſhall be broken as a tree that is rent and ſhivered both body and boughes with a tempeſt, or ſtorme of thunder and lightening: Thus many tall and goodly trees are broken, and thus the wicked ſhall be broken, a ſtorme, a tempeſt from heaven ſhall breake them. The downfall and deſtruction of wicked men hath been inſited upon from other paſſages of this booke, and therefore I forbear to adde any thing further here.

JOB, CHAP. 24. Vers. 21, 22, 23.

He evill intreateth the barren that beareth not, and doeth not good to the widdow.

He draweth also the mighty with his power, he riseth up and no man is sure of his life.

Though it be given him to be in safety, whercon he resteth, yet his eyes are upon their wayes.

JO B having shewed the miserable conclusion of wicked men, begins afresh to describe their further progress in wickednesse in the 21 and 22 verses.

Vers. 21. *He evill intreateth the barren.*

Here's another part of his wickedness, having robbed and murdered the innocent, having committed adultery, where he could have opportunity and admittance, he proceeds, *to afflict the barren, and vex the widdow.* The word which we render *to evill intreat*, hath severall significations, and I find Interpreters accordingly varying about the sence of the whole verse.

Nos putamus explicari non quod improbas faciat sed qui bus supplicis deus ipsorum posteror, est ad tempus stare videantur denj ciat. Merl Confociat (sc. deus) ei sterile non parituro m & viduam non afficit bene. Jun Neq; viro ei neq; viro ux ori benedicti Jun: Toun (deus sc:) e medio liberor ejus. vel optibz potestare & ho more florent ff: mos. Jun:

First, The word signifies *to associate, or joyne together.* Thus Mr Bronghton (to whom others joyne) renders it, *he adjoyneb the barren which hath not borne childe: whereas our translation holds out the further actings of wicked men in sin, this shews the further progresse of God in punishing them for sin; For the relative he, in the text, is not referr'd to the wicked man, but to God himselfe, hee. that is, God joyneb the barren that hath not borne childe (or that shall not beare) and he doeth no good to his widdow; that is, God sendeth him a barren wife and when he dyes his widdow shall live in misery. This glosse Master Bronghton gives upon his own translation; God sendeth after him a barren wife, that he should have no helpe by Children, and sheweth no pity to his widdow. The next verse is also translated in this sence; He draweth the mighty after him, that is, God drawes his children though they are mighty in potestare & ho to the same Condition with him, and if any of them hold out a while, yet they shall be sure to fall at last. The Original may beare*

beare this ſence, and the Context or Antecedents ſuite well with it; but yet I ſhall rather keepe to our own tranſlation then fall into this channell of interpretation, which changes both the perſon and the ſtate of the text: we rendering it of the actings of the wicked man in reference unto others, and theſe rendering it as the actings of God in reference to the wicked. The reaſon of this difference is, as the gramarians ſpeake, becauſe the nominative caſe is not here ſet downe (and according to the Concurrence of the Hebrew tongue it is uſual to leave it out) the verbe only being expreſſed, whence ſome referre it to man, others to God.

Secondly, As the word ſignifies to aſſociate, or joyne together; So, to feed, nourish, and take care of, as a ſhepherd feedeth his flock, or a father his children and houſhold: this ſuites well with the former ſignification, becauſe they that are joyned together and aſſociated, doe uſually feed together. (Prov. 28. 7) *Whoſeever keepeth the Law is a wiſe ſon, but he that is a Companion of riotous men (we put in the margin, he that feedeth gluttons) ſhameth his father.* According to this ſence of the word the Interpretation is given thus; *he feedeth the barren that beareth not, and doeth not good to the widow; That is, he runs after harlots, and feedeth them ſuch lewd women are expreſſed by the barren, becauſe ſuch ſeldome bring forth Children, nor doe they deſire it, being ſo intent upon the fullfilling of their wanton or covetous luſts, that they quite forget the ends of marriage. Thus the Prodigal ſonne lived after he was gone from his Father, as his Elder brother gave the character of his ſinfull courſe of life, which his father (upon his returne and humiliation) had covered and forgiven (Luk. 15. 30.) As ſoon as this thy ſonne was come, which had devoured thy living with harlots, &c. They who feed and keepe ſuch barren ones, ſhall be kept bare and feed barely enough themſelves, if they be not quite devoured.*

Thirdly, The word ſignifies as the care of the ſhepherd in ſeeding his flock, or the care of a father in feeding his houſhold, ſo it ſignifies to feed upon, to eate up and devour: and then the ſence is; *he eateth up, or he devoureth the barren; which rendering falls in with ours, he evill entreateſh the barren; he that devoures and eates them up, evill entreates them.* To which ſence alſo the word is tranſlated *to breake or to ſpoyle*, (Jer. 11. 16. Pſal. 29) *He ſhall breake them with a rod of Iron.* Thus he eateth up or

M m m m

פאט
tam'e quam
alios; et tam
depoſitus jam
perdidit de-
ſpectu.

Pavit ſterilem
que non parit.
Vulg:
Alit ſterilia
ſcorta, non pro-
lis ſed obſcena
voluptatis g-
na.

he

he evill entreateth, that is, he vexeth or oppresseth

The barren that beareth not.

The barren, in strictnes of signification, are they that have not received the blessing of fruitfulness in Child-bearing; and this phrase, *the barren that beareth not*, implies a woman that never bare children. Such a one was *Hannah* in a proper sense (1 Sam. 1. 5, 6.) and in a spirituall or mytticall sense, such were the Gentiles for a long time, whom the Prophet thus encourageth (Isa 54 1) *Sing O Barron, thou that didst not beare* that is, Rejoyce O ye Gentiles, who as yet have brought forth no fruit to God The church of the *Jewes* was fruitfull. she brought forth, but the Gentiles were barren; yet at last the Gentiles were brought forth into a Church, and then they brought forth abundantly, both in reference to holy actions, and holy persons; for as the Apostle applyeth that prophecy (Gal. 4 27.) *The desolate hath many more children then she that hath a husband.* Barrennes is an affliction, yea it was a reproach; and therefore that good woman *Hannah* when God heard her prayer and gave her a child, said, *God hath taken away my reproach.*

*Affixit sterilitatem
reparet. Bez.
Congregati sunt
templa domus
parent. Pagn.
Hic est impro-
bus ille, qui ve-
rem propriam
quia sterilitas est
malis afficit.
Merl.*

Some render the Text as if it were the designe of the wicked man to afflict the barren, though his own wife, lest she should beare him children, others as if this were his wickednesse, he afflicted and vexed his wife because she was barren, whereas such women ought rather to be comforted by their husbands. As good *Elkanah* did his wife *Hannah* when grieved because of her owne barrennes (1 Sam. 1. 8) *Why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee then ten sons?* It is inhumanity in any, especially in a husband to afflict the barren, much more to afflict them because barren.

Hence note.

To upbraid any with their afflictions, especially with their naturall infirmities, such as barrennesse or any bodily defect, is very sinfull.

God giveth liberally and upbraides not (Jam. 1. 5.) and shall we upbrayd any because God denyes them his gifts? This was *Peninabs* sin in the present case (1 Sam. 1. 6.) and it will be a sin to any to doe so in any other case.

Again,

Againe, I conceive we may take the word *barren* here, not only strictly for one that beareth not, but largely for any one that is in a sad or afflicted condition, as the words *widdow* and *fatherless* are often used in Scripture, not onely for such as have no father, or have lost their husband, but for any that are in a troubled or low estate. So because barrennes was then a state of affliction and of reproach, therefore by the barren any affliction may be meant; And so *Evilly to Intreate the Barren*, is to vex or oppress any that are afflicted.

Hence note.

To afflict the afflicted, is the worke of the wicked.

Not to support the afflicted is sinfull, how sinfull then is it to adde to their affliction, and encrease their burden? I only menti on this, having discovered this straine of wickednesse heretofore, and what this former part of the verse saith affirmatively, is said negatively in the latter.

*Sterilis per se
satis afflicta est,
ergo dum conie-
rit eam, affli-
ctæ afflictionem
addit. Deut:*

And he doeth not good to the widdow.

Eliphaz (Chap 22 9.) charged *Job* with this wickednes that he had sent widdowes away empty, that is, that he had not done good to the widdow; and *Job* at the third verse of this Chapter numbers it among the evill deeds of the wicked man, that he had taken the widdowes Oxe for a pledge. In this verse he againe reckons up the same piece of the wicked mans uncharitablenes, *he doeth not good to the widdow*; That is, he administers no help to the widdow in her wants, no counsell to her in her straites, nor any comfort to her in her sorrows. And this negative, he doth not good to the widdow, hath an affirmative in it, he doth her wrong, he grieveth and vexeth the widdow. For as negative commandements alwayes containe the Affirmative (while we are forbidden to do any evill, we are enjoyned to doe the contrary good) so negative practices usually imply the affirmative, and while we neglect to doe good, we are active in doing evill. Or as the negative threatnings of God containe affirmatives (*Exod. 20. 7.*) *Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltles that taketh his name in vaine*: that is, he will hold him very guilty, or look upon him as very sinfull, and punish him accordingly that takes his name in vaine; and as Negative

promises containe affirmative promises (*Psal. 51. 17.*) *The sacrifices of God are a broken spirit, a broken and a contrite heart* O God thou wilt not despise, that is, thou O God wilt highly esteem, accept of, and delight in a broken heart; and as negative conclusions imply the affirmative (*Prov. 17. 21.*) *The father of a fool hath no joy*; that is, he hath much sorrow and grief (*Prov. 28. 21.*) *To accept persons in Judgement is not good*; that is to accept persons in Judgement is very bad; so negative practices of sin containe the affirmative, as elsewhere so here in the Text, *he doth not good to the widow*, that is, he wrongeth and troubleth the widow, the widow who is helpelesse, is hurt by him.

יב ארמ

יב ארמ
significant to
give for the
ref. etc.

The word which we render *widow*, signifies in the verbe both to *binde*, and to be *silent*; Both which significations are complicated in the widows Condition. For first the widow is bound, though she be loose from her husband, she is bound, and that two wayes; first, with troubles, that's her affliction; secondly, she is bound to be or stay much at home, that's her duty; secondly, as the widow is home bound, so she is tongue-bound too, the widows eloquence is silence, she speaks most to her owne commendation when she speaks little. The Apostle *Paul* reproves widows about two things, which discover two saylings in them, opposite to both these latter bindings (*1 Tim. 5. 13.*) *And misbehave themselves, learne to be idle, wandring from house to house*, As if he had said, it is not comely for the widow to wander abroad, she should stay at home; the widow should be a fixed starre, nor a planner, Not that the widow is to be a prisoner in her house, but she should be so much there, that she may deserve the name of a house keeper, not of a wanderer from house to house. The Apostle proceeds in his charge against the faulty widow, *And not only idle, but (which is the second vice) Tattlers also and busie boodies, speaking things which they ought not*; Tattlers are such as use their tongues over much and usually much more then their hands; whereas the widow should be much in businesse, little in discourse, alwayes doing, seldome speaking. We see the wisdom of God in teaching proper duties in common names, in which thing the Hebrew language is most exact & fruitful. But I shal return from this digression (if it may be so called) about the word, when I have onely added, that the sense given from this Etymologie of the word, doth not onely shew the widow much of her duty, but aggravates

vates the sin of the wicked man in the neglect or omission of his duty unto her, *He doeth not good to the widow*, no not to the widow, who is bound down with many sorrowes; he speakes not a good word for the widow, who is as *David* speakes in another case (*Phil. 3 9. 2.*) *even dumbe with silence.* I have already both in this Chapter as also in the 22^d shewed how sinfull it is either to neglect or afflict widows, yea that to neglect them is to afflict them; therefore I shall not prosecute those poynts here. Only from the forme of speaking.

Note.

Not to doe good is sinfull as well as to doe evill, yea as sinfull as to doe evill.

Not to doe what we are enjoyned, is as bad as to doe what we are forbidden. We are not only forbidden to wrong the widow (*Jer. 22 3.*) but we are often enjoyned to relieve and help her, to visit her and doe her good; therefore the widow hath wrong done to her, when good is not done to her.

The spirit of wickednesse is not yet drawne to the full length, see the wicked man still at worke in the next verse.

Vers. 22. *He draweth also the mighty by his power, he riseth up and no man is sure of his life.*

In the former verse the wicked man had to doe with the weak, with the barren, with the widow, but now he grapples with the strong & mighty; *He draweth also the mighty.* The word may denote a twofold drawing; first, drawing by a secret hidden & imperceptible power a moral power, the power of persuasion working upon the heart and influencing the affections. There is an internal attractive vertue, which draweth the mind as the loadstone doth iron, when nothing is seen, nor so much as a word heard. The word is used in that sence (*Judg 4 6, 7*) where (the people of Israel being sore oppressed by *Jabin* Army under the conduct of *Sisera*) *Deborah* the Prophetesse, who at that time Judged Israel, sent and called *Baruch* and said unto him, *Heare not the Lord God of Israel Commanded, saying, goe and draw toward mount Tabor, and take with thee ten thousand men of the Children of Naphtali, and of the Children of Zebulon.* Thus God bid them draw to that place.

But,

But what hath God promised? *Deborah* tells him what in the next verse; *And I will draw unto thee to the river Kishon, Sisera the Captaine of Jabin's Army with his chariots and his multitude; and will deliver him into thine hand.* But it may be questioned how God would draw *Sisera* with his Army thither. It was not by any outward force, only God put a purpose into his heart to draw up his Army to that place, that so he might fall into the snare; *Sisera* had a secret motion or impulse upon his spirit, which he could not withstand, though he fell by obeying it. Thus also God draweth souls to himself, by the invisible power of his Spirit, in their effectuall vocation and conversion (*Job. 6. 44*) *No man can come to me except the father which sent me draw him:* how doth God draw he drawes by perswasion, not by compulsion; his perswasion carryes a mighty commanding power with it. This drawing is not a bare morall perswasion, by the proposall of an object before them, and so leaving the sinner purely to his owne election, but it is a perswasion which hath an overcoming power going along with it; God doth not draw us against our wills to Christ, but he drawes the will to Christ, or makes us willing to come to Christ. And the Lord drawes beleivers thus also after conversion to nearer converse with Christ. The church begged the putting forth of this powerfull drawing (*Cant. 1. 3.*) *Draw me and I will run after thee.* As the soule must have a drawing before we can come to Christ at all, so after we are come to Christ, we need drawing still, that we may follow hard after him. This sence of the word may have place in the present text. Wicked men have a power of drawing others after them, though they doe not act any outward power. *He draweth the mighty by his power;* That is, he allureth them to his side, or to a compliance with him; And he doth this sometimes as without any formal threatnings to exercise his power against them, so without any formall promises of using his power for them; As they usually draw the mighty by the power of perswasion, so their power and example draw much without perswasion.

Secondly, There is a drawing by an outward violence, or a drawing by force. And this I take to be most proper here; He causeth the mighty to come in and stoope to his power, though they have no mind at all to it.

He draweth the mighty.

That is, fiſt, thoſe that are mighty in courage; ſecondly, thoſe אֲרִיךְ *est in-*
that are mighty in ſtrength, whether of body or eſtate (*Pſal. 76.* *gens i numero,*
5.) *The ſtout hearted or mighty are ſpoiled, they have ſlept their* *motu 3 po-*
ſleepe; he drawes the mighty, the ſtout hearted by his power. *tenia.*

There is a twofold power fiſt, of naturall ſtrength or activity;
ſecondly, there is a power of civill ſtrength or authority (*Rom. 13.*
1.) *The powers that be, are ordained of God;* That is, the Autho-
ritative or Magiſtraticall powers are ordained of God. We may
ſuppoſe the wicked man here ſpoken of cloathed with both theſe
ſorts of power, and ſo as he tramples upon the poor, the widow,
the barren, and the weake, ſo he keepes down the mighty, the
rich, the Great, and in concluſion he ſo tyrannizeth and domineer-
eth over all, that all are over awed, to connive at him, and ſtand
as Neuters, if not to joyne with him, and be of his party. *He draw-*
eth the mighty by his power.

Hence obſerve

Oppreſſors and Tyrants will reach men of all degrees and qua-
lities.

When wicked men have undone the poore, they will engage
the mighty; when they have done with the barren, and with the
widow, they will have to doe with the moſt numerous and potent
families. Their oppreſſion of the poor doth not ſatiate, but whet
their appetites, it doth not Extinguiſh but only encrease their
deſires of attempting greater perſons and things. As godly men
proceed from leſſer acts of holineſſe to greater, from lower acts of
faith to higher, They goe from faith to faith, and from ſtrength
to ſtrength, their path is like the morning light ſhining more and
more unto the perfect day; ſo the wicked go on from leſſer acts
of wickedneſſe to greater, from luſt to luſt, from ſin to ſin, their
path is like the evening darkeſſe, which darkneſſe more and more
unto the perfect night. As *God addeth iniquity to their iniquity*
(*Pſal. 69. 27.*) by way of puniſhment, ſo they adde iniquity to
their own iniquity in a way of pleaſure, and care not to come in-
to his righteousneſſe.

Secondly, Obſerve.

The

The rule by which wicked men act is their power.

They act according to their strength, rather then according to righteounesse or reason, they will doe what they can, not what they ought : might serves their turn instead of right, and they thinke any thing is done well enough, which they have power enough to doe. Thus the Prophet *Micah* describes the oppressors of that age, (*Chap. 2. 1.*) *They worke evil* (in their thoughts) *upon their beds, when the morning is light, they practise it, because it is in the power of their hand.* So saith the present Text, *They draw the mighty by their power.*

Fourthly, See here the powerfull man working upon the mighty man (*He drawes the mighty by his power.*)

Hence note.

Mighty men may not only meete with their matches, but be over-matched.

Mighty men think themselves safe, or out of danger, and while the poore are under oppression (possibly) they smile at their own indemnity, and applaud their own happinesse; yet it may soone come to the turne of the mighty to be overturned by might, their power may quickly be overpowred as the might of God doth alwayes overmatch the might of man (*Luk 1. 56*) *He hath put down the mighty from their seate;* so he often armes men, sometimes the worst of men, to pull downe *the mighty from their seates.* The power of God is above all power, he is higher then the highest. And some men get so high, that they are higher then all others who (besides them'elve-) are highest among the children of men. The mighty may meet with their match, and be overm'ched. *He draweth the mighty by his power,*

He riseth up and no man is sure of his life.

וַיָּקֶם a radice
וַיָּקֶם far exen
an. standum.

These words are a cleare description of the oppressor, *He riseth up*; the word signifieth, first, onely to stand, or so to rise as to stand, which is common to all men in nature. Secondly, *To rise up*, is to get higher, to advance a mans selfe to further degrees of honour and power; thirdly, it signifies to rise in a hostile manner, to rise as an enemy against another (*Psal 18. 39*) *Thou hast girded me with strength unto the battell; thou hast subdued undr me, those that rise up against me.* And againe (*Psal. 44. 5.*) *Through thee will we push down our enemies, through thy name*

will we tread them under that rise up against us The wicked oppressor, in the text, *riseeth up* in all these senses: He riseth up to stand, or to settle and establish himselfe, to take good footing, and lay a good foundation for the perpetuating of his greatnesse. secondly, he riseth up to higher honour; thirdly, having thus settled and advanced himselfe, he riseth up as an enemy to vex all those who oppose him or stand in his way; fourthly, some give another sense of this action; *He*

riseeth up or standeth.

What to doe? even to make faire promises, and to enter engagements what good he will do, and how good he will be, when as he intends all these things to be but snares to catch others, not at all to be as bonds to ty himselfe, which suites and falls in fully with the last words of the verse; *and*

no man is sure of his life.

The Hebrew is plurall, *No man is sure of his lives* As if he had said, if a man had an hundred lives he could be sure of none of them, or he could not be sure of one of them, when this man riseth up. The forme of speaking here used, *No man is sure of his life*, or, strictly to the letter of the Hebrew, *No man can trust or believe for his life*, imports a man brought into such a dangerous and uncertaine condition, that he hath no hold (as it were) of his own life, nor doth he see any reason to beleeve, that he can hold it long, every thing about him carrying the face, and denouncing threats of death. So that it may be said of a man in that estate, as *Paul* said of himselfe (2 Cor. 1.9) *I received the sentence of death in my selfe*; he that is not sure of his life, hath upon the matter a sentence of death in him. *Moses* describeth such a state, (Deut. 28.66.) *Thy life shall hang in doubt before thee, and thou shalt fear day and night, and thou shalt have no assurance of thy life*; As if he had said, thou shalt not be able to call thy life thine own, nor to say in whose keeping it will be an houre hence; It shall hang before thee as a thing which two are contending and striving for, and no man can determine who is like to be master of it. The life of man doth or ought alwayes to hang in doubt before him, and he can have no assurance of it, whether we respect the common fraylety of nature, which concerns every man, or the speciall purpose or appoyntment of God

*Non filere vita
est arbigere de
vita, spe abjecta
omnibus circum-
stantijs mortem
denunciantibus.*

N o n n

which

which concernes him. But there are some men whose lives hang in doubt before them, and they have no assurance of their lives, because of outward reall dangers, or at least because of their jealousie and suspition of those dangers which they fancy to themselves. *He riseth up, and no man is sure of his life.* These two parts of the verse being thus laid together, The whole may be expounded.

First, Of another man rising up, and the wicked man fearing his life, *if any man riseth up, he is not sure of his life*; that is, if a man oppose and set himselfe against this tyrannous oppressor, *he* (namely, the tyrant, or the oppressor) will not be in any surety of his life. For, As tyrants are very Cruell, so they are very fearefull, and when they see themselves oppos'd, their feares are increased. They feare all men, of whom all men are afraid.

*Tam humilis et
vexors est tyran-
nus quam fauor
& crudelis; si
enim quisquam
audiat re hler-
tam de viis
sua & incolumi-
tate de herat.
Simpli istius
est seruitur u-
traz; pars de
iusto dicatur,
et de illius com-
moueat animi
& metu quem
mala conscientia
efficit. Quai-
stere it non
credit viri
suz. Merce*

Secondly, Others expound it as an expression of the wicked mans secret feare, even when no man opposeth or pursueth him. And thus he is afraid in the strength of his state, or when 'tis best with him. When he riseth up in greatest power and glory, *he is not sure of his life*; that is, he is afraid of his life; his evill Conscience troubles him, and darts in continuall feares upon his soul: He feareth falling as soone as risen up, and death when he is (as to humane provision and appearance) safest and furthest from danger. The marginall reading of our English Bibles gives this sence of the text; *He trusteth not his own life*; that is, He doth not trust that his own life is safe; He doubts his neere friends will be his enemies, and that they who are of his blood seek his blood, and are ready to ruine him, he hath evill thoughts of others, and he thinkes the thoughts of all others are evill concerning him. It can never be wel with him whose conscience is evill, How troublesome is that mans life to him, who either is alwayes in danger, or suspects alwayes that he is? How unsure is that mans life to him, when he seeth himselfe ready to fall, who riseth or standeth up, and yet is not sure of his life?

*Qui resistit ty-
ranno statim de
via sua altum
ruet.*

Thirdly, These words are expounded to set forth the danger of that particular man, or of those men, how many soever they are, who oppose the wicked oppressor. *He that riseth up is not sure of his life*; As if he had said, if any man rise up to stop this tyrant in the waves of his oppression, he shall but ruine and undoe himselfe by it. Many an honest just man hath sacrificed

his

his life to the wrath of powerfull oppreſſors, onely by ſpeaking a word againſt them, how much more by acting againſt them, and ſome have not thought their lives deare, that they might doe it.

Fourthly, (Which was toucht before) as this poſture of riſing up, implyeth Covenant-making, The ſence is this ; Though the oppreſſor give you aſſurance by the ſtrongeſt Covenants, yet *no man is ſure of his life*; that is, there is no truſting to him, though you have his word, though you have his Oath, yet you have not him ; though he give you all the Engagements under heaven, yet he gives you no ſecurity ; for he is unfaithfull, unſteady, a Covenant-breaker ; He that makes a covenant or takes an oath meerly for his own advantage, will quickly breake both oathes and covenants for his own advantage, and if no occaſion be offered for the making of a breach, he will make one, or at leaſt pretend one.

Fifthly, According to our tranſlation, the ſence may be given two wayes ; Firſt, he riſeth up, that is, he groweth very powerfull; and then *no man is ſure of his life*, that is, no good man is ſure of his life. For he is a terror not only to evill doers (as all Magiſtrates ought to be, *Rom. 13. 3.*) but he is a terror to thoſe that doe well ; ſecondly, *He riſeth up*, that is, he groweth angry and enraged, his choller boyls in him, and then no man (of them eſpecially againſt whom he is enraged) is ſure of his life. And when he ſaith (in reference to any of theſe caſes) *no man is ſure of his life*, the meaning is, every man hath great reaſon to feare, if not utterly to deſpaire of his life, no man is abſolutely ſure of his life at any time ; For (as the Apoſtle James ſaith, *Chap. 4. 14.*) *What is our life, it is even a vapour that appeareth a little time, and then vaniſheth away* ; and how ſhort the time of its appearance will be no man knoweth, therefore (I ſay) no man can at any time be abſolutely ſure of his life, no not for the leaſt moment of time, but at ſome times our lives are leſſe ſure to us then at others, yea at ſome times we have no aſſurance at all of our lives, and we never have leſſe hope to live, or leſſe hold of life, then when The wicked man riſeth up.

Hence obſerve.

The power of a wicked man is the danger of all ; good men yea all men are in danger when wicked men are in power.

He riſeth up, and no man is ſure of his life ; when the ungodly

N o n n a r e

are in the height of prosperity, no man is in safety, (*Pro. 11. 10. 11.*) *When it goeth well with the righteous the City rejoyceth, and when the wicked perish there is safety; by the blessing of the upright the City is exalted, but it is overthrowne by the mouth of the wicked,* that is, by the mouth of those wicked men who are in power; their rising is the fall of the righteous, and with their fall, the righteous rise. *When the wicked perish there is safety.* And againe, (*Prov 2.8. 12.*) *When righteous men do rejoyce, there is great glory.* That is, when righteous men prosper (the effect is put for the cause, or the consequent for the antecedent, joy follows prosperity, when (I say) it is thus with righteous men) *there is great glory,* that is, men appeare in their best both by words and actions. The joy of the righteous is not alone, many others rejoyce with him, yea, are made joyfull by him. So that when the righteous rise up in honour and authority, all men set themselves out to the utmost, and doe as it were cloath the dignity of righteous men with glory. Then they are willing to shew what they have, because they know, they shall keep what they have safely. And the freeness of their glorying when the righteous rejoyce, sheweth the freedome which they enjoy under the power of the righteous. *But (saith Solomon in the same place) when the wicked rise (which is the word of the text) a man is hidden.* Which may be expounded first thus. The wicked when they rise doe scarce see themselves to be men, they are so inhumane and cruel, which suites well with the 15th verse of the same Chapter, *As a roaring Lion and a ranging beare, so is a wicked ruler over the poore people* So that nothing of a man appeares in them when they are in power. Secondly, we may take the meaning (more nere the present point) thus; *When the wicked rise,* that is, to greatness & authority, *A man is hidden,* that is, men keepe as close and private as they can, as if they were afraid to be seene, and doubted they should be ruined by their rising. When the wicked appeare most, the godly run into holes; for they instead of being a shield of protection and defence to the Godly, are a snare, a sword, and vexation to all that are about them; they use their power for destruction, and not for Edification. The Apostle (*2 Cor. 13. 7.*) speaking of the power given him by Christ in the Gospel, saith, *It is for Edification, not for destruction;* the designe of that power is to build up, and not to throw downe; So the great designe of

of all power in the hand of the Magistrate as well as of the Ministry is for Eſtimation, not for deſtruction; deſtruction is that which comes but by accident, by reaſon of the ſin and wickedneſſe that men doe; the great buſineſſe of the magiſtrate is to ſave, to build up, and to defend; yet ſuch is the wickedneſſe of mans heart, that many times when he hath power in his hand, *no man is ſure of his life*. He is ſo farre from giving aſſurance, protection, and defence to all by his power, that his power is every mans danger. And hence Solomon concludes (Prov 29 2.) *When the righteous are in authority the people rejoyce, but when the wicked beareth rule the people mourne*. It cannot but be ſad with them who have nothing ſure to them; they muſt needs mourne who have neither eſtate, nor liberty, nor life ſure to them; they muſt needs mourne who ſee nothing ſo ſure to them as ſorrow. As to have our ſpiritually calling and eternall election made ſure to us is the top of all joy to us in this world; So to have nothing in this world ſure to us, no not ſo much as our life (in the ſenſe explained) ſure to us, is the botome and loweſt of all that ſorrow which concernes this preſent world. And this ſorrow the wicked mans exaltation brings upon all men; *He riſeth up and no man is ſure of his life*.

But as it followeth,

Verſ. 23. *I thought it be given him to be in ſafety, wherein he truſteth, yet his eyes are upon their wayes.*

In this 23 verſe, Job further deſcribeth the ſtate of wicked men in their proſperity: we may read the text thus; *If any one giveth to be in ſafety, &c.* and ſo the ſenſe of this verſe falls in with the Interpretation of the words laſt opened; *If any one giveth to be in ſafety*, that is, this man is ſo wicked, that though any poore man, or any who are in feare of him would beſtow large gifts upon him to bribe him for his favour, or ſtay his hand from oppreſſion that they might live quietly by him, and ſo ſhould truſt upon him, that having received their money, ſurely he would let them alone, and they ſhould be quiet, yet his eyes are upon their wayes; that is, he is looking about him, to pick holes in their Coate, and finde ſome advantage againſt them to bring them into trouble. For as his own Covenants cannot hold him, neither can their curteſies, but his eyes are (ſeverely and critically)

Si quis ei daret ut tutus agere poſſet ac minatur illi, cum eum ſpeculantur tunc ad nocendum.

Tygar:

Solent boni dare impio munera ut confidenter habuerint inter eos: at pios impugnant illi & quibus munera acceptant.

V. tabl:

upon

upon their wayes, to discover some fault, if any be, or if none be-
yet to suggest somewhat as matter of accusation, and so of pro-
ceeding against them. This is a truth, though a man buy his peace
at a very dear rate of wicked men, yet there is no assurance to be
had; bribing and submission, and flattery will not hold long;
many examples have proved that these things have not secured
good men from the oppression of tyrants, but they have quickly
found out a way to ruine them that have been most liberal in re-
wards to gain their favour, and purchase their own peace. If any
one give to be in safety, and trusteth he shall be safe, his trust will
fayle him: *The more we trust God the safer we are, but there is no
safety to be had by trusting ungodly men* This is a good sence, yet,
rather according to our translation, the words shew the Condition
of the wicked man himselve in his prosperity.

*Though it be given him to be in safety, wherein he resteth, yet his
eyes are upon their wayes.*

לִבְטַח al fi-
duciam, nomen
Batach insignē
improutaq; fiduci-
am & confiden-
tiam sine ullo
pavore.
Darei securita-
tem; i. e. dat ei
quod ipsum red-
dere potest secu-
rum.

That is, though it be given him of God, or though God give
him this priviledge *to be in safety*, that is, though he rise up, and
put down all that oppose him; though God give him this safety,
yet &c. The word which we translate, *to be in safety*, signifies the
most secure safety, or safety accompanied with the highest Con-
fidence, that is, when there is not so much as the least mixture of
any feare, not so much as the least Jealousie or suspicion of a
change. *Babylon* is described presuming upon such a safety (*Esay*
47. 8) *I sit a Queen and am no widow, and shall see no sorrow;*
and the wicked are spoken of as possessing and enjoying such a
safety (*Job* 21. 9.) *Their houses are free from feare, neither is the
rod of God upon them, they are free not only from the rod of God,
but from the feare of the rod; though the wicked man live thus
Confidently, and all things are with him according to his wish;
though God seemes to crowne him with loving kindnesse and ten-
der mercies, which are the proper portion of the Saints (Psal. 103.
4.) Though he give him his hearts desire (which is a promise pe-
culiar to the godly man (Psal. 37. 4.) though it be given him to
be thus in safety, wherein, or whereon he resteth, that is, though as
he seeth no danger, so he suspecteth none, but rests in his state, &
saith, all's sure, all's well; though the Condition of a wicked man
be thus safe and prosperous, and all this by the gift of God, yet &c.*
Before

Before I explicate *Jobs* exception upon this great gift, Take two or three notes from the consideration of the Author and nature of this gift, as also from his rest upon it.

First, *To be in safety is a great outward mercy.*

We find it promised among many other special mercies to the Church in her best estate (*Ezek. 34. 27.*) *The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land.* And such was their old promise (*Lev. 26. 5.*) *Ye shall eat your bread to the full, and dwell in your land safely.* (*Deut. 33. 28.*) *Israel shall dwell in safety alone.* Though *Israel* be alone he shall dwell in safety, or *Israel* alone shall dwell in safety. He shall have safety when others are in danger. *Thou* (*saith David, Psal. 4. 8.*) *makest me dwell in safety;* and *saith the Lord concerning the poore man (Psal. 12. 5.) I will set him in safety from him that puffeth at him (Prov. 21. 31.) Safety is of the Lord. Yea*

Secondly, *The safety even of a wicked man is of the Lord.*

It is given to him (by way of common providence) to be in safety; as God takes care of his own servants in mercy, so he takes care of a wicked man in wisdom; he is the preserver both of man and beast; he is the preserver not only of good men, but of evil men, who are as beasts. How bad soever any man is, his good, whatsoever he hath, is from the Lord. They may have safety, who shall never have salvation. And they who are neere to eternall damnation, may be farre from danger.

Thirdly, Whereas it is said, *Though he be in safety, whereto he resteth.*

Note.

Outward prosperity is the foundation of a wicked mans peace.

God giveth him safety, and he makes his safety his God. He resteth in the safety which God giveth him, not in God who giveth him safety. Carrall men loose God in the creature; and whereas they should trust in God, because he sendeth them good things, they trust upon the good things which God sendeth. In whatsoever (besides God) we place our trust, that we put in the place of God. *David* was much overshot in this point (*Psal.*

(*Psal. 30. 6.*) *In my prosperity I said I shall never be moved;* God made *David* prosper, and *David* rested in his prosperity. When *David* was right, he said in his adversity (and every godly man may say in his deepest adversity) *I shall never be moved.* God is as strong to us in our greatest weaknes as when he makes our mountaine strongest; and they who think themselves more immoveable when their mountain is strong, then when it is weak, rest in their mountaine not in God. Now if *David* (a man after Gods own heart) set or rested his heart so much upon his mountaine (that is, his worldly prosperity) because it was strong, how much more may carnal men grow into an admiration of their earthly mountaines, and rest under their shadow and shelter, as if they could never be moved? Worldly men do this so much that this is made the description of worldly men (*Psal. 49. 6.*) *They that trust in their wealth, and boast themselves in the multitude of their riches.* Who these are is not expressed, as if every one must needs know what sort of men they are who trust in their wealth; that is, who see all well with them and who say all shall be well with them, because of the multitude of their riches. For that is properly to trust in riches when a man saith to himselfe (as the rich man said, *Luke 12. 19.*) *I will take my ease, thou hast much goods laid up for many yeares, Eat and drinke, and be merry.* *Job* had another spirit in the midst of his prosperity (*Ch. 3. 26.*) *I was not in safety, neither had I rest* & he spake there of his Condition before he was in trouble, when he had some thousand of sheep, some hundreds of oxen, with a multitude of Camels and Asses, when he had many sons and daughters, with servants in great number; When it was thus with him, when no Cloud had in the least darkned his day, nor so much as a graine of gall or wormwood embittered his cup, when he was thus safe, yet he said *I was not in safety.* When the Devil said he was so safe that he could not touch him, *Thou hast made a hedge about him,* yet he said, *I was not in safety, neither had I rest,* that is, he looked upon his hedge as upon that which might quickly be broken through, & upon his mountain, as that which might not only be quickly moved, but quite removed, he saw all he had shaking and tottering, and so could not have any rest in any thing which he had, he had rest in opposition to murmuring and discontent about the things of this world, but he was restlesse in opposition

to confiding in and satisfaction with the things of this world. In this respect his very safety was unsafe, and his rest, restlesse to him. Only the carnal man, when God giveth him to be in safety, resteth in it; he sits downe and concludeth that he hath enough at present, and that his Enough will last for ever; He resteth in his safety, not only as being out of danger, but above it. *Job* having thus set forth the outward state of the wicked man, *be u in safety*, as also the state of his inward man, *He resteth in it*; sheweth us in the last place and clo'e of the verse, what God is doing towards him, while he is doing thus, or notwithstanding he doth thus,

¶ *Yet his eyes are upon their wayes.*

Some read, *though his eyes are upon their wayes*, and give the sence thus, *though God seeth all their wickednes, yet he lets them proceed and prosper*; That's a truth; God doth not let wicked men prosper, because hee doth not know how wicked they are, or what wickednesse they doe, hee knowes well enough, how ill they are, and what evill they doe, his eyes upon their wayes, while they abuse his mercyes, and (in stead of resting in him who gives them safety) rest in the safety which he hath given them.

Secondly, Others read thus, *and his eyes are upon their wayes*; as if the words were a further description of the wicked mans outward prosperity, and a description of it to such a height, as if the eyes of God were fixed or fastned upon his wayes, to take care of him, and to cause him to prosper in them; as if the eyes of God did drop blessings upon him and guide him every day successfullly in all his undertakings. The eye of God upon a place or person implyeth (in Scripture language) his presence with them for good. (*Deut. 11. 12.*) *The land whither thou goest in to possesse it, is not like Egypt, &c. but it is a land which the Lord thy God careth for, the eyes of the Lord thy God are alwayes upon it, from the beginning of the yeare even unto the end of the yeare*; as if he had sayd, The Lord is uncessantly watchfull over it, both to prevent evill, and to bestow good upon it. Read the same sence of the phrase (*Ezra 5. 5. Psal. 33. 18. Psal. 34. 15.*) And usually in Scripture when the eye of God is sayd to be upon any, it is not taken in an evill sence unlesse to exprest: as (*Amos 9. 4*) *Mine eyes shall be upon them for evill, and not for good*. So that while *Job* sayth, *And his eyes are upon their wayes*, The words, according to

Quasi intentus in oplos dei ipsi in oculis ut eis omnia ex ipsorum animi sententia succederent. Beza: Plus est quod probatur affectu quam quod sermone laudatur. Ambrosi:

O O O O

this

this reading, continue, if not lighten the former sence, shewing further the outward prosperie of evill men by the seeming favour of God to them.

But I rather close with our reading, yet his Eyes are upon their wayes; as if he had said: *Do not think that God taketh no notice of their sinfull courses, because he gives them to be in safety, and is their safety, that they rest and trust upon it, for I tell you the eyes of God are upon their wayes.*

Hence observe.

God always seeth the wayes of wicked men, or he seeth wicked men in all their wayes.

It is no argument that God neglecteth the government of the world, because wicked men are in safety; He fully considereth their wayes, who either through ignorance are wandring from, or, through wilfulnesse, turning out of his wayes.

*His openitur
conniventia &
dissimulatione
Coc.*

And the eye of God is upon the wayes of such men, not onely to see which way, or whither they are going (Job 34. 21.) but to punish them for their going wrong. God will not connive at, nor dissemble what he seeth when he seeth what is unfit. (Hab. 3. 6.) *He stood and measured the earth, he beheld and drove a sunder the nations, that is, he divided and brake those portions in whom he beheld iniquity. (Zach. 9. 8) And no oppressour shall passe through them any more, for now I have seene with mine eyes, that is, I have exactly seen, I have taken perfect notice of them and their oppressours, & I will in justice so oppresse their unjust oppressours, that they shall be rid of them for ever. No oppressour shall passe through them any more.* We may make a threefold difference about the Eye of God upon the persons or wayes of men.

First, The Eye of God is upon the wayes of men, to observe what they doe, his eye distinguisheth between good and evill, and discerneth, as much as beholdeth what is done; His seeing the wayes of men is a cleare understanding of them.

Secondly, The eye of God is upon the wayes of men to prosper and blesse them in what they doe well. The eye of God upon the righteous implyeth, yea and conveigheth mercy to the righteous.

Thirdly, The eye of God is upon the wayes of men, to punish and chasten them for what they doe amisse. God hath a vindictive

dictive or a revenging eye, as well as an intuitive or a beholding eye. This eye of God is upon all the wayes of wicked men, though for a time he giveth them to be in safety, wherein they rest. And because God seeth the wayes both of the righteous and the wicked, therefore God commandeth us to say to the righteous it shall be well with them, for they shall eat the fruit of their doings. *W.* to the wicked, it shall be ill with him, for the reward of his hands shall be given him. Every man shall receive from the hand of God, according to what God hath seene with his eye.

Lastly, We may take these words as an admiring Conclusion, like that (*ver. 12.*) *Yet God layeth not folly to them.* They doe foolishly, yet God doth not deale with them according to their folly; so here they doe wickedly, yet his eyes are upon their wayes. As if he had said, it is a wonderfull thing, even matter of astonishment, that God who so exactly seeth and knoweth the wayes of wicked men, should suffer them to be an houre in safety. Is it not a wonder that God should suffer them to live long and safely, sinning, who deserve to dye for every sin? As all wicked men who dye impoenitently dye in their sins, so God suffers many wicked men to sin till they dye; he seeth their wayes and will not stop them till they have run their full course. Here is the patience and long suffering of God. Men sin to a wonder, when they goe on in sin after many smitings; as the Lord complains by his Prophet (*Amo. 4.*) *I smote them with the pestilence, & with the sword, &c. yet have they not returned unto me saith the Lord.* Now as it aggravates mans sin, to sin under wrath and smitings, so it hightens the goodnesse and patience of God to admiration, that he doth not smite men in their sin, seeing he beholds them in their sin. His Eyes are upon their wayes to behold every sin, and every sin is not only displeasing but burdensome and grievous to him. What a miracle of patience doth this discover in God? The Prophet *Habakkuk* moves the Lord to revenge, and wonders how he could hold his hand from punishing, while his eye beheld that done which was so displeasing. (*Hab. 1. 12, 13.*) *Art thou from everlasting O Lord my God, mine holy One? we shall not dye, thou hast ordained them for judgment, and O God thou hast stablished them for Correction. Thou art of purer Eyes then to behold evill, and canst not look on iniquity. Wherefore lookest thou on them*

them that deale treacherously, and holdest thy tongue, when the wicked downreeth the man that is more righteous then he? As if he had sayd, Lord, I know thou beholdest all the Evill in the world, and art of purer eyes then to behold it with any delight or approbation. Now seeing it is so, why then dost thou looke on them that deale treacherously? In the former part of the verse he sayd, Then canst not looke on iniquity, and in the latter he saith, why dost thou looke on them that deale treacherously? There is a twofold looke of God; First, (as was toucht before) a looke of approbation; secondly, a looke of patience. And so the meaning of the Prophet is, seeing, O Lord, thou canst not looke upon sin approvingly, why dost thou looke upon it patiently? And holdest thy tongue when the wicked downreeth the righteous. As if he had sayd, How is it (Lord) that thou dost not breake forth into the severest rebukes against them? How is it that they have not so much (to appearance) as a frowne or an ill word from thee, who have deserved blowes and utter breakings? Indeed if God had but the patience of all Creatures, had he but the patience of men and Angels, the sin of man would speed it out in one day: God could not hold his tongue nor his hand an houre, Considering that he clearely discerneth all the wickednes that is in the wayes of men, and that every the least unevennesse as well as wickednes is extreamly displeasing to him, were not his Infinite patience; God could not hold but destroy all the wicked of the world, or all that world which lyeth in wickednes, were it not that he is resolved to magnifie his patience. And though for reasons knowne to himselfe, hee beares with those that are burdensome to him very long, not only many dayes but yeares, yet the time is at hand when he will bring them to Judgement, and Judge them according to those wayes upon which his eyes have been. Then the wicked shall finde that as the eyes of God have been upon all their wayes, so that he hath not at all, or not in the least been pleased with any of them.

JOB, CHAP. 24. Vers. 24, 25:

They are exalted for a little while, but are gone, and brought low, they are taken out of the way as all other, and cut off as the tops of the eares of Corne. And if it be not so now, who will make me a liar, and make my speech nothing worth.

JO B still proceedeth to describe, and here concludeth his description, of the state of wicked men, he hath (as hath been shewed in the exposition of the former part of the Chapter) drawne the blackest character of their wickednesse, as also given the fayrest prospect of their outward happinesse; They sin and prosper, they sin and are safe, they have much good while they doe much evill.

This text speakes againe of their prosperity, yet with a diminution, *they are exalted (but it is only) for a little while, for they are gone and brought low, they are taken out of the way, as all others, and cut off as the tops of the eares of Corne.*

There are two opinions concerning the general scope of these words.

First, Some conceive that *Jobs* aime is to shew, that both in life, and death, wicked men fare like other men; *They are exalted for a little while, as all others are, they are gone, brought low, and taken out of the way as all others are.*

Yet, secondly, I rather incline that he here intends to set forth the miserable conclusion of wicked men, not only as they are cut off from worldly enjoyments, as all men sooner or later are, but as they are cut off from worldly enjoyments in a way which is not common to other men, or which is not the common way of man. And the reason why I rather incline to this as *Jobs* scope, is, because these various expressions of the same thing *they are gone, they are brought low, they are taken out of the way, they are cut off* (these various expressions, I say) seeme to carry somewhat more then the remove of men out of the world, by the ordinary way of dying, or then by a natural death.

Vers 24.

others caſt no honour upon them, yet they will take it, and reach after it. Thus the word is applicable to internall ſelfe exaltation, as well as to externall exaltation, or exaltation by others. For as many are outwardly humbled, who are not at all humble: and as ſome are inwardly humbled, who are not at all outwardly humbled, (they have an humble lowly frame of heart, and are active in humbling of themſelves) ſo many are inwardly exalted, who never had nor deſerved, in the leaſt, any outward exaltation. They are active to exalt themſelves, whom no man beſides themſelves, thinks worthy to be exalted. The men of whom *Job* ſpeaks were doubtleſſe forward enough to exalt themſelves, yet

I underſtand him rather ſpeaking of their outward exaltation. For *Job* is here deſcribing the proſperity of wicked men, not their pride. Though, we know, proſperity is the occaſion of pride, and men uſually grow high minded, when they grow high in the world. As by pride cometh contention, ſo by exaltation cometh pride.

They are exalted.

That is, they are great, and rich, they are promoted to honour, and ſet uppermoſt among men.

For a little while.

The Originall in ſtriſtneſſe is onely thus: *They are exalted a little* עוֹלָם בְּיָמָם But the word is taken two wayes in Scripture.

Fiſt, For *little in degree*, or for a little deale (as we ſay) that is, for a thing that is little (*Pſal* 36 16.) *A little that a righteous man hath is better then the riches of many wicked:* His morſel is better then the others feaſt, his penny is better then the wicked mans pound. Thus *Jonathan* ſpoke (*1 Sam* 14 29) when *Saul* had given that ſevere charge that no man ſhould eate till the Sun went downe. *My father hath troubled the land, ſie I pray you how my eyes are enlightened, becauſe I eaſt a little of this honey:* As if he had ſaid, I did not eate much, not ſo much as to delight my ſelfe, much leſſe ſo much as to glut my ſelfe I did eate but a drop or two, and mine eyes are wonderfully enlightened, that is, my ſpirits are much reſtored and cheered, for naturally, when a man is faint, his eye ſ

So *for a little while*, or for a ſhort ſpace of time Pſal.

(*Psal. 37. 10.*) For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place, and he shall not be, that is, he shall not be in power, he shall not flourish in worldly pompe many dayes. The birth of his prosperity shall not be farre in time from the death of it, nor the grave of all his glory from the cradle of it. So (*Psal. 8. 5.*)) *Thou hast made him a little lower then the Angels*; which prophecy of Christ is cited (*Heb. 2. 7.*) Now Christ was not made a little lower then the Angels in degree For he was the Lord of the Angels, and when God brought him his first begotten into the world, he sayd, *And let all the Angels of God worship him.* But Christ was made lower then the Angels for a little time; And so we put in the Margin, *Thou madst him a little while inferior to the Angels.* Namely, for the while or time when he was abased by death and lay in the grave; yet we may say also that was Christ made a little lower then the Angels in his taking upon him our nature; The Angelicall nature being higher then the humane, as considered in it selfe. We may expound the word here in eyther sence, *they are exalted a little* that is, first, they have a little exaltation; secondly, how great soever we may conceive their exaltation to be, yet they are exalted but for a little while or time. We restraine the word to this last sence, as referring to the space of time, wherein the wicked are aloft, *They are exalted for a little while.*

Hence observe.

The exaltation of wicked men shall not continue.

They may be high built, but they have not a sure foundation, they may floate aloft, but they have no consistence below, they are as vapours rising from the earth, or as meteors hanging in the ayre, both which are lifted up only for a little while, and are gone. *Athanasius* said concerning the wrathful reigne of *Julian the Apostate*, *Let us be quiet, it is a little cloud which will soon passe away.* The wicked mans civil honor is but a vapour (as the Apottle *James* speaks of the natural life of every man) *that appeareth for a little time, and then vanisheth away.* The exaltation of wicked men, is but for a little while, For, first, their exaltation is usually but for a part of their lives, and that the lesser part; and that cannot (upon any reckoning) be more then a little while. Secondly, their longest and utmost exaltation can be but for their lives, and the whole life

of man is but a little while. *David* taking the exactest measure of his life, saith, *Behold, thou hast made my dayes as an hand breadth, and mine age is nothing before thee* (Psal. 39. 5.) The whole life of man is very short, and the preferment, or exaltation of wicked men is either much shorter then their lives, or their lives are much shortened by their exaltation. They act their power beyond the bounds of Justice, and so forfeit their lives, before they come neer the bounds of nature. Now it life last but a little, and they are exalted but a little while of their lives or if their lives be cut off within a while after they are exalted, then they have but little exaltation. Many spend a great part of their life before they arrive at exaltation, or preferment in this world, and there are many who out live their own exaltation and there are not a few, who loose their lives by the abuse of their exaltation. The worldly enjoyments of all men are short, and evil mens enjoyments are shortest. Saints shall have enjoyments hereafter commensurate with eternity. but the best of Saints here, have neither any lease of their lives, nor of their enjoyments. And if it be so with the best of men, then much more with the worst of men, who as they are wrapt up in the common condition of humane frailty, with a'l other men, so they lye under some peculiar curses or threatnings which other men doe not. And how soone may a curse cast thote downe who are most highly exalted, and blast or wither all their beauty and bravery, whose branches are greenest, and whole faces shine brightest with earthly splendour.

Secondly, Forasmuch as the word signifieth a little thing, as well as a little time, a little deale, as well as a little while, a thing which in regard of the smallnesse of it, is inconsiderable as wel as that which in regard of the weaknesse of it, is not durable.

Observe.

The greatest exaltation that any man can have in the things of this world is but a little exaltation.

That man is but little exalted, how much soever he is exalted, who is onely exalted in the things of this world; That which is but little in it selfe, cannot make us very great, though we should have it all as ours, or in our possession. How little a thing is all this world, and how little a part hath any one of this little? The whole world is but little, what then is a little part of it? which yet

is all that falls to the share of the greatest men in this world. Philosophers say that the whole body of the earth and Sea together, is but as a poynt or prick with a pen compared to the heavens; and yet there are very few of the great men of the earth, who possesse so much as a mathematical poynt or prick with a pen in the body of the earth. We may say, that the day of the greatest man in the world is but a *day of small things*. The Prophet to encourage the meane beginnings of *Sions* deliverance (*Zech. 4. 10*) sayd, *Who hath despised the day of small things?* As if he had said, I know many doe it, some hoping and others fearing that these small beginnings will have smaller endings, or end in nothing, but in the joy of the enemies, and in the sorrow and disappointment of the friends of *Sion*; But I say unto you, take heed of despising *the day of small things*, that is, the least appearances of deliverance and salvation to *Sion*. Now as we are not to despise the workes of God, because they are small, so we have no reason to be proud of, but even to despise the things of the world, for they are small. Men have great thoughts and make much ado about small things, when they have to doe with the greatest things on this side heaven. *The greatest things that continue onely for a little while, are but little worth, then how little worth are those things, which besides that they continue but a little while, are themselves but little?* Though wicked men are exalted, yet no man hath cause to be troubled at it, or envy them; They are not blessed because exalted, for they are exalted but a little, and that onely for a little while. It should not be much to us what any man is as to worldly enjoyments, no nor what we our selves are as those enjoyments, seeing whatsoever others are, or whatsoever we are in that capacity is but for a little while. The Apostle saith (*2 Cor. 4. 18.*) *We look not at the things which are seen, but at the things which are not seen*; that is, we make not the things of the world our scope, but the things which lye beyond this world, which are seen by faith onely; And the reason why he looked not at these things which are scene, was because the things that are seen are temporall; *those things which are seen, will not be long scene*, they are but for a while, and therefore not to be much looked after. *The Things which are not scene shall be seen for ever*, they are eternal, and therefore most worthy to be looked after. The world hath beauty and glory in it, but this

faints

staines the beauty of all earthly glory, that it may be so quickly stained. The evils and troubles of this world, should not much trouble us, nor the afflictions of this world present much afflict us, because they are but for a while, suppose a godly man be cast downe, and laid low in reference to the world, he is laid low but for a while, therefore no great matter to him, he hath no great reason to be troubled at it; as the Apostle argueth in the same Chapter (*ver. 16.*) *For this cause we faint not for our light afflictions which are but for a moment, &c.* therefore he calls them light, how great and how heavy soever in their owne nature, though they were as heavy as a mountaine, he calls them light, because as to their duration they were but for a moment. We say, A light thing carryed a great way or a great while becometh heavy: He that puts only a pound stone in his pocket, will be very sensible of and much burdened with the weight of it, before he comes to the end of a long journey; whereas a great weight is not much burdensome, if it be not much borne. Now as worldly evils and troubles are light, because but short, so are worldly comforts and honours, especially the worldly comforts & honours of wicked men; of whom it is expressely said, not only by way of assertion (in which sense it may be said of all men) but also by way of commination, *They are exalted for a little while.* Againe, as the profession of hypocrites, hath a kind of appearing goodnesse & beauty, but it is little worth, or it is of no worth, because they endure but for a little while they are but Tempories, as the word is in the parable of the Sower. Or as the Lord complaineth by his Prophet (*Hos. 6. 4.*) *O E braim, what shall I doe unto thee, O Judah, what shall I doe unto thee, for your goodnesse is as a morning cloud, and as the early dew, it goeth away;* goodnesse it self is scarce good, goodnesse is little worth, if it be but as a morning cloud, if it be but as the dew that goeth away when the heate of the Sunne cometh. The worth and glory of true grace stands in this, that it stands and endures for ever; let the world turn which way it will, true grace stands its ground and turnes not away. Now if all the goodness and pretended holiness of hypocrites and formalists be nothing worth, because it is (like a cloud, or a dew) only for a little while; how little worth is the exaltation of wicked men, which goeth away, and is as quickly gone, as a cloud is scattered and blowne away by the wind, or a dew exhaled by the rising

ling Sunne. We may say of all the glory of the wicked, as the same Prophet *Hosia* saith of *Ephraim* (Chap. 9. 11.) *As for Ephraim, their glory shall flee away like a bird from the birth, and from the womb, and from the conception*; that is, it shall quickly depart; by their glory, some understand their children; As if he had said, *Their children shall flee from the birth*; that is, if born alive they shall dye as soon as borne; *Their children shall flee from the womb*: that is, they shall not be borne alive, they shall be abortive; *Their children shall flee from the conception*; that is, they shall not be so much as conceived. We may read the Prophet backward, and beginning with the last first, say, *Their glory*; that is, their children, or whatsoever else they glory in and make their glory, *shall flee from conception*; that is, it shall not be conceived, or have any being at all, and if conceived and so have a being yet *it shall flee from the womb*, that is, it shall never come to a compleat being, but shall be mar'd in the making; or if it be borne and so have a perfect being, yet *it shall flee from the birth*, that is, it shall dye as soone as borne, and come to its grave in stead of or as soon as to a cradle. Thus he describes the evil that shall come upon all their glory, it shall suddenly fly away, and this spoyle the beauty of all that earthly glory, with which the wicked shine; *They are exalted for a little while*. This suddain vanishing of the wicked mans glory is further described in foure expressions; first, *they are gone*; secondly, *brought low*; thirdly, *they are taken out of the way*, fourthly, *they are cut off as the top of the eares of Corne*.

Et non ipse.

Heb. i. e. non

ullas ipse hic

diendi formu a

solent trahi si

figi i. e. i. u. l

omni no de le ar

ut perit. P. i. e. t.

Mata p. uale

in sing. arem i

fig. n. i. e. t. quem

labet eor. om. in-

teire. D. u. l.

Thomiren sin-

gul re. um u. r.

bi. p. l. a. l. i. a. l. i.

distib. u. o. n. e. m.

First, *They are gone*: the Hebrew is, *they are not*; this kinde of speaking is used to signifie a total or utter perishing. They are so gone, as if they had lost not onely their existence but their essence. The original is yet singular, *They are exalted, and he is not*, or, *he not*, he doth not say, *they not*, but *he not*; Job changeth the number from *They* to *He*, to signifie that every one of them is not, or that, not any one of them is. God will deale thus with every single man of them, *he is not*; we say, *They are gone*; they that goe out of one condition into another, are not as they were, and as to their former state, they are not at all. They who goe from place to place, from state to state, though from a state of life to a state of death, have a being, and therefore we traislate wel, *not so be*, by, *to be gone*. Some read the words thus; *They are exalted, and within a little while they are not*; we say, *they are exalted a little*

ble while, and are gone, or are not. The meaning of both readings *in singulis, vel* is the same. To say, *they are exalted for a little while and are gone,* *collectionem singulorum. Plc.* is as much as, and no more then to say, *they are exalted, and within a little while are gone.* Thus David spake from his own experience concerning the prosperity of wicked men (Psal. 37. 35) *I have seene the wicked in great power, and spreading himself like a green bay tree, yet he is p^{er}ished away; and loe he was not: yea I sought him, but he could not be found.* Davids experience falls in fully with *Jobs* assertion; *They are exalted for a little while, and are gone, or are not.*

Hence note.

The worldly felicity or exaltation of a wicked man, or a wicked man in his worldly felicity and exaltation, shall be as if he had never been.

Worldly men and worldly things are scarce any thing while they are seene, and therefore when once they disappare and are not seen at all, it may well be said, *They are not at all.* God who is a'tog. ther invi ble is an eternal being, from everlasting to everlasting he is G^{od} (Pr 90. 2) But all those things which are altogether vi ble, are altogether vanishing: They are going from us, while they are with us; and when they are gone, they are as if they had never been with us. And as it is with worldly things, so with worldly persons, when they are gone, they are not, as to any enjoyment, though they shall ever be as to punishment. *They are exalted for a little while, but are gone.*

And brought low.

That is the second step; Some might say, possibly they are gone to a better estate, then before; they were high before, now higher; so we remove from greatnesse, to greatnesse, from dignity, to dignity, therefore *J^b* explaineth his meaning, *They are gone*

And brought low.

Or degraded from their high places, They are brought low by disgrace, or into disgrace, They are brought low by poverty, or into the lowest depth of poverty. In whatsoever they were exalted, they are now made low. Some expound it of death; *They are brought low,* that is, downe to the grave, and that is low indeed.

deed. The grave is called the lower part of the earth, And yet the wicked shall be brought lower then the grave, even as low as hel, or as the *lowest hel*, as *Moses* speaks (*Deut. 32. 22.*) The Apostle *James* saith (*Chap. 1. 9. 10.*) *Let the Brother of low degree rejoyce, in that he is exalted. But the rich, in that he is made low;* A poore brother, or a brother of low degree seemes to be farre from exaltation yet he hath cause to rejoyce in that he is exalted and he is doubly exalted, first, as he is a brother to the Saints, and a member of Christ, secondly, as he is a sufferer, & afflicted for Christ. Every godly man of the lowest degree is exalted in one of these wayes, and many of them in both; and any man hath cause to rejoyce in these spiritual honours & exaltations, how low soever he is in temporals. But how is the rich, or the brother of high degree made low? and why should he rejoyce in that he is made low? for though there are readings of the text by a supply of other words, yet I judge that to be the best, But why should he rejoyce in that he is made low? As the poore mans exaltation before spoken of, is spiritual, so also is the rich mans humiliation. The rich man hath great cause to rejoyce when he is spiritually humbled, and made low in his own eyes, when he is highest in the eye of the world. To be made low in our owne eyes, or in the sense of our own insufficience while we are rich and outwardly exalted, is a great work of Grace, But to be brought low by the hand of God, while we are high and exalted in the eyes of men, and in our own eyes, is the punishment of sin. Godly Great men are made low in their own thoughts by grace. Wicked men though never so great, shall be brought low in the sight of others for their sin. *They are exalted for a little while, but are gone, and brought low.*

Hence Note.

First; *As the worldly estates of all men, so must of all the estates of worldly men are subject to changes.*

Now they are exalted and lifted up, within a while they are depressed and cast downe. The providences of God ring the changes of mens estates all the world over. As the estates and conditions of severall men differ at the same time; some men are honourable, others are base, some men are rich, others are poore, some are exalted, others are cast downe. So the estates and conditions of the same men differ as much at severall times; They who were hono-

honorable are abased, the rich become poore, and the men of exaltation are brought low. Thus the hills are turned into valleyes, and the highest mountaines, that is, men as high and strong as mountaines (as we read in the Prophecy of Zechary (Chap. 4. 7.) become plains. Our spirituall estate is like mount Sion, which shall never be moved, 'tis founded upon a rocke that can never be shaken; But Temporall things are like a wheele which moves continually, and that spoke which is now aloft (as that Captive King said to his Conquerour) is quickly turned to the ground, and brought low. The Apostle gives an excellent caution in reference to our spirituall estate (1 Cor. 10. 12.) *Let him that thinketh he standeth take heed lest he fall.* And I may say in reference to any mans temporal estate, He that is surest of his standing, may fall notwithstanding all his heed. And if any one (as the Prophet once questioned, *by whom shall Jacob arise for he is small?*) should question by whom shall wicked men be brought low, seeing they are so highly exalted: It must be answered, that as Jacob riseth when he is fallen, so the wicked fall when they are risen, by the hand or power of God. He bringeth them low by his appointment, and he bringeth them low by his power. (*Psalm. 75. 7.*) *God is the Judge, he putteth downe one and setteth up another.* And he it is that setteth up and putteth down the same man. *They are gone, and brought low.*

They are taken out of the way as all others.

The original word signifies to narrow contract or shut up; as also to haften, extend, and shoote forth; and the reason is, because by contracting, or drawing any thing back, we shoot it forward with more force and speed. We see how snakes and other creeping things contract, and gather themselves up, and then cast themselves forward with much advantage. Both significations of the word are made use of in this place by Interpreters. Some rendering, *They shall be shut up, they are brought low, and shut up, they (like prisoners) are under restraint, or they are restrained in prison. They are as to abase their liberty and their power, to the wrong of others, and therefore they are cut short and kept in; not onely are their horns broken, their claws cut, and their nayles pared, but themselves are shut up like beasts, which hurt him that is next whosoever it is. It is reason they should be in safe*

*SEP contractus
continuit, obdu-
avit, in per,
se i navit re
et e contrario
extendere se,
transpire.*

*Claudentur fi-
cut omnes.
Pagus Regi*

safe custody, who being at liberty no man is in safety.

Soltabunt & loco Mr Broughton gives a sence of the word, which imports not their
sub Rab: Moy: restraint, but their flight, *Every one are made to skip away*; They
 shal skip or leap out of their places, or if they were forced or fright-
 ed, as one of the Rabbins trar states it. The meaning of both ren-
 drings meets in the same thing for whether a man be shut up in
 prison, or forced to run and hide himselfe to avoyd restraint and
 imprisonment, his condition is much alike. By the former he is a
 prisoner, and by the latter he hath lost his liberty. The difference
 is not great, whether a man be where he would not, or dares not
 be where he would. *They are shut up, or, they are made to run a-*
way. Both which readings comply fayrely enough with ours, *They*
are taken out of the way. For whether a man be carryed away by
 force, or flyeth for feare, *He is taken out of the way.*

Hence note.

*God doth remove, and take wicked men out of their place when
 they are in their highest exaltation.*

High estates have no security in them, vea they are less secure,
 then the lowest estate; and that not onely because they are more
 subject to the envy of men, but because they who are in high pla-
 ces make themselves more lyable to the wrath of God. They use
 their power to the casting downe and taking away of the inno-
 cent, and therefore God is engaged to take them away. For, as
 God often takes his owne people *out of harmes way, so he taketh the*
wicked quite away that they may do no more harme. The righteous pe-
riish (that is, dye, sayth the Prophet) *and no man layeth it to heart,*
and mercifull men are taken away, they are taken away upon that
 account which few consider, *even from the evil to come,* (Isa. 57.
 1, 2.) God takes away the righteous, lest they should suffer evil,
 and he takes away the wicked, lest they should continue to doe
 more evil. The wicked would know no bounds if left to them-
 selves, and let alone. Therefore God bounds them and saith (as
 the Apostle prophesied of such evil doers, 2 Tim. 3. 9.) *They*
shall proceed no further. for their folly shall be made manifest to all
men; they shall be taken out of the way. God will give them a
 stop; 'tis a forme of speech like that which the Apostle useth
 (2 Thes. 2. 7.) *The mystery of iniquity doth already worke, onely*
he who now letteth, will let, till he be taken out of the way; there

was a rub, a remora in the way of the man of ſin, that he could not doe what he would: The power of the *Romane Empire* ſtood in his way, and till that was taken out of the way, he could do no great ſeates, he could not appear in his colours. Now as God tooke away the power of the *Romane Empire*, as to that hight wherein it had formerly been exerciſed, That the man of ſin, might have a liberty to doe evill and fill up the meaſure of his iniquity; ſo God takes away many wicked men leſt they ſhould do more evill, and even exceed the meaſure of their iniquity. *They are taken out of the way*

as all others.

This may be expounded; firſt. of perſons; ſecondly, of things; *They ſhall be taken away*, and be ſent out of the world as the meanest perſons, or according to the common lot of all men. This is underſtood two wayes; firſt, to ſhew that in death all men ſare alike, ſo that we cannot diſtinguiſh a good man from a wicked man by the manner of his death; ſecondly, to ſhew that they who are higheſt in the world, are as ſoone overthrown by death as the loweſt.

Hence Note.

God can as eaſily remove mountaines as mole-hils, and as quickly triumph in his anger over the Greateſt, as over the leaſt.

They who are higheſt in this world, are no more in his hand, who is higher then the higheſt, then the loweſt of this world are. No creature ſtrength can ſtand againſt God. When we ſee enemies high we are ready to ſay, who ſhall pull them downe, but God can pull them downe, *as all others*, the high Cedars, the ſtrong oakes ſhall be like the pooreſt ſhrub *By whom ſhall Jacob ariſe, for he is ſmall?* (ſaith the Prophet *Amos* 7.2.) O how ſhall the weakneſſe of *Jacob* be ſtrengthened, and the lowneſſe of *Jacob* be exalted? *by whom ſhall Jacob ariſe, for he is ſmall?* as we are apt to queſtion the riſing of the people of God, becauſe they are ſmall, ſo the fall of the enemies of God and of his people, becauſe they are ſtrong and great. By whom ſhall the bloody enemies be brought down, for they are high? by whom ſhall our oppreſſour be deſtroyed, for they are ſtrong? Such are the reaſonings and queſtionings of our ſeare and ur beliefe. The text and poynt

Q q q q

make

*Transferuntur
ut caeteri, nec
peius illis acci-
dit quam caeteris.
Eſt ad tempus
everti: tandem
amplius non ex-
tant: tamen non
aliter quam
alii. Bez:*

make answer; *They shall be taken away as all others*, even as the weakest and the meanest in the world; it puts God to no more trouble, to pull the strongest Princes out of their Pallaces, Forts, or Castles, when they stand in his way, & hinder his designs, then to turne a beggar out of his cottage, or house of hurdles. Such a scorne is put upon the King of Babylon (Isa. 14. 10) *All they shall speake, and say unto thee, Art thou also become weak as we? art thou become like unto us?* Thou thoughtest thy selfe impregnable in power, and thou didst looke upon us as contemptible weaklings, but now thou art become weak as we. While God himselfe peakes great things of Magistrates, and lifts them up as it were beyond the state of man, he yet with the same breath, makes them in one thing but paralel with all other men; ye rule or have power over others like God, but in your selves ye are as weak and mortal as any other sort of men (Ps 82. 6.) *I have said ye are Gods, and all of you are children of the most high but ye shall dye like men*, like the common sort of men, and ye shall fall like one of the Princes. Or rather, by much, as some render the Hebrew, *and the Princes shall dye as one*, or, *as any one*; that is as any ordinary man; nor indeed there appeares no argument in the words reaching the scope of the place, according to our translation, to say, That Magistrates shall fall like one of the Princes, is no abatement to them, but to say, Princes shall fall like any one, is a great abatement, and fall to them, and fully reacheth the sence of the present observation.

Secondly, These words, *as all others*, are expounded of other things, that is, as all worldly things.

Hence Note.

Man in his greatest enjoyments is in as perishing a condition as any thing he enjoyeth.

Worldly men are as vain and transitory, as worldly things are, They are as soone gone as their riches, or their honours, or whatsoever they most desired or trusted to here below. That which they have is perishing, and so are they too. Christ calleth all the things of the world, *weate that perisheth*, (Joh. 6. 27.) The wicked man shall perish and be taken away, as all perishing things are,

*Acceptio. & pe.
tatio. a. perisib.*

upon which he sets his heart, or which he hath in his hand. We are alwayes dying, and so is all that we have, ours are dying comforts, dying

dying riches, dying honours, ours is dying ſtrength, dying beauty. (Iſa. 40. 6.) All fleſh is graſſe, and the goodlineſſe thereof, is as the flower of the field; If all things we have be but a flower, and we our ſelves but graſſe, then, we are taken away as all other things; for flowers and graſſe are alike eaſily taken away.

And are cut off as the tops of the eares of Corne.

The original word is often uſed to expreſſe that act which was the ſigne of the Covenant between God and his people from the time of Abraham untill Chriſt, namely, Circumciſion or the cutting off of the foreskin of the fleſh, and it is applyed not only to the corporall but ſpirituall Circumciſion, to the Circumciſion of the heart in the Spirit. Here it is applyed either to the common way of cutting off by death, or to a cutting off by Judgment, both which may be comprehended under the following ſimilitude; *They are cut off*

*hinc circumci-
diſ ſecum, pra-
cidiſ, de propo-
ſito carnis vel
eo diſ dicitur.*

As the tops of the eares of Corne.

The Hebrew is, *as the heads of the eares of Corne*, that is, *as the eares of corne which grow upon the top of the ſtraw*. Where (by the way) the reader may take notice, that the word which we render, *Eares of Corne*, is that hard word which coſt the lives of ſo many Ephraimites (Judg 12. 6.) Every man that eſcaped was bid ſay *Shibboleth*, and he ſaid *Sibboleth*, for he could not frame to pronounce it right; Then they tooke him and ſlew him. The Gileadites cut off all thoſe Ephraimites who could not rightly pronounce this word, that ſignifies *eares of Corne*; And here Job ſaith that all wicked men are cut off as the tops of the eares of Corne.

*Summitas vel
caput ſpicatum
pro ipſis ſpicis
natis in ſummi-
tate & oſpite
calamus.*

The ſimilitude (as ſome expound it) ſets forth nothing elſe but the fairneſſe and eaſineſs of the death of wicked men, as hath been ſhewed before; *They are cut off as the tops of the eares of corne*, that is, they die as corn when it is fully ripe, at a full age. Thus Eliphaz ſpoke to Job by way of promiſe in caſe of his returne to God. (Chap. 5. 26.) *Thou ſhalt come to thy grave in a full age, like as a ſheaf of corne cometh in his ſeaſon*. But to be cut off like the tops of the eares of corne, ſeemes rather to imply a violent death, and ſounds much more like a Threatning then a promiſe. Therefore

Fiſt, To be cut off like the tops of the eares of corn, ſhewes how eaſily wicked men may be cut off by death or Judgment, rather

Q q q q 2 then

then the easines of their death, when they are cut off. How quickly may an eare of corne be cut off? wicked men who seeme as strong as oakes, shall be cut off like strawe.

Secondly, It shewes that wicked men are usually cut off by a violent death, eares of corne are cut off by the reapers sickle, they doe not fall off alone: and though a wicked man dye a naturall death, yet there is a violence in it; he is *cut off* when he dyeth in his bed as well as when he dyeth upon the block; a naturall death, is a kinde of violent death to every man who is unwilling to dye. Such a man doth not resigne up his soule into the hand of God, but his soule is rent and ravished from him. Christ saith of the rich man, though dying in his bed (for so the parable is to be understood, *Luk. 12. 20.*) *Thou soule, this night thy soule shall be required of thee, or this night doe they require thy soule from thee.* It may be questioned, who shall require it? he doth not meane, that murtherers should kill him, but that when he dyed his soule should rather be taken by force, then quietly surrendred.

Thirdly, *He shall be cut off as the heads or tops of the eares of corn*, may note his destruction when fullest and highest. For as the eares of corne are better then the straw (what is the straw to the eare?) so there be some eares of corne that be *head or chiefe eares*; so that to say wicked men shall be *cut off as the heads of the eares of corne*, is to say they shall be cut off in their fulnesse, in their might and glory. When the wicked are not only eares, but heads of the eares of corne, when they are at the highest, they shall dye; and this resemblance holds not onely because some eares are head-eares, fuller and higher then others, but because all corne is cut, when once it comes to a head, that is, to a perfect fullnesse.

Fourthly, To be *cut off as the tops of the eares of corn*, may also signifie that there is a special time or season, when wicked men are to be cut off. For as corn is not alwayes ripe for the sickle, so wicked men (though they alwayes deserve, yet) are not alwayes ripe for Judgment; Corne is not cut down when greene, or when grown high, but when it is ripe & fit for the flail, it is cut in its season; wicked men shall be cut off in their season. And as there is a general season for the harvest of the whole world, so for every man in particular. (*Rev. 14. 15.*) *Thrust in thy sickle & reap for the time is come for thee to reap, for the harvest of the earth is ripe* God will not command the Angel to put in his sickle till the world be ripe

ripe for Judgment, as he spake also by the Prophet Joel (Ch. 3. 13, 14.) Put in thy sickle for the harvest is ripe, come get you downe for the presse is full, the fass overflow, for their wickednes is great multitudes, multitudes in the valley of decision for the day of the Lord is neere, in the valley of decision; that is, in the valley of cutting down, or of cutting off; or as we put in the Margin, in the valley of concision or threshing; When the wicked shall be cut off as the tops of the eares of corne, by the tickle of divine wrath, and be under dreadful breakings and threshings for evermore.

Lastly, This cutting off as the tops of the eares of corne, shewes that God doth not cut off wicked men when he hath them at an advantage, when they are weake, when they are low, but when they are as the tops of the eares of corn, when they are at their best, then he doth it; the chiefe of the people are called the heads of the people, (Numb. 25. 4.) hang up the heads of the people before me, saith God, by Moses, he cut them off who were as the heads of the eares of corne. As some Tyrants for fear, So God in Justice cuts off the heads of the people, the chiefe of Families, Princes, and great men This was Elegantly, though cruelly, expressed by Tarquin the proud, the last King of the Romanes, who when a City was taken, or surrendred, and application was made to him how he would have the Citizens dealt with, he answered, only by a signe, calling the Messengers into a garden and having a stick in his hand, he struck off the heads of the poppies, intimating to them, that now the Citizens were in their power, they should cut off all the chiefe and leading men among them: Thus the Lord cuts off the heads of the eares of corne, the chiefe of men, or men of greatest power, in the greatesse of their power, he cuts them off in love to justice and righteousnesse, as tyrants do in fear and jealousie of their power and greatnesse. They are cut off as the tops of the eares of corne.

*Si in a pisa-
verum cap. 10
decussis ut eg-
nificaret princi-
pes et natus
pulsam esse
tollent. Prior:
de Gelt. Rem:
cap. 1.*

Job having at large described the state of wicked men, and exemplified many of their wickednesses; concludes by way of challenge.

Vers. 25. And if it be not so, who will make me a liar, and make my speech nothing worth.

In this verse we have Job triumphing, and yet not so much Job triumphing, as truth triumphing; for how much soever we speak for.

*Nun timet ver-
tas falsitatis in-
fidias sed vel
prossa tandem
viam, hat.
August: Ser:
de Sanctis*

*Brevissime in
Hebræo, Eisi
non.*

for and defend the truth, it is not comely that our selves should triumph, but the truth only. *Job* it deed shewes his confidence in the equity of his cause, which he affirmes so just and so fully proved to be the mind of God, that he dares venture upon the Judgment of any man alive.

If it be not so now, who will make me a liar?

Some make other men liars, by teaching them or encouraging them to tell lies, others make men liars by proving that they have taught or told lyes; This is *Jobs* meaning when he saith, *who will make me a liar?* We may suppose *Job* at the close of his speech rising up and looking about him, while he spake thus, *who will make me a liar?* Let me see the man stand forth that hath any thing to object against what I have said. The words are elegant in the Original, and if not, that is, if it be not so as I have asserted concerning the dealings of God with wicked men, that they many times flourish and continue flourishing a long time, if it be not so, let any man disprove me, and make me a liar, if he can; let him convince me that I am in an error if he can. As if he had said, I doe not impose my opinion upon you, but submit it to the consideration and discussion of all men.

Hence note.

First, We should freely offer our opinions and assertions to the tryall.

'Tis too much for a man to look that what he hath said should be consented unto and beleaved, because *he hath said it*. Onely God himselfe is worthy and may demand, to be thus beleaved by man. That God saith this or that is enough to perswade, yea to require our faith in it, and obedience to it. When God speakes, *he that hath eares to heare, let him heare* (Matth. 13. 9) that is, let him beleave and obey, at his perill be it. He that is truth cannot but speake truth, and therefore is to be beleaved in whatsoever he speaketh. Man ought not to say any thing as questioning the verity of what God hath said, But we ought to consider what men say, and not to beleave beyond what we have tryed. And as no man ought to beleave before he hath tryed, so every man ought to present what he hath said to the tryall. Man hath no dominion over the faith of another; *Paul* professed he had not (2 Cor. 1.

24.) and if *Paul* had not who hath? dares any man pretend to a higher priviledge then *Paul* himselfe did? We may not bind up the consciences of men to our dictates any further then what we say is groundd upon and answerable to the sayings of God. To the Law and to the Testimony, if we speake not according to this word, ye have leave or may take leave to say (as to that saying) there is no light in us (1/. 8. 20.) We must not teach magisterially, but ministerially, we must not affect to be called *Masters*, for one is our Master even *Christ* (Mat. 23. 10.) The *Bereaans* received the word with all readinesse of mind, yet they did not swallow down all whole that was said to them, but searched the *Scriptures* dayly whether those things were so (Act. 17. 11.) The Apostles rule is suivable to their practice (1 Thes. 5. 21.) Prove all things, hold fast that which is good. Now as it is the duty of hearers and learners to hold nothing till they have proved it, so it is the duty of Teachers to offer every doctrine to the ballance or tryall which they desire others should hold.

Secondly, While *Job* doth thus confidently offer his assertion to tryall; We learne, That

Truth is not afraid to be tryed

Truth often lieth in a corner, but truth doth not seek corners, truth never hides her head, as ashamed to be seen or discusst by men. Truth (as some have sayd) lyeth in a deepe pit, it is hard to finde it out, it lyeth out of sight, yet truth it doth not hide it self, but dares stand forth in the face of all the world; truth no more feares the tryall, then pure gold feares the touchstone, or then a schollar who hath made good progresse in his learning, feares to be examined; He that hath truth with him needs not care who appears against him.

Thirdly, In that he saith, if it be not so now, who will make me a liar?

Note.

False doctrine is a lye.

(Isa. 9. 15.) The antient, and the honourable he is the head, the Prophet that teacheth liss, that is, (the Pro; he. that teacheth false doctrine) he is the tayl. (Jer. 9 3.) They bend their tongues like their bowes for lies, but they are not valiant for the truth on the earth.

The

The Prophet (as I conceive) intends not so much falshood in discourse, which we call *telling a lye*, as falshood of doctrine, which we call *teaching of lyes*. *They bend their tongues (as bows) for lies*, that is, they set themselves to the maintaining of false doctrine to the utmost stretch of their wit and words. Again, saith the Lord (*Jer. 14. 14.*) *The Prophets that prophecy lyes in my name, I sent them not, neither have I commanded them, neither spake unto them, they prophecy unto you a false divination, and a thing of naught, and the deceit of their hearts.* The whole doctrine of the man of sin is called a lye. *Because they received not the love of the truth, that they might be saved, therefore God gave them up to strong delusion that they should believe a lye* (*2 Thel. 2. 11.*) All the faith devouring and conscience wasting errors that ever the man of sin vented to the world, are wrapt up in this one syllable, or word, a lye. He that receiveth a lye that is told, wrongeth others by it, but he that received a lye that is taught, wrongeth himselfe most by it. To tell a lye is very sinfull, but to teach a lye, is much more sinfull. The evill of that sin is greatest which spreadeth furthest, & continueth longest. A lye that is told and received sticketh not long in the memory, but passeth away for the most part like a tale that is told, and it is enough to many a man that telleth a lye, if he be beleaved but a little while; But a lye that is taught and received sticketh long in the understanding, and abideth there like a nayle fastened by the Masters of the assemblies, and it is not enough to him that teacheth a lye, unlesse it be beleaved for ever.

Thirdly, When Job saith, *Who will make me a liar?*

Note.

The worst thing that can be proved against any man, is, that he is a liar.

To be a liar is to be as bad as may be; For it is to be as bad as the Devill; He deceived the woman both by telling and teaching a lye (*Gen. 3.*) *He abode not in the truth, because there is no truth in him, when he speaketh a lye he speaketh of his own, for he is a liar and the father of it* (*Job. 8. 44.*) Every sin is of the Devill, both by temptation and approbation, but only some sins are of the Devill by way of practice, and the sin which is chiefly of him by practice is lying. Now, every sin the more congeniall it is to the
Devill

Devill, the more sinfull and abominable it is. And therefore among those who shall be without, *lye-makers* are chiefe (*Rev. 22. 15.*) *Wishers* are *doggs*, and *forerers*, and *whoremongers*, and *murderers*, and *la-zers*, and *whosoever loveth and maketh a lye*. The universality of this exclusion is onely exprest upon lyars, as if he had sayd *to be sure all lyars shall be without*. He that maketh a lye hath nothing worse to make; and he that maketh (that is, proveth) a man to be a lyar, hath nothing worse to make of him.

And make my speech nothing worth.

The Hebrew is, *And bring my speech to nothing*: as if he had sayd, I challenge all men to disprove my reasons, or to prove that my reasons are not a prooffe of that for which I brought them. In brieft, let any man refute or confute what I have sayd, if he can, and then let all that I have sayd goe for nothing, or be counted nothing worth.

Hence note.

Unsound doctrine is worthelesse doctrine.

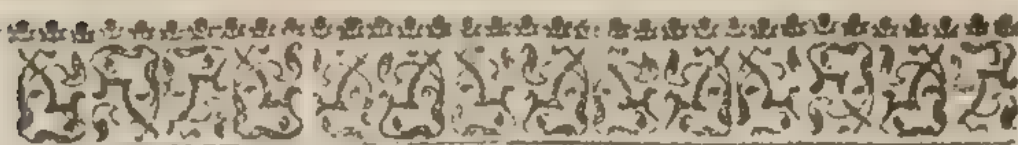
The speech of a lyar is nothing worth, sound doctrine is of great value, it is worth thousands. *David* prefer'd the word of God before thousands of Gold, and silver; every holy truth is the word of God eyther formally or virtually, eyther in termes or by consequence. The Apostle compares sound doctrine to things of greatest worth, even to Gold, silver, and precious stones, and in the same place (*1 Cor. 3. 12.*) he compares unsound doctrine or doctrine unfutable to the foundation (which is *Jesus Christ* alone) to wood, hay, stubble, which as they are things in their owne nature unconsiderable & worthelesse in comparison of Gold, silver, and precious stones so, as to the busines upon which he there treats (a fuitable building upon *Christ*) they are altogether worthelesse. And if those doctrines, which (because of some error in them) are unfutable to the foundation, are to be accounted but wood, hay, and stubble, how worthelesse are those doctrines, which (being altogether erroneous) are inconsistent with and quite overthrow the foundation. Such doctrines are worthy of nothing but a dung-hill, being themselves nothing but drosse and dung. What is that worth to us, which is uselesse to us? How worthelesse then is that which is destructive to us? Every error is a Bable, a

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thing of no use, some errors are as poyson, deadly in their use. The Apostle *Peter* doth not spare to say as much of them (2 *Epsl* 2. 1, 2.) while he calleth them *damnable hereses*, which bring *swift destruction on the bringers of them in*, or the broachers of them abroad ; And if they bring destruction upon those who bring them, they that receive them cannot be safe.

To conclude this poynt and Chapter, if erroneous doctrine be nothing worth, what are those Bookes worth, which are full of erroneous doctrines ? To print such Bookes is but wast of paines and paper, and when such Bookes are printed the best improvement that can be made of them, is to make them wast paper. To buy them is wast of money, and to read them, is (to most) but wast of time. That speech is not worth the hearing, nor is that booke worth the reading, which (as all erroneous books and speeches are) is nothing worth. *Job* granted, that if any could make him a lyar, they, with the same paines, must needs make *his speech nothing worth*. Upon this issue he shuts up his discourse in answer to *Eliphaz*, nor durst *Eliphaz* undertake him any more upon that issue, and therefore layeth downe the Bucklers and quies the feild ; yet *Bildad* takes them up and makes a short skirmish with *Job* ; but upon another poynt, as will appeare in the following Chapter.



JOB, CHAP. 25. Vers. 1, 2, 3.

*Then answered Bildad the Shuhite, and said,
Dominion and feare are with him, he maketh peace in
high places.*

*Is there any number of his Armies? and upon whom
doth not his light arise?*

THis short Chapter contains *Bildads* third contest with *Job*, in which quite waving the poynt in Question concerning the present troubles of the righteous, and the felicity of the wicked, he falls, first, into a description of the glory, power, and Majesty of God; secondly, by way of opposition and comparison he sets forth the misery and impurity of man. For whereas in the 23d Chapter, verse the 3d, *Job* appealed unto heaven, wishing that he might have Admittance to God himselfe, and plead his cause in his presence; *O that I knew where I might finde him! that I might come even to his seate! I would order my cause before him, and fill my mouth with arguments.* *Bildad* perceiving him thus confident, he hurs to take him off by setting before him the greatnes, and dreadfullnesse of the Lord. He takes up the same argument upon which he had formerly insisted: wonderfully exalting the Majesty of God, and debasing man in the sight of his owne frailty. This is the summe and scope of the whole Chapter.

*Bildad iterum
dei potentiam
& altitudinem
exsultat ut Jo-
bum optimat,
re divinā Ma-
jestatem appel-
let, suamq; co-
ram iudice tau-
to innocentiam
jactet.*

*Vers. 1, 2. Then Bildad the Shuhite, answered and said, Do-
minion and feare are with him.*

With whom is not exprest, though it be the beginning of a speech. God is often spoken of in Scripture without naming. The glorious things which are attributed unto him will fit & sute none but himselfe. Barely to say some things are done, is as much as to

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say,

say, they are done by God, because none but God can doe such things. And as such thing may be named as can be done onely by God, so such things may be named as can belong to none, but God. As here *dominion and feare* are *with him*; that is, with God. For these can belong to none but God, and because there are proper and peculiar unto God, therefore Bildad seemes to say thus to Job; Surely thou hast not yet considered (as thou oughtest) the sovereignty authority and power of God, which must needs strike thee with an awfull reverence of him, and cause thee to know thy own assistance better. Surely thou dost not mind, that, *Dominion and feare* are *with God*, and that thou thy selfe art but dust and ashes, yea impure and polluted dust and ashes.

*U. am hoc eg. i
ut demonstret
Jobi esse non
conuenienti de-
um esse reme-
rium. Coc.*

Thus Bildad seemes to chide and rebuke the forwardnesse of Job in appealing and putting his cause to God; for he had been over bold with God, while he defended right of him against the unrighteous accusations of men. Or as if he had forgotten the sovereignty of God, while he was earnestly begging that he would doe him Justice.

Dominion and feare are with him.

*דְּמִיּוֹן
Notat. qd. ex
exercitibus po-
testatis.*

Dominion, is that supream power that God exerciseth over all things and persons. The Hebrew is strictly rendred thus; *Torah is his*; wee say, *Dominion is with him*. There are three things which we may comprehend under the dominion of God.

First, His strength and mighty power, whereby *he is able to subdue all things unto himselfe*; as the Apostle speaks (Phil. 1. 21.)

Secondly, His authority, whereby he hath a right to doe whatsoever he doth. (Dan. 4. 35.)

Thirdly, His Efficacy, or the efficacy of his power, whereby he is able to cary every thing through to the desired issue (1. 43. 13.) Many have great power & great authority, who yet want this efficacy & efficiency, they may undertake much, but they cannot carry it through, whereas in God there is a concurrence of these three, strength, authority, and efficacy, to bring to passe what ever himselfe intendeth, or is pleased to doe. The Dominion which Bildad here ascribes unto God, is a dominion clothed with these three excellencies. From the scope of Bildad, representing God in his dominion and greatnesse.

Observe.

Observe.

The best way to humble man is to see the power and sovereignty of God, as also his holinesse and infinite purity before him.

Any of the perfections of God taken in by faith and well meditated upon, may lay the heart of man low. How doth an overbearing and the high conceits which we have of our selves with the smoke and become a meere nothing at the appearance of God? Though (as the Apostle speaks, 2 Cor. 10. 12.) we measure our selves by our selves, and comparing our selves amongst our selves are not wise; Yet while we onely doe so we seeme very wise; But when once we compare our selves with God, O what idle things and poore simple things are we. What is our power when once we contemplate the power of God? What is the condition which any Prince of the earth hath when once he considers the dominion and sovereignty of God? What is the wisdom of man, what the holinesse of man, to the wisdom and holinesse of God?

Dominion and feare are with him.

More particularly, in that Dominion is here appropriated to God.

Observe.

Supream power is proper unto God.

There is a dominion put into the hands of men: many have dominion and power, but originally all Dominion is Gods. In him is the cause and roote of power. David saith (Psal. 62. 11.) *God hath no kⁿ once, twice have I heard it, that power belongeth unto God.* As my eare hath heard, so my heart hath heard and consented to this truth. And this power or dominion of God may be considered foure wayes.

First, In the universality of it, (1 Chron. 29. 12) where David makes this contellation; *Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand is to make great and to give strength unto all.* He that giveth strength unto all, hath strength over all, and his dominion is over all nations and persons, not limited to this or that particular nation or person; yea he hath dominion not onely over all here below; but in heaven above; as Bildad speakes a little after; *He maketh peace*

peace in his high places. Christ is Prince of the Kings of the earth (Rev: 1. 5.) He is Lord of Lords and King of Kings (Rev. 19. 16.) that is, not onely a King or a Lord, excelling all other Kings and Lords, but also ruling them, or reigning over them: Kings are his Subjects.

Secondly, His is an absolute dominion, that is, he governe by no law, but by his owne will: this kinde of dominion is proper unto God alone. He doth and he onely may governe by his owne will. *He doth in heaven and earth what ever pleaseth him.* This was spoken of (Job 23. 13.) *He is in one minde, and who can turne him? and what his soule desireth that he doth.* He doth not goe out of himselfe for his rule, his owne desire is his rule, and the desires of God are holy, just, and righteous, and therefore his desire and will may well be his rule. It is good that he should have an absolute dominion and rule according to his owne will, who cannot will any thing, but what is good. And 'tis but just that he should rule as he pleaseth, who cannot be pleased with any thing but what is just.

Thirdly, His is an everlasting dominion (Psal. 145. 13. Psal. 66. 7.) As men are mortall, so are States, Kingdomes, and Empires. The strongest and greatest of them have had their fates and funerals. Wee see what changes there have been of dominion and power out of one hand into another; but the dominion of God is subject to no change, nor knoweth it any fate. *The Babylonian, the Persian, the Grecian, and the Roman Monarchyes have scene their day;* but the dominion of Jesus Christ is an everlasting dominion (Dan. 4. 34.) 'tis so acknowledged even by *Nebuchadnezzar.* *And at the end of the dayes I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto mee, and I blessed the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdome is from generation to generation.*

Fourthly, His is an Effectuall Dominion. As he hath a right to doe what he will, so he hath strength to effect what he willet. Such is the dominion of God, and because it is such, even an universall, absolute, everlasting and effectuall Dominion. Therefore, let man remember his duty.

Dominion calleth for subjection.

That's the Apostles rule (Rom: 13. 1.) *Let every soule be subject*

ject unto the higher powers : and if every soule ought to be subject unto the higher powers among men : then every soule ought to be subject, much more to the power of God, for his is the *highest power*. And thus we ought to submit.

First, U. to his lawes ; *Legislative power is his*, what God sayth must be our rule. We may not dispute, much lesse quarrell at any of his commands, but obey them : naturally the heart of man rebels against the law of God (*Rom. 8. 7.*) *The carnall minde is enmity against God ; for it is not subject to the law of God, neither indeed can be ;* that is, it cannot be subject while it remaineth carnal ; onely a renewed or a spirituall minde submits to a spirituall law.

Secondly, Submit to his workes, to what he doth, as well as to what he saith ; and that, first, in the provision and allowaunces that he makes for you, that is a part of Gods dominion to cut out a portion for every man. Therefore in every estate be content ; secondly, submit to the workes of God in his afflictions, and chastisements (*1 Pe. 5. 6*) *Humble your selves under the mighty hand of God, that he may exalt you in due time.* When old Eli heard that terrible message concerning the destruction of his whole family (for Samuel told him every whit, and hid nothing from him) he said. *It is the Lord ; let him doe what seemeth him good* (*1 Sam. 3. 18.*) Thus the Church sate downe in silence not speaking a word because it was the act of God (*Lam. 3. 28.*) Thirdly submit to God in the whole compasse of his Government, in ordering the affaires of the whole world, when he breaks, and when he builds, when he sets up, and when he pulls downe, when he makes peace, and when he makes warre, in all these acts of dominion submit to God. When the Prophet calls us to behold what desolations the Lord maketh in the earth, he adds this word as from the Lord, *Be still and know that I am God* (*Psal. 46. 10.*) As if the Lord had said, Let none question me for what I have done, *I am God*, and if ye know, indeed, *that I am*, ye will not have a word to say against what I doe. So (*Zech. 2. 13.*) *Be silent, O all flesh, before the Lord ; for he is raised up out of his holy habitation : He is risen to make great changes, therefore be silent, submit, let there be no murmuring at, no contending with his providences ; for dominion*

and feare are with him :

Some render this word *feare*, as an adjunct or Epithete of the former ;

*Dominatus est
super omnia
dabilis est pene-
rillum. Jan.*

former; *Dominion* and that a terrible fearesfull or formidable *domi-
nion is with him*, but rather distinctly as wee, *Dominion and feare
are with him*. God hath no feare in him, nor upon him, for he is
as infinitely above all feare, as he is above hope. But *feare is with
him*, or, *feare is his*, because he is so much to be feared. *Feare is
with God* upon this threefold account.

First, Because many at present doe feare the Lord : every God-
ly man is a man fearing God.

Secondly, Because every man ought to feare, dread, and stand
in awe of God, even the Princes and powers and dominions of the
earth, ought to feare the Lord. (*Psal. 2. 11.*) *Be wise now there-
fore O ye Kings ; be instructed, O ye Judges of the earth, serve the
Lord with feare, and rejoyce with trembling.* Kings and Judges
must serve and feare the Lord, or serve the Lord with feare. Who
then must not ?

Thirdly, *Feare is with him* ; because all shall feare and dread
him at last, whether they will or no, they whose proud hearts
flout it against God, they that goe on impudently in sinne, feare-
lesse of the Majesty and wrath of God, yet a time will come when
their stomacks shall be taken downe ; a time will come when all
the world shall tremble before the Lord. As now, many doe it,
and as all ought to doe, so all shall doe it. (*Isa. 2. 19.*) *They
shall goe into the holes of the rocks, and into the tops of the ragged
rocks, for feare of the Lord, and for the glory of his Majesty ; when
he ariseth to shake terribly the earth.* Such a day is coming upon
the lofty ones, upon the Cedars and upon the Oakes, upon the
fearelesse, and they shall feare ; and (which is the greatest argu-
ment of feare) run into a hole for feare. It is prophecied (*Re-
vel. 6. 15.*) That, *the Kings of the earth, and the great men, and
the rich men, and the chiefe Captaines, and the mighty men, and e-
very bondman, and every free man shall hide themselves in the dens
and in the rock, of the mountaines, and say to the rocks and to the
mountaines fall on us and hide us from the face of him that sitteth on
the Throne, and from the wrath of the Lambe.* They who having
been threatned with the wrath of God, were no more afraid then
the rocks, shall, for feare, wooe the rocks to hide them from the
wrath of God. Though Adam had not the feare of God to keepe
him from sinne, yet the feare of God fell upon him as soone as he
had

had sinned. (*Gen. 3. 10.*) *I heard thy voyce in the Garden and I was afraid, because I was naked and I hid my self.*

Hence Observe.

First, *God is in himselfe very dreadfull, he is to be feared.*

God is so much to be feared, that not only feare is *with him*, but *he is feare*. As because God is so full of love, therefore the Scripture predicates love directly of God, *God is love* (*1 Joh. 4. 8.*) so because God is greatly to be feared, therefore he is called *feare* (*Gen. 31. 42. 53.*) *Except the God of my father, the God of Abraham, and the fear of Isaack* (that is, the God whom my father Isaac feared) *had been with me, surely thou hadst sent me away empty*, sayd Jacob in his contest with Laban. And at the 53d verse of the same Chapter he saith again to Laban; *the God of Abraham, and the God of Nabor, the God of their father, judge between us: and Jacob sware by the feare of his father Isaac*; that is, he sware by God; for by him only can we sweare in a holy manner, An oath being a part or an act of divine worship. The dominion and feare of God are put together (*Mal. 1. 14.* *I am a great King* (there is dominion) *and my name is dreadfull among the Heathen* (there is feare.) Even Heathens who know God onely by the light of nature, (which is so imperfect a way of knowing God, that the Heathen are said *not to know him*, *Jer. 10. 25.* yet I say, the Heathen who know God onely thus) doe feare him; they feare him in proportion to or according to the way of their knowledge of him. How much more then is the Lord to be feared, and how dreadfull is he to and among his own people, who know him savingly, who know him by Gospel light. *God is greatly to be feared in the assembly of the Saints: and to be had in reverence of all them that are about him* (*Psal. 89. 7.*) He is terribly dreadfull amongst the Heathen, he is awfully or reverentially dreadfull amongst the Saints. *Fear is with him.*

First, In reference to the greatnesse of his power; consider what God can doe, and that renders him dreadfull. We feare those that can doe great things, those especially that can do great things against us. For this reason Christ exhorts his Disciples to feare God, when he saw them in danger of a surprisal by the feare of what men could doe against them (*Luke 12. 4, 5.*) *I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can doe. But I will forewarn you*
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whom

whom ye shall fear; fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him. How is he to be feared, who at one stroke can pierce body and soule quite through, and throw both into hell? The Lord is to be feared upon the consideration of the ordinary providentiall puttngs forth of his power, how much more when he puts forth his power extraordinarily and Judicially. (*Jer. 5. 22.*) *Feare ye not me, sayth the Lord? will ye not tremble at my presence which have placed the sand for the bound of the Sea, by a perpernal decree, that it cannot passe it, and though the waves thereof tesse themselves, yet can they not prevaile, though they roare, yet can they not passe over it? I have done this thing. put a stop to the Sea, I have put a bridle into the mouth of the Sea, I can check the waves when they roare and tesse, and will ye not feare me?*

Secondly, God is to be feared for his goodnesse, as we read at the 24th verse of the same Chapter, where the Lord upbraids their want of fear, while they remembred his most ordinary good providences at land; *Neither say they in their hearts, let us now feare the Lord our God, that giveth raine, both the former and the latter in his season: he reserveth unto us the appointed weekes of the harvest.* If God be to be feared for that witnesse of his goodnesse which is held out by raine and fructfull seasons, or by filling the hearts of men in common with food and gladnes, then how much more is God to be feared for the distinguishing acts of his goodnes and mercy, the pardon of sin, and the giving out of his Spirit. *There is forgivenesse with thee, that thou mayst be feared,* sayd the Psalmist (*130. 4.*) and (*Hos. 3. 5.*) *They shall feare the Lord and his goodnesse in the latter dayes,* that is, they shall feare the Lord because of his goodnes, his special goodnes to his Church and people, in advancing them to all their spirituall liberties & priviledges in the latter dayes. And thus the Lord is said to be not only glorious in holinesse, but fearful in praises. because we should feare him, when we are praising him, both because he hath wrought so much goodnesse and mercy for those who are unworthy, as also lest while we receive so much from the hand of his goodnesse and mercy, we should walke unworthily.

Secondly, When the text saith, *Fear is with him,* we learne, That

God can strike man with feare when he pleaseth.

Power is with him, and he can put forth his power: as God send out his power, it goeth and prevaileth. So feare is with him, and he can send out his feare to strike whom he will with feare, when and as oft as he will. The Scripture sheweth the Lord sending forth his feare at pleasure, and attaching the strongest and hardiest of the children of men. It is sayd (Gen. 35. 5.) And they journeyed (that is, Jacob and his small company) and the terror of God was upon the Cities that were round about them and they did not pursue after the Sons of Jacob. The terror of God was sent out to keepe them in, so that none of them stirred. Else no doubt but all the Cities would have pursued them because of that high provocation which the sons of Jacob had given them by the late slaughter of the Sichemites. When God promised to send Hornets before the people of Israel to drive out the uncircumcised Nations, this feare was the Hornet (Exod. 23. 28.) God stung their hearts with feare, or (as it were by Hornet-) buzz'd a fear into their eares; as he did into the eares of the Syrians, who encamped before Samaria (2 King 7. 6, 7.) The Lord made the host of the Syrians to hear a noise of Chariots, and a noise of Horses, even the noise of a great host: and they said one to another, see the King of Israel hath hired against us the Kings of the Hittites, and the Kings of the Egyptians to come upon us. Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the campe as it was, and fled for their life. As a word from God makes the heart confident and bold in the greatest danger, so a word from God makes the heart fearefull and cowardly, where there is no danger at all. This is the glory of God, that he can command our passions. That by a word he can make them fear, who doe not at all fear his word.

Many men have fear belonging to them, yet they cannot send out their feare, they are in great place, and so both dominion over men, and feare are with them (for unto whomsoever dominion belongs, fear doth belong (Rom. 13. 7.) Render to every man his due, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour. Yet (I say) many have dominion and fear belonging unto them, who cannot send out their feare. Their power is despised, and none regards them; they command, and are not obeyed, they promise and are not believed, they threaten and are not feared. Onely God can send

out his seare, and make every man fall and tremble before him. When many armed men came to take Christ, Christ sent out a seare upon them, so that *they went backward and fell to the ground* (*Job. 18. 6*) Christ gave them never an angry word, he only confessed himselfe to be the man they sought for, *I am he*; and they were as men astonished with seare; Christ in speaking those words did only let out a little ray or beame of his Diety, and this struck them down. O what seare will Christ send out when he cometh to judge the world, who could send forth such a seare, while he yielded himselfe up to be judged and condemned by the world. *Dominion and seare are with him.* He can make all afraid; and yet, as it followeth;

He maketh peace in his high places.

This latter part of the verse, is a continued description of the irresistable power of God (as all agree) in making peace, yet there is some difference what should be meant by *the high places*, where *God maketh peace*; *He maketh peace in his high places.*

First, Many understand these *high places*, to be *the Heavens*, or (as the Scripture speaketh) *the Host of Heaven*, Sunne, Moon, and Starres; There or among them peace is made through the power of God, keeping them in or to order, that is, in their due motions. The heavenly bodies are in continuall strong motion, and they are kept in their motion by the power of God. The Sunne, Moone, and Starres, are mighty bodies, and they are in a perpetual *career*, yet they iustle not one against another, nor do they fall fowle upon one another. In this sence it may be said; that God maketh peace among them; They all according to his appoyntment keepe their places, and stirre not out of their owne spheares. No man could ever keepe his Watch or Clock in such order as God keepes the Sunne.

Secondly, By these *high places*, others understand that which is somewhat lower; not Sunne, Moone, and Starres, but the severall regions of the ayre; God makes peace in those high places, where stormes and tempests and all manner of fiery impressions are bred and wrought. Naturalists say, that the second region of the ayre is both the shop where those dreadfull instruments of warre, Thunder, lightning, hayle, snow, are formed, as also the store-house where they are layd up; yet even in those high places,
God.

God maketh peace. If he speake to the thunder, it doth not stirre, and to the lightning, it doth not goe forth, if he speake to the winde it bloweth not, and to the storme it is husht and quiet. *Deum vel joint nati tranquillat clementerum diffidia tempe- states, serenat.* Fire and hayle snow and vapour stormy winde and tempest, fulfill his word (Psal. 148. 8.) And they fulfill it whether in going or in staying. Thus God maketh peace in the high places of the ayre. and upon the high waves of the Sea. Christ did but rebuke the Sea, and say to it (when it was in its feircest rage) *peace, be still, and there was a great calme* (Mark 4. 39.) The ayre is under the Empire of God as much as Sea or Land ; And he maketh peace in those high places.

Thirdly, The words are expounded of those high places which are the more proper seates of Angels, And so God may be said to make peace in his places becaule he maketh peace among the Angels, that is, he keepeth the Angels in peace ; The Angels doe not contend one with another, and none of them dares contend with God. Some urge this exposition as most pertinent to Bildads purpose for the conviction of Job ; As if he had said, The Angels dare not contend with God, And dost thou (O Job) contend with God ? The Angels utter not a word against God, and darest thou undertake to plead with him, and engage him in a controversie ? *Hic verbi vel- ligitur Job qui insolens sententias dei querens honoris contumacia.*

A fourth sort, by Gods making peace in his high places, understand only thus much, That all is quiet in Heaven, or that God hath a most peaceable and quiet fruition, and enjoyment of himselfe ; He hath had it from eternity, and will have it unto eternity, this is the blessednesse of God, he is above all trouble and disturbance. And thus also Bildad seems to reprove Job, *Wilt thou begin a contest with God, wilt thou trouble God himself, who maketh peace in his high places, who lives in everlasting rest and quiet. God doth not use to be sued and pleaded with as thou seemest overboldly to desire.*

Lastly, These high places are expounded for the high places of the earth ; As if he had said, God makes peace amongst the States, Princes, and powers of the world, who are in high places, and in Gods high places, For every throne is Gods, and thrones are high places. As the heavens are high places in comparison of the whole earth, so some places of the earth (in a civil capacity as well as in a natural) are higher then the rest. Now among those that are

are in his high places of power and authority, the Lord maketh peace, and this is a very glorious worke of God. Thus we see there are many high places, and they are all the high places of God; yet I conceive that *Bildad* chiefly if not onely aymes at Heaven, which is more particularly the high place of God; as being that to which (though many lay claime to the high places of the earth) none besides God ever did make claime or lay title.

Further, Besides these different apprehensions about the high places, there is a difference in the reading of the words together; some thus; *He worketh in peace in his high places*; That is, what troubles soever are here on earth, there is peace and quietnesse in heaven, or there God worketh in peace and quietnesse. Others, thus; *The Dominion and fear which are with him make peace in his high places*; As if the dominion and power of God were that to which peace making is ascribed as an effect. Or as if he had said, *God hath authority enough to compose all differences, yea he so orders things in heaven that there ariseth no difference in those high places, his dominion and feare keepe all in peace*. There are no murmurings nor discontents, much lesse any rebellions or open warres in heaven.

Mr. *Bronghton* reports the Chaldee translation in a phrase very uncouth in our language. *Sultanship and feare be with him*, (Some Eastern Princes are called *Sultans*) *He maketh peace in his high heavens*. To which he adds the Exposition or glosse of the Chaldee paraphrase; *Michael is on his right hand; and he is of fire; Gabriel is on his left hand; and he is of water; and the heavenly creatures be part of fire and part of water*. But Mr. *Bronghton* gives a good corrective, such Fables *St. Paul* forbidaeth. To conclude, though it be difficult which of the high places before named are here meant yet it is a truth that all high places are his high places, and that in what high place soever peace is made, God maketh it. *He maketh peace in his high places*.

Hence observe.

Peace-making is the worke of God.

And as God makes peace every where, so he makes every kind of peace. We find peace spoken of in Scripture in a five-fold opposition; and God the maker of that five-fold peace.

First,

First, He maketh peace in the high places of the world, *as peace is opposed to any kind of trouble, or affliction.* Peace is usually accompanied with prosperity, and peace signifies any kinde of prosperity. Peace in this extent is assumed by God himselfe as his proper worke (*Iſa. 45. 7.*) *I forme the light and create darknesse, I make peace and create evill. I the Lrd doe all these things; that is, I doe them and none can doe them without me, or but by me.*

Secondly, God maketh peace as peace is (more strictly) taken in opposition to warre and tumults; *He causeth warre to cease in all the world, (Psal. 46. 9.) He maketh warre to cease unto the end of the Earth; He breaketh the bow, and cutteth the speare in sunder, he burneth the Chariots in the fire.* He that destroyeth all the Instruments of warre, doth surely make peace; and he that maketh warre to cease, doth certainly make peace begin. Peace is made two wayes; first, by taking up the differences and reconciling the Spirits of men; secondly, by breaking the power and taking away all provisions of warre from men. The Lord maketh peace by both these wayes, or by either of them.

Thirdly, God maketh peace as peace is opposed to persecution; There may be no warre in a Nation, and yet no peace to the people of God by reason of sore and fiery persecution; yea a generall peace is the very opportunity which persecutors looke for, to breake the peace of particular men. The most bloody times that the Church ever had, have been the most peaceable times of Nations. And when nations are most troubled, the Churches usually get their liberties, and are most quiet. Such a peace as this the Churches had, though I cannot say they had it upon this occasion (*Acts 9. 31.*) *Then had the Churches rest (or peace, that is, they were quiet from their cruel persecutors) throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.* This peace doth God make for his Saints, his little flocke, that they may sometime lye down in Greene pastures, and beside the still waters, without fear of the Wolves and Lions, who would alwayes tear and worry them. Thus the Lord promisseth (*Iſa. 60. 17, 18.*) *I will make thy officers peace, and shine exaltours righteousness. violence shall no more be heard in thy land, wasting nor destruction within thy borders.*

Fourthly,

Fourthly, God maketh peace, as peace is opposed to *diffension* among brethren. It is poſſible there may be no warre in a place, yea no perſecution, none to vex the people of God, and yet they may have great diffentions, vexations, and diſiſions among themſelves. This peace the Church of *Corinth* wanted, when none from without troubled the Church. Hence that rebuke which the Apoſtle gives them (*1 Cor. 3. 3.*) *Whereas there is among you envying and ſtriſe and diſiſions, are ye not carnall and walke as men ?* Thus Saints and Churches warre one with and trouble another, when the world gives them no trouble at all. To the keeping of this peace Chriſt admoniſheth his Diſciples (*Mark 9. 50.*) *Have ſalt in your ſelves, and peace one with another.* But why did Chriſt ſpeake thus to his own Diſciples ; *have peace one with another ?* Were they ready to make warre one with another ? had they any Armyes to engage and lead out into the field againſt one another ? ſurely none. Therefore when Chriſt ſaith, *have peace one with another*, his meaning was only this, wrangle not with one another, fall not out one with another. The Diſciples were not like to run into any other war but that of diſſention amongſt themſelves. And this war may be in thoſe Churches that live in the moſt peaceable condition. And 'tis God onely who makes peace as in his high places both of heaven and earth, ſo in his holy places.

Fifthly, and laſtly, God makes peace as peace is opposed to diſorder, for there may be conſent amongſt men, and yet much diſorder among men, yea they may (poſſibly) agree, content and center together in that which is moſt diſorderly. Of this peace the Apoſtle ſpeakes (*1 Cor. 14. 33.*) *God is not the author of confuſion but of peace, as in all churches of the Saints,* that is, God would have every one keepe his order and his place ; He would not have the prophets ſpeak all together in the Church, for that is diſorderly ; nor would he have women ſpeake at all in the Church, for that alſo is diſorderly. That which breaks order breakes peace, for their can be no true peace without order, and God is not the Author of diſorder or confuſion in Churches but of peace.

Thus peace making is the work of God in this five-fold oppoſition as peace is opposed to trouble, as peace is opposed to war, as peace is opposed to perſecution, as peace is opposed to diſſention, and laſtly, as peace is opposed to diſorder. To make peace in

all these kindes, is as much the honour as it is onely in the power of God. *He maketh peace in his high places.*

Secondly, Observe.

Where God is most eminently, there is most peace.

Hee makes peace on the earth, but in his high places where his most glorious appearance is, there is nothing but peace. And as There is nothing but peace in heaven, where God declares himselfe most clearly, so they to whom God declares himselfe most clearly on earth are most for peace: the neerer and the liker wee are unto God, the neerer wee are unto peace, and the more wee like it. All true peace floweth out from God, and the more of a healing and peace-making spirit appears in any man, the more of God appears in him.

Lastly, By way of inference; Take this. First,

Seeing God makes peace in his high places, or in heaven above, how easily can he (when our breaches are widest) make peace in these low places of the earth. And because, as it is his property, so his promise to doe it, wee should waite upon him for and urge him with the fulfilling of this promise, that he who makes peace alwayes in the high places of heaven, would make that five fold peace in the low places of the earth.

Secondly, Seeing God is able to make peace in all places, he can also make warre in all places. The same power doth both, and *Bildad* shewes the preparations of God for warre as wel as his sanctions of peace. For he hath innumerable Armyes under his command, as it follows in the next verse.

Vers. 3. *Is there any number of his Armies? and upon whom doth not his light arise?*

There seemes to be somewhat a strange conjunction between these two verses, *hee maketh peace*, and, *Is there any number of his Armies?* One would thinke wee shou'd heare of nothing but warre, when we heare of such numberlesse armyes. God hath innumerable invincible armyes, alwayes ready for warre, yet he is most ready to make peace yea he who is *The Lord of Hosts*, is also stiled, *The Lord of peace* (2 Thes. 3. 16.) This likewise speakes the dominion, power, and Majesty of God in that he maketh peace,

T E T

and

and can make warre. *His armyes are at hand*, and those no contemptible ones. As if Bildad had thus bespoken Job, *It is in vaine for thee who art a weake man, to thinke of contending with God, who hath numberlesse armyes to take his part against all opposers.*

The word which wee translate *Armyes*, properly signifies *Troopes*. *Is there any number of his troopes?* And this is given in name to one of the Patriarchs (*Gen 30 11.*) *And Leah sayd, a Troop cometh. And she called his name Gad* A troop is a little Army; and a great Army consists of many troopes. Wee say, *Is there any number of his Armies?*

When the Scripture sayth, that God hath armies, it is not to be understood as if God needed them, eyther to protect himselfe, or to suppress his enemies. *The Lord of hosts* himselfe is infinitely stronger then all the armyes and hosts of which he is Lord. Earthly Princes have their Armyes, and guards, to protect their persons and dominions from danger and invasion. They want armyes to helpe their friend abroad, and to defend their Subjects at home. Worldly Princes borrow power from others to protect themselves, while they undertake to protect others. But God is the guard of his guards, and the strength of his own armyes. Princes are saved by their Armyes, but God is the safety of his armyes. The Gods of the earth are afraid of what man may do unto them, but the God of heaven is not only above those feares, but also above all want of mans doing any thing for him. So that, *as God is not worshipped with mans hands* (as the Apostle tells The Athenians, *Act. 17. 25.*) *as though he needed any thing*, so neyther is he assisted by mens hands or by any hand, as if he needed any thing, *seeing he giveth to all life and breath and all things.*

And therefore when the Lord is sayd to have Armyes, it is eyther to signifie, first, that he hath all things at his command, and is full of power, or secondly, that although he can doe all things by himselfe, yet he will use the agency of the creature to effect his purposes.

This question, *Is there any number of his armyes?* resolves it selfe into this negative. There is no number of his armyes, or there is no number of them. But what are these armyes of God?

First, The Angells are his armyes: we read of one Angel that destroyed a whole army, (*2 Kings 19. 35*) *And it came to passe that night, that the Angel of the Lord went out, and smote in the campe*

camp of the Assyrians, an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. If one Angel destroyed an army, what cannot an army of Angels doe? The Angels of God are armyes without number. We read them expressed by such great numbers, as render their numbers inexpressible. So in Daniels vision of the Glory of God (*Coap. 7. 10.*) *A fiery streame issued, and came forth from before him: thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him;* that is, an innumerable company stood before him. Christ said to Peter when he drew his sword and sought to rescue him from the Officers of the High Priest that came to arrest and bring him to Judgement, *Put up thy sword againe into his place, for all they that take the sword shall perish with the sword. Think'st thou that I cannot now pray to my father, and he shall presently give mee more then twelve legions of Angels* (*Matth. 26. 53.*) Here is an army of Angels. Christ speaketh in the Roman phrase, who reckoned their armyes by legions, as we do. by regiments, *Six thousand six hundred sixty six* was the number of a legion as some affirme, and if so, Then twelve legions make *Seventy nine thousand nine hundred ninety two*; a great Army; but (saith Christ) *my father can send more then twelve legions.* But how many more, no man can say. Christ pitcheth upon a great certaine number, to shew that hee might have what number he would, if hee did but call for them.

Secondly, The Sun, Mooone, & Starres, are the Armyes of God. (*Judges 5. 20.*) *They fought from heaven.* That is, the heavenly or aeriall meteors, wind, thunder, hayle, did as it were joine their confederate forces for the destruction of Israels enemies (as they had done before, *Josh. 10. 11.* and as they did afterwards, *1 Sam. 7. 10.*) yea as it followeth in the same place, *the Starres in their courses fought against Sisera.* The Starres charged like an Army in battel array, raising stormes and dreadfull tempests by their influences, and so might be layd to fight against and ruine the whole army of Sisera. By all which Rhetoricall expressions the Spirit would lead us to understand, that the Lord himselfe by invisible powers did fight against Sisera, while Israel fought him with a visible power. Surely if the Starres be the Lords armyes, wee may well say, *is there any number of his armyes?* When the Lord would shew Abraham that his seed should be an innumerable ar-

my, hee brought him forth and sayd, looke now towards heaven, and tell the Starres, if thou be able to number them. And he sayd unto him, so shall thy seed be (Gen. 15 5) that is, thy seed shall be numberlesse, as the Starres are numberlesse.

Thirdly, By these Armyes wee may understand, not only the Angelis, and the Sunne, Moone, and Starres, that heavenly host, but any creature, yea all the creatures, from the Elephant even to the worme that creepeth upon the ground, or to the fly that buzzeth in the ayre, or to the lice that breede out of corruption. All these are the Armyes of God; and by these he can doe his worke as well as by the Angelis in heaven. What were the armyes of God, with which he made warre upon *Pharack*? were they not flies and lice and such like contemptible creatures, mustred together at his command? therefore the Text may well say, *Is there any number of his armies?* God can leavy an army upon the earth, not onely of men, but of beasts, and not onely of Lyons and Elephants, the stoutest and greatest beasts, but of the weakest and meanest, and not onely of the weakest and meanest among living creatures but of the very Inanimate creatures, the stones in the felds, the winds in the ayre, the waters of the Sea, yea the sand of the Sea, and the very dust of the earth are the armyes of God, if hee give them commission and send them forth. God and the weakest creature are an overmatch for the strongest creatures; 'Tis no matter how meane the meanes is, or how inconsiderable the instrument, so it be in the hand of God, so it be of Gods providing, and goe forth at his bidding. God can leavy an army where he will, and out of what he will, and it shall doe the deed. Now if all things or any thing may be his army, no marvayle if it be sayd, *Is there any number of his Armyes?*

Hence observe.

All creatures are the host the Armyes of God.

They may be called his Armyes in a threefold consideration.

First, Because of their multitude, a few cannot make an army. There are many creatures of every kinde, how many then are all of every kinde put together?

Secondly, They are his Armyes, because of their order; The greatest many out of order doe not make an Army, but a throng or heape. Armyes are martiall'd and disciplin'd, trayned and taught.

taught. An Army is an ordered company; all the creatures are in order by nature, and when God calls they are in order as it were by Art.

Thirdly, They are his Armies, because as God hath a power to command them, so they are ready to obey him; They (as the Centurion in the Gospel sayd of his Souldiers) goe when God sayth goe they come, when he sayth come, and if he bid them doe this or that they doe it. Souldiers must neyther refuse nor dispute the commands of their General. The most violent and boysterous creatures are obedient to the call of God; *stormy winds and tempests fulfill his word* (Psal. 148. 8.) He speaks to the *lightnings*; and they say, *beere are we* (Job 38. 35.) The very thunder which seemes to be all voyce, is all eare at the voyce of God. The Angels are so ready to goe, that they are sayd to fly, and their readines to doe the will of God in heaven, is made the patterne of our doing it here on earth. The Scripture speaks often of them as of an army employed in warres, eyther to destroy the wicked, or to be a guard to the people of God. We have an illustrious example of the latter in Jacobs case (Gen. 32. 2.) *And when Jacob saw them, he sayd, this is Gods host: and hee called the name of that place Mekanaim, that is, two hosts or companies.* And it might be so called, because Jacobs company or little host, and that company of Angels who were Gods host sent out to convoy him in safety, did both encampe upon the same ground. or rather because the Angels divided themselves into two companyes, The one encamping and marching before him as his Vantguard, the other behind him or in his Rere, That so he might see himselfe every way protected, and might be filled with a full assurance of safety. That God hath such numerous Armies alwayes at hand and under command, is

First, A very comfortable hearing to all that love and feare God. The Apostle sayth (Rom. 8. 31.) *If God be for us, who can be against us?* that is, none can. Though many be against us opposingly, yet none can be against us prevaylingly. We may say also if the Lord be for us, who will not be for us? If God be our helper, we cannot want helpers, not onely because the helpe of God is enough without any more, but because, if he be our helper we shall have many more. When we see our selves utterly destitute of all helpes and helpers, yet God hath an army of helpers,
he

he hath auxiliaty forces ready for us. (*Psal. 34 7*) *The Angel of the Lord encampeth round about them that feare him, and delivereth them.* David speaketh as if one single Angel were a whole Army; *The Angel of the Lord* (sayth he) *encampeth*, he doth not lay the Angels of the Lord encampe about them that feare him; and indeed every Angel of the Lord is more in power, then a whole Army of men. yet here, possibly, is meant that Angel who is the Lord, The Angel of the Covenant, who as Captaine General, with his army of created Angels encampeth about them that feare God. And if so, then they need not be afraid. (*2 Kings 6 16, 17*) When the servant of *Elisha* cryed out for feare *Elisha* answered, *feare not: they that be with us are more then they that be with them.* And *Elisha* prayed, And sayd, *Lord, I pray thee open his eyes that he may see, and the Lord opened the eyes of the young man, and he saw: and behold, the mountaine was full of horses, and Charrets of fire round about Elisha.* And thus it is seen with us though wee discern it not. Wee have many invisible succours, in our visible dangers. And as, that the Angels are our helpers in eminent and extraordinary dangers is very comforttable, so also, that they are so against ordinary, common or every-day dangers. (*Psal. 91. 11, 12.*) *Hee shall give his Angells charge over thee; to keepe thee in all thy wayes. They shall beare thee up in their hands; lest thou dash thy foote against a stone, that is, lest thou take hurt in thy dayly workes and travels.*

Secondly, These Armyes are a terrour to all those who rebell and rise up against God, or are enemies to his people. Hee that resists God hath as many enemies as there are Angells in heaven, or starres in the firmament, or stones in the earth, or beasts in the feild: so many enemies hath he, and if God appeare as Captaine generall none shall be able to stand before his armyes, though he levy them of Grasse-hoppers, or flies, or wormes, or lice. How should the greatest feare to provoke God, who can make them fall by that which is least: For as David acknowledged (*Psal. 33. 16, 17.*) *There is no King saved by the multitude of an host: a mighty man is not delivered by much strength: a horse is a vaine thing for safety: neither shall he deliver any by his great strength.* So we must acknowledge, That if God will, any King may be destroyed by the smallest host, that a mighty man may be overcome by that which hath no strength, that a fly is a sufficient thing for ruine,

ruine, and that, if God ſay the word, even that ſhall not onely trouble but ſubdue any man with its little or no ſtrength.

Secondly, Note.

The power which God can draw forth is a limitleſſe power. His Armyes are without number.

When Princes have greateſt Armyes they may number them, and tell you how many hundreds and how many thouſands and how many hundred thouſands they have. We have read of many very numerous Armyes, but wee never yet read of an innumerable army, onely Gods army is without number, and therefore onely his knowes no bounds. *Is there any number of his Armyes?*

And upon whom doth not his light ariſe?

Here *B Iddad* ſets forth the glory of the goodnes, omniſcience and omniſcience of God, by his ſending forth his beams of light, as he in the former part of the verſe ſets forth the glory of the gr at eſſe and power of God by his ſending forth the Armyes of his ſtrength.

*De homine
proprie dicit
in 7^o ſuper
lumen, eſt omni-
nia ſimiliter lu-
men et virtu-
tem ab eo acci-
piant. M^ore.*

Upon whom doth not his light ariſe?

The text may be read thus *Upon whom doth not his light ſtand?* or, *upon whom ſhall not his light ſtand?* Wee ſay, *upon whom doth not his light ariſe?* Both tranſlations are good. But what is this light of God?

Fiſt, Wee may underſtand it of that common light, the light of the Sunne, for that is Gods light, and the univerſall ariſing of it upon the world is a wonderfull worke of God. For as God made the light, and gathered it into that great veſſel the Sunne, ſo hee carrieth it about the world every day. The light of the Sunne is the meſſenger of Gods care and love to man every morning. (*Matth. 5. 45.*) *Hee maketh his Sunne to riſe on the Evil and on the Good;* that is, upon all, Good and Evil, divide the whole world between them: and while the text in *Matthew* ſaith, that *God maketh his Sunne to riſe,* &c. it intimates that the Sunne riſeth daily by ſpeciall direction from God, The Sunne is his, and the light is his, There is no creature that enjoyes the light of the Sunne, but is beholding to God for it. Hee that made the Sunne, maketh the Sunne to riſe; as if the Sunne like a weary or tired traveller

traveller were unwilling to rise in a morning and renew his Journey, or long stage about the world, till called up by God, and commanded out for the service of mankind; of Sun light we may say, *Upon whom doth not his light arise?*

Secondly, This light may be taken more strictly; for the light of divine goodnesse. All the good, the peace, the comfort, which wee enjoy in the world, is comprehended under the name of light. When the Psalmist sayth, *Light is shewn for the righteous*, his meaning is, *good or comfort is shewn for the righteous*, (Psal. 97. 11.) and, *Upon whom doth not this light arise?* The goodnesse of God extends it selfe over all. God doth good to all, though he doth more good for some; for as God would have us to doe good to all, but specially to the household of faith, so doth he. Hee sends forth so much light of goodnesse as will make all men eternally inexcusable who abuse it, but he sends forth so much light of his goodnesse to some as will make them eternally happy. The light of his goodnesse riseth upon good men to cause them to rejoyce and live comfortably: And unlesse some light of his goodnes did arise upon evill men, even upon the worst of men, they could not subsist, nor live at all. His light is the life of man, and *upon whom doth not this light of divine goodnesse arise?*

Thirdly, Wee may expound this light of the light of divine wisdom, which disposeth and ordereth all things: And doth not this light arise upon the whole creation? doth not this light shine upon every creature? doth not this light direct the wayes of man on earth yea doth not this light arise upon the Angels in heaven, to direct them in all their wayes?

Fourthly, Wee may understand this light of the light of that knowledge by which God himselfe knoweth all things. As God is light essentially, or as all that he is, is light, so we may say more especially of his knowledge, it is light. Knowledge is the light of man, and therefore we say of an ignorant or unknowing man that he is in darknes; and thus also knowledge is the light of God; and when the Apostle *John* saith (1 Epist. 1.) *That in him is no darknes at all*, his meaning is, in him is no ignorance at all. God sends forth this light of his knowledge all the world over, he takes notice of all. As nothing is hid (in a common sence) from the heate or light of the Sunne in its walke about the world, so nothing is hid in any, the strictest sence from the knowledge of God.

Upon

Upon whom doth not this light arise? we are alwayes in the presence of God, his eye is upon us and sees us, he sees where we are, and what we doe; and as this light of his shines upon all things, so it will, at last, bring all things to light.

Now, among these foure interpretations given, I conceive that the word *light* is to be taken here in the second sence, *upon whom doth not his light arise?* That is, the light of the goodnes of God: which goodnesse is the infinite freenes and readines of his nature to doe good. And this light of his goodnes arising upon the creature is five-fold.

*Videtur potius
lucem, non en ad
vim quam omni-
bus infundis
pertinere, per
eam sunt omnia
id quod sunt.
Merci*

First, There is an upholding or preserving Goodnes, by which all things are maintained in their state and being.

Secondly, There is a quickning and refreshing goodnes, whereby all things (men, and among them godly men especially) are renewed and revived in their wel-being.

Thirdly, There is a protecting goodnes of God, whereby his are kept while they are in dangers.

Fourthly, There is a delivering goodnes, whereby his are brought out of and set free from danger.

Fifthly, There is a strengthening and supporting goodnes, whereby his are enabled to beare all the evils with which they are exercised in this world. And upon whom (yea upon what) doth not the light of the goodnes of God arise every day in some one or more of these particulars?

Hence Observe.

All the light of man or the light of all men is from God.

If any light arise upon man it is of God, and upon what man soever light ariseth it is of God. As the light of the ayre is his, so also is the light of our hearts. The light of life is his, and so is all that light of comfort which shines upon us while we live. *God is the father of lights, from whom every good gift and every perfect gift cometh (Jam: 1. 17.)*

Secondly, Observe.

God is very communicative of his goodnesse; upon whom doth not his light arise?

God doth not keep his light to himselfe *he is good and doth good;* he hath good, and doth good, he distributes it; God would not

V u u u

have

have us, much lesse doth he himselſe put his candle or light under a bushell, but hee sets it upon a Canaleſticke, and it giveth light to all the world, it refresheth and warmeth all the world. As the light of the ſpeciall goodnes of God in Chriſt ariseth upon all ſorts and conditions of men in the world, ſo there is a light of his common providentiall goodnes which ariſeth upon each man of every ſort and condition in the world.

עֵינֵי אֱלֹהִים

pe. quem non

stabilis lumen e-

stabilis ut non solum

exortentem de

su genem lucē.

sed etiam con-

scientem calore,

lamine et agen-

di facultate pra-

parem de re-

bus omnibus hu-

manis immen-

tem intelliga-

mas. Eisd:

Another reading sayth, *Upon whom doth not his light abide?*

The light of God is not onely an arising or springing light, but a continuing and an abiding light; It doth not onely breake out upon us, but dwell with us. The naturall Sunne ariseth every day upon us, but it doth not dwell with us, but is going from us as soone as it appeares unto us; and theretore it was miraculous when the Sunne stood still, or hasted not to goe downe about a whole day (*Josh. 10. 13.*) But the mysticall light of the goodnes of God is a light that dwelleth alwayes over our heads, and hasteth not to goe downe. And indeed if God should withdraw this light, or let it goe downe, if he should stop the influences of his kindnes from us, and cease to doe us good, we were ruin'd and undone; for in him all things subsist, and are upheld by the word of his power; if his light did not arise upon the creature, the creature would sinke into darknesse. Nor could wee abide what wee are, if this light did not abide upon us. And as this is true in reference to our naturall subsistence, so much more in reference to our spirituall. This light arising and abiding upon the Saints, maintaines and upholds them, both in their graces and in their comforts.

Bildad having thus set forth the power and greatnes of God in his dominion, and feare in his hosts and armyes, as also his kindnes and beneficence in his light arising and abiding upon man, proceeds in the latter part of the Chapter to shew the sinfullnes and unworthines, the impurity and impotency of man compared with God.

JOB, CHAP. 25. Vers. 4, 5, 6.

*How then can man be justified with God? or how can
man be clean that is borne of a woman?
Behold, even to the Moon and it shineth not, yea the
Stars are not pure in his sight.
How much less man that is a worme, and the son of man
which is a worme.*

IN this context Bildad gives further check to *Jobs* presumption (as he conceived) in appealing to heaven, and in begging audience of God himselfe, which he did (as hath been shewed) with earnestnes at the 23^d Chapter.

Vers. 4. How then can man be justified with God?

The words are an Inference from what he had insisted upon and discoursed before concerning the dominion and feare of God, concerning the number of his Armies, and the shinings of his light every where: from all which he concludes, *How then can man be justified with God?* As if he had sayd, *Seeing God is so dreadful, seeing he is an all-powerfull, an all-seeing, and an all-upholding God, how dareſt thou or any man living, plead with him? or how is it possible for any man living to stand out with God and live?*

How then can man be justified with God?

This question, carrieth a strong denyall, To say, *How then can man be justified with God?* is more then barely to say, *Man cannot be justified with God,* How can it be? is not onely thus much, It cannot easily be, it cannot probably be, but it cannot possibly be, or it is Impossible to be; Such questions, *how a thing may be?* are usually an answer that they cannot be at all. Questions are sometimes put for Information or with desire to be directed, or to have the mystery opened how such things may be. The holy virgin put such a question (*Luke 1. 34.* when the Angel had told her shee should have a son) *Then sayd Mary unto the Angel, how shall this be, seeing I know not a man?* her question did

not Import her denyall of the thing, but her wonder at it, nor did it imply her unbeleeve, as if shee thought it Impossible to be, but her desire to be Informed in the way and manner how it should be, and to that sence shee is answered, *The holy Gb st shall come upon thee, and the power of the most high shall over shadow thee.*

WIR calamitas
reus agrotabi
lis, morbus mor
tis; obnoxius
sic latini mortu
lem pro homine
dicunt.

But here (I say) the question, (*how can man be justified with God?*) is reducible to this plaine negative proposition, *Man cannot be justified with God: How can man?* that is (as the word signifieth) miserable man, sickly man, weake Impotent man? and it may note not only the Impotency of his body, but of his spirit. Man is of a weake body at best, and of a more weake and sickly spirit. Master Broughtons translation reacheth both; *And why should sorrowfull man plead Justice with the Omnipotent?* Man is compassed about with sorrowes, and every man is in himselfe, what Christ was more eminently for us all, *a man of sorrowes, and acquainted with griefe* (Isa. 53. 3.) We take the word in its general signification.

How then can man be justified?

Bildad seemes (as some expound him) by this question, to suspect that Job had asserted a *selfe-justification*, and it must be confessed that what he spake at the 23d Chapter, ver. 10, 11, 12. might give him some colour for that suspicion; *Hee knoweth the way that I take, when he hath tryed mee I shall come forth as gold. My foot hath followed his steps, his way have I kept and have not declined, neither have I gone back from the Commandements of his lips: I have steemed the words of his mouth more then my necessary food.* While Job thus asserted his owne Innocency and Integrity, *Bildad* might possibly suppose that hee was asserting his owne rightousnesse; and therefore not without some indignation hee expostulateth the matter with him, *How can man be justified?* that is, pronounced cleane and quit at the Throne of God. *Justification* (Considered in the Gospel notion) is that gracious sentence of God, wherein with respect to Christ apprehended by faith, hee absolveth the beleever from sin and death, and doth repute him just and righteous unto eternal life. Of this the Apostle treateth at large in the 3d 4th and 5th Chapters of the Epistle to the *Romanes*, and in that to the *Galatians*. This doctrine of free justification is the founda-

foundation and corner ſtone of all our comfort. For whereas there is a double change in the ſtate of a ſinner; firſt, a relative change; ſecondly, an abſolute and real change. The one is made in ſanctification, the other in juſtification; Sanctification is a real change, ſubduing corruption, deſtroying the power of ſin in us, but Juſtification is not a Phyſicall or real change in the perſon, it doth not make him that is unrighteous righteous in himſelfe, nor is man at all Juſtified (in this ſence) by any ſelfe-righteouſnes, but it is onely a relative change as to his ſtate. To Juſtifie is a Law terme, ſignifying, the pronouncing or declaring of a man righteous: So that Juſtification is an act of God upon us, or toward us: Sanctification is an act of God in us. This bleſſed Grace of Sanctification alwayes followeth the grace of Juſtification, as an effect or fruit of it; and though it may eaſily be diſtinguiſhed from it, yet it can no more be ſeparated or divided from it, then heate from fire, or motion from life.

Yet I conceive, that *Beldad* in this place doth not ſpeake of Juſtification in that ſtrict Goſpel ſence, as it imports the pronouncing of a man righteous, for the ſake of Chriſt, or as if he ſuppoſed *Job* looked to be pronounced righteous for his owne ſake. But *Beldad* ſpeakes of Juſtification here, as to ſome particular act; As for inſtance, If any man will contend with God (and that *Beldad* chargeth *Job* with) as if God had done him ſome wrong, or had afflicted him more then was need, is he able to make the plea good, and give prooſe of before the Throne of God, *How can man be juſtified with God?*

There is a fourfold underſtanding of that phraſe, *with God*.

Firſt, Thus; *If any man ſhall preſume to referre himſelfe to the Judgement of God, ſhall he be juſtified?* (all at laſt muſt appeare before the Judgement of God, whether they will referre themſelves to him or no; but) ſuppoſe a man referre himſelfe to God (as *Job* had done by appealing to him) *can he be juſtified?* Will God upon the tryall & examination of his cauſe give judgement or ſentence for him? But in this ſence it is poſſible for a man to be juſtified with God; and thus *Job* was juſtified by God at laſt againſt the opinion and cenſures of his three friends.

Secondly, *To be juſtified with God*, is as much as this, *If man come neere to, or ſet himſelfe in the preſence of God, ſhall he be juſtified?* Man uſually lookes upon himſelfe at a diſtance from God,

he looks upon himselfe in his owne light, and so thinkes himselfe righteous; but when he looks upon himselfe in the light of God, and as one that is neere God; will not all his spots and blemishes then appeare, or rather will not he himselfe appeare all spot and blemish? When he is once with God, will he be any thing with himselfe, but an impure and wretched creature? In this sence *Bil-daa* might check *Jobs* boldnes in desiring to come so neere God, *even to his seate*, which would but have made him more vile in his owne eyes, and discovered to him his owne impurities, as it did to the Prophet *Isaiah* (Chap. 6. 5.) and as it did also to *Job* himselfe, when he attained his wish, and got so neere to God, that he called it *a seeing him with his eye* (Chap. 42. 5.) Then we have not a word more of pleading his cause before God; His mouth was stoppt, and he abhorred himselfe, *repenting in dust and ashes*.

Thirdly, *Can man be justified with God?* that is, if man compare himselfe with God, can he be justified? one man may compare himselfe with another and be justified. And thus, the faithfull people of God are called righteous and just in Scripture, comparatively, to wicked and unrighteous men. But how can any man be just or righteous compared with God, in comparison of whom all our righteousness is unrighteous, and our very cleanness filthy?

Fourthly, *To be justified with God, is, against God;* that is, if man strive or contend with God, in any thing, as if God were too hard and severe towards him, either by withholding good from him, or bringing evill upon him; can man be justified in this contention, or will God be found to have done him any wrong? without all question he will not.

From the words taken in a generall sence observe.

Man hath nothing of his owne to justify him before God.

There are two things considerable in man; first, his sinne; secondly, his righteousness; his worst and his best; all grant man cannot be justified by or for his sins, nor can he at all be justified in or for his owne righteousness. And that upon a twofold ground.

First, Because the best of his righteousness is Imperfect; and no Imperfect thing can be a ground of Justification & acceptance with God. For though God doth justify those who are imperfect, yet

yet he never juſtified any man upon the account of that which is Imperfect. God never tooke cockle ſhels for payment, he muſt have pure gold. and he ſeeth wel enough what poore ſtuffe, what baſe coyne the beſt of our righteousneſſe is, and therefore cannot admit any of it in juſtification. For the purpoſe of God is to exalt himſelfe in Juſtice as wel as in mercy by the juſtification of ſinners. And therefore the Apoſtle ſayth (*Rom. 3. 25, 26.*) That *God hath ſet forth Chriſt to be a propitiation, through faith in his blood, to declare his righteousneſſe* (and he is not content to ſay it once, but ſaith it againe) *To declare, I ſay, his righteousneſſe, that he might be juſt, and the juſtifier of him that beleeveth in Jeſus.*

Secondly, All the righteousneſſe wrought by man is a due debt; how can wee acquit our ſelves from the evill we have done by any good which we doe, ſeeing all the good we doe, we ought to have done, though we had never done any evill? When we have done our beſt we may be aſhamed of our doings, we do ſo poorly. But ſuppoſe we had done richly and bravely, ſuppoſe our workes (which indeed are full of drotſe) were pure gold and ſilver, were precious ſtones and Jewels, yet they are already due to God. Wee owe all and all manner of obedience as wee are creatures; And wee can never juſtifie our ſelves from our tranſgreſſions, by ſatisfying (could we reach them) our obligations. There is enough in Chriſt to juſtifie us, but there is nothing in our ſelves; All that Chriſt did was perfect, and Chriſt was under no obligation to doe any thing, but what he willingly ſubmitted to doe for us. This booke of *J b* beareth as great a testimony to this truth as any; How often doth *J b* diſclaime all ſelfe-juſtification (*Chap 9. 20, 21*) *If I juſtifie my ſelfe, mine owne mouth ſhall condemne mee: if I ſay I am perfect, it ſhall alſo prove me perverſe. Though I were perfect, yet would not I know my owne ſoule, I would diſpoſe my life.* What can be ſayd more fully (to the tenour of the Goſpel) for the abaſement of ſelfe, and the advancement of free grace in juſtification. He ſayd indeed (*Chap. 13. 18.*) *Behold now I have ordered my cauſe. I know that I ſhall be juſtified.* But he never ſayd that he ſhould be juſtified for the cauſe ſake which he had ordered. There is a twofold juſtification.

Fiſt, The juſtification of a man in reference unto ſome particular act, or in his cauſe.

Secondly, The juſtification of a man in his perſon. When *J b* ſayd,

sayd, *I know that I shall be justified*, his meaning was, I shall be justified, in this case, in this business, I shall not be cast as an hypocrite (for he alwayes stood upon and st. fely maintained his integrity) or I know I shall be justified in this opinion which I constantly maintaine; That a righteous man may be greatly afflicted by God, while in the meane time he spareth the unrighteous and the sinner. A man may have much to justifie himselfe by before God, as to a controversie between him and man; but he hath nothing at all to justifie himselfe by as to his state towards God.

Againe, As these words are referred to *Jobs* complaint of the severity of Gods dealings with him.

Observe.

Whosoever complaines of the dispensations of God towards him, cannot be justifi'd in it.

Thus the *Jewes* of old complained (*Ezek. 18. 25*) *Ye say the way of the Lord is not equall*. But were they justifi'd in this complaint, with God? How doth the Lord expostulate with them, in the next words, *Hear O house of Israel, is not my way equall? is not your way unquall?* As if he had sayd; All the inequality is on your part, there is none on mine. The wayes of God, how hard and grievous soever they may be (as they were towards *Job*) yet unquall or unrighteous they can never be. The usuall dealings of God with us are full of mercy, & his severest dealings with us have no want of Justice. *How then can man be justified with God?*

Or how then can he be clean that is borne of a woman?

Here's another question of the same tenour, and in the 15th Chap: ver: 14th, *Eliphaz* spake almost in the same termes, *What is man that he should be clean? and bee that is borne of a woman that bee should be righteous?* *Jobs* friends beate often upon this poynt, vehemently suspecting that he did over-weene his owne condition, and thought too highly of himselfe. Whereas *Job* did not onely freely and ingeniously, but with a great deale of holy rhetoric and elegancy confesse against himselfe againe and againe, that he neither was nor could be cleane before God; Onely he would not admit their plea against him, that he suffered for his uncleannes, or that he was uncleane because he suffered.

Master

Master Broughton translates thus ; *Or, The born of woman look so be cleared.* We say, *How can he be clean that is born of a woman ?* that is, how can he have a nature at all clean, or be altogether cleane in his life, who cometh into the world through a world of uncleane-ⁿ? Can the streame be cleane, when the fountain is unclean ? or the product be better then that which is produced Man born of a woman by natural generation (so *Biidaa* is to be understood) comes from an uncleane fountaine, from an Impure Original, and therefore, how can he be pure or clean : What the particular Emphasis and importance of this phrase (*To be born of a woman*) is, hath been opened already (*Chap. 14* & *Chap. 15. 14*) and therefore I referre the Reader to those Texts for a further Exposition. And shall here onely give out this Observation.

All men borne of a woman by natural generation are impure and uncleane.

There was never but one man, the Lord Jesus Christ, born of a woman who was not uncleane, and he was born of a woman, not in an ordinary, but miraculous way ; *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee* (*Luk. 1. 35*) All else born of a woman have been and are uncleane. It is said (*Gen. 5. 3.*) *Adam lived an hundred and thirty years, and begat a Son in his own likeness, after his Image, and called his name Seth.* *Adam begat a son in his own likeness* ; what likeness ? it is not meant of his outward likeness, of the figure or feature of his body, that was the least part of the likeness there intended, in wch his son was borne ; every father begets a son in a humane shape ; and we say the child is like his father, not only as having the same specifical nature, but as having the perional figure and proportions of his father. But when it is said, *Adam begat a son in his owne likeness, in his Image*, the meaning is, he begat a son that was a sinner as himselfe was, and corrupt as him selfe was, even *Seth*, who was given in the place of *Abel*. God in the creation made man in his image after his likeness ; Man by procreation begets a son, not in Gods image, but in his owne ; And that not only like him in constitution as a man, but in corruption as a sinner. *David* confesseth of himselfe (*Psal. 51. 5*) *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Some to avoyd the

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strength

Strength and dint of that text, as to the prooffe of the corruption of nature by propagation, put a most corrupt and base glosse upon it: As it *David* had therein onely confessed his parents sin, fuines or inordinate affections in begetting and conceiving him; not his own natural fuineness as begotten and conceived. I know no better argument of the corruption of nature, then such corrupt interpretations of Scripture, For doubtesse as *Bildad* here in the Text, so *Davia* was acquainted not only with the doctrine of original sin, and the corruption of nature, but had found and felt the sad effects of it in himselfe, And from that experience could say, *I was shapen in Iniquity.* &c. as also content to what *Bildad* saith in this place, *What is man that is borne of a woman that he should be clean?* doe but acknowledge that any one is borne ordinarily of a woman, and we may conclude him to be sinful and uncleane. That I may make this a little clearer, I shall touch at three things, which are distinctly considerable in the sin of *Adam*.

First, That particular act, or fact against the Law, which he committed in eating the forbidden fruit.

Secondly, The legal guilt that flowed from that act, both upon his person and upon his posterity.

Thirdly, The natural Corruption which is a consequent of the former stayred all mankind. O there was first the transgression of the Commandement, which was his eating the forbidden fruit; Secondly, there was the punishment of that transgression, which was death inflicted for eating, thirdly, the depravation of the whole masse of mans nature, by which, as *Bildad* speaks, *Every man borne of woman is unclean.* And these three fell upon the whole posterity of *Adam*, or upon all that are born of a woman in a threefold way.

First, The very act of *Adams* sin becometh ours, for we did partecipe with him, and had, as it were, a hand in it, because we all were feminally in him; so that when he sinned, we all sinned being in his loynes long before we were borne, as *Levi* paid tythes in *Abraham* before he was borne (*Heb* 7. 9. 10.) Thus we all sinned in his sinning, and had a share in that act of his, because he stood as the roote of mankind, and as having entred a covenant with God in that capacity. For he sinned, not onely as a single person, but as he was the representative of all mankind, and there-

therefore what he did we are reckoned as doing the same with him.

Secondly, The guilt of that sin is ours by particular Imputation, as the fact is ours by common participation; for as it *Adam* had stood in a state of Innocency, that had redounded to us for good, so his fall or sin redoundeth to us for evil.

Thirdly, There is the pravity or corruption of nature, issuing from that first sin, and that is expressly syled at in the present text. And this is derived to us by propagation. The defilement of nature descendeth and passeth from generation to generation: therefore, *how can he that is borne of a woman be clean?* and that defilement hath two things in it.

First, The losse of original purity, or the defacing and blotting out of the image of God in which man was created.

Secondly, A succession of horrible deformity and disorder, which consisteth, first in a proneness to all evil; secondly, in an impotency and weakness, yea in an averteness from and enmity against all that is good. So then, we have to do with the very act of *Adams* sin by participation, with the guilt of it by Imputation, and with the filth and deformity of it by propagation: From all which it may wel be questioned, *How can he be clean that is borne of a woman,* and concluded, *Every man borne of a woman is unclean.*

Vers. 5. *Behold, even to the Moon and it shineth not, and the Starres are not pure in his sight.*

In this verse *Baldad* proceedeth to argue downe the presumption (as he conceived) of *Job* by calling him to consider those things which are farre below God, and yet were farre above him, as it he had said; *Wilt thou contend with God, when thou canst not contend with the Moon and Starres? they have a brightness beyond any thing of thine. why then dost thou lift up thyself upon the shinings of thy conversation towards men, and the brightness of thine integrity towards God?*

Behold, even to the Moone and it shineth not.

There is a twofold understanding of these words; first, some expound them by descending; as if *Baldad* had spoken thus; *Be-*

behold O Job, and be both ashamed of and astonished at thy owne folly, in venturing upon a tryal before God, who is of such infinite purity, that while he looketh upon all these heavenly lights that are above the Moone, even as low as the Moon, which (as Astronomers teach) is the lowest of all the planets it shineth not, there is no brightness, no beauty in any of them; They are all in comparison of God but clouds and darkness, but clouds of earth and dirt. And if they shine not in the eye of God, surely much less doest thou, who art a worme, and but a clod of moving or breathing earth?

Secondly, Others expound it by ascending. As if Bildad had spoken thus: Behold, O Job, and tremble at thy presumption in desiring that God should take so exact a scrutiny of thee & of thy cause: for look upon all the parts of the inferiour visible world, look upon all their glories and excellencies, and look not only upon those things that are creeping here upon the earth, but lift up thine eyes as high as the Moone it selfe, Behold even to the Moone (which is, as it were the boundary between the upper and the lower world: The Moone being the lowest of the upper world, and the highest of the lower world, now saith Bildad, surveigh the world up to the Moone) and it shineth not.

But doth not the Moone shine? yes I the Moone shineth, the Moon is that lesser light which was made to rule by night (Gen 1. 16) Why then doth he say it shineth not? the meaning is only this, that Moon light, and Sun-light, that all creature-light is no light, nor their shining to be called shining when we speak of the light and shining of God himselfe. The Moone shineth for the use and to the eye of man, but the Moon shineth not for any use to or in the eye of God. As because he is light, he needeth no light, so because there was no light till he created it, the light of the creature is nothing unto him.

The Moone and Starres shine, but when the Sunne is up they shine not, that is, not to our view; the Starres shine as much in the day as in the night though we cannot see them being over powered by that greater light, the light of the Sun, So when the glory of the Lord appeareth, both Sunne and Moone disapppeare, and are no more seen. The light of the world is no light where God is named; doe but speake of God, and all the beauty and brightness of the creature fades and is extinct. The Moon is a very beautifull creature considered by it selfe, as Job speaks to shew how

*Ne bona quidem
lucida est colla-
ta cum deo
Incomparabile*

how ſo he was from idolizing it, notwithstanding all that beauty wherein it appeared to him (*Chap. 31. 26.*) *If I beheld the Sunne when it ſhined, or the Moone walking in brightneſſe* that is, if I beheld either Sunne or Moone ſo as to adore and worſhip them; if I reckoned any thing of Moone and Sun, in compariſon of God, if I did not judge the light of both as darkneſſe and obſcurity in reference to him, if I did not behold them ſo as if I did not behold them, not being taken up or dazz'd at all with their ſhining brightneſſe, ſcarſe at all fearing not at all admiring any brightneſſe, but the brightneſſe of God, if it were not thus with me, if I ſtood not at this diſtance, and upon theſe termes with the beſt of the creatures, then, &c. It argues that there is much natural beauty in the Moone, when as *Job* to ſhew his ſpiritual chaſtity ſaith that the beauty of it, did not at all withdraw or ſteale away his heart from God. Indeed ſuch is the beauty of the Moone that it is uſed to ſhew out the Church in her ſpiritual beauty (*Cant. 6. 10.*) *Who is ſhe that looketh forth as the morning, faire as the Moone;* The Moone is faire, yet ſhe hath her ſpots; But God is faire without any ſpot, and therefore the faireneſſe of the Moone is no faireneſſe at all to his.

There is another reading of the words (*Behold even ſo the Moone, and it doth not extend its tents, or doth not extend its light like a tent*; for when the light is ſpread forth out, it is like the ſpreading of a tent upon the mountaines. To which the Prophet *Joel* ſeemeth to allude (*Chap. 2. 2.*) in that phraſe, *As the morning ſpread upon the mountaines. Behold to the Moone, and it doth not ſpread out its light, nor extend its tents*; Our irraſtion reacheth the ſence fully; *It ſhineth not*;

לֹא יִתְּחַל
Et non expandit
lumen ſuum in
montem Tentorii
Complat.

Yea the Starres are not pure in his ſight.

The Starres are ſuppoſed higher and greater then the Moone; The Starres are pure and ſplendid bodies, as hath been ſhewed from other places of this booke. So that, when *Bildad* ſaith, *The Starres are not pure*, it is not an abſolute denial of their purity, but as himſelf expounds it, they are not pure in the ſight of God. The Starres have neither thoſe ſpots, nor thoſe changes which the Moone hath, they are a more cleare and a more certaine light, yet *Even the Starres are not pure in his ſight*, and we may reckon the Sunne among the Starres too, though ſometimes they are ſpoken of

of diſtinctly, *Sunne, Moone, and Starres*. Thus *Bildad* pleads the excellency of God above the moſt excellent creatures, how much more above man, who is now caſt much behind many of the creatures, through the corruption of his nature, and is not diſparaged by being compared to the meanest of them. *Behold, even ſo the Moone and it ſhineth not, and the Starres are not pure in his ſight.*

Hence Obſerve.

The glory or beauty of the moſt glorious and beautiful Creatures is no glory, no beauty compared with the glory and beauty of God.

Bildad inſtancing in the moſt beautiful Creatures, takes in the beauty of all the creatures; all which is but a ray, a beam of his infinite light, but a drop of his infinite Ocean: their glory is but an effect of his, and though the meanest of them are perfect in their ſtate, yet the beſt of them are not perfect in degree. It was ſaid anciently: *Look upon the heavens they are beautifull, look upon the earth that alſo is beautiful, but he that made heaven and earth is infinitely more beautiful then either of them both, or then both of them.*

When God had finiſhed the work of Creation, it is ſayd (*Gen. 1. 31.*) *And God ſaw all that he had made, and beheld it was very good.* How then is it ſaid, that *the Moone ſhineth not, and that the Starres are not pure in his ſight.*

I answer, Firſt as before, all things which God made were good as creatures, but nothing was good as the Creator.

Secondly, I answer, the creature is not now ſo good as it was when firſt created, the ſin of man did not onely pollute and ſtain the glory of man, but of the whole creation, and therefore the Apoſtle ſaith (*Rom 8. 20, 21, 22.*) *That the creature was made ſubject to vanity, not willingly but by reaſon of him who hath ſubjected the ſame in hope, becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in paine together untill now.* From this illuſtrious context it appears that God for mans ſin hath put the whole creation to diſgrace and ſuffering, and that all creatures are fallen from the firſt perfection by the fall of the firſt man; The very lights of heaven are made darke, and the Starres impure, by mans impurity.

city. Now if by the sin of man, those creatures who in themselves are sinless, even the Moon and Stars, have contracted defilement, and are not without blemish in the sight of God, then how much less is man (by whom they have taken this infection) free from blemish or infection himself, as *Balaam* infers in the next words and close of the Chapter.

Verf. 6 *How much lesse man that is a worm, and the son of man which is a worme.*

As if he had said, *If the Sunne M^one and Starres are not pure in his sight, how much less is man pure?* Nor is Bild a content to say how much less is man: but he giveth a very debasing comparison of man.

How much less is man that is a worm, and the son of man which can preclude
is a worm. sin on a nega-

How much lesse We may say also, how much more is man impure in his sight, So, the original words are often rendred; as the Reader may see in those places (Pro. 11. 31. Pro. 15. 11)

assure us of the truth and certainty of it; as if he had said, *I am not afraid to avow what I have spoken, I have said is, and I say is againe, how much lesse man, who is a worme, and the son of man which is a worme.*

The son of man; that is, any man, high or low, rich or poore, learned or unlearned, they who are at greatest distance in themselves meet all in this, They are wormes. To be called the son of man. imports the meannes of man, and minds man of his weaknes and frailty. *Ezekiel* the Prophet is often spoken to by the Lord, in this stile, *Son of man*; the reason given by some is this, because he was a man often rapt up in the visions of God, or had the visions of God sent downe to him, he was a man that lived so much in heaven, that he might even forget that he was of the earth, therefore the Lord minds him, often of his Original by calling him, *Son of man*, *Son of man*, so here, *Blasphemeth* man of the meannes of his birth, he is but *the son of man*. Some proud men have drawne their pedigree from the gods, or from the Starres, *Alexander the Great* would be called the son of *Jupiter*, which was to say the son of the Sunne, he did not like to be called the son of man, though as he was so, so he was soon after convinced and confessed that he was so.

And the son of man which is a worme.

וְהַיְלֵעָה
 וְהַמַּגְנֵט
 וְהַמַּגְנֵט
 וְהַמַּגְנֵט
 וְהַמַּגְנֵט

חילעה *ver-*
ma magnus &
patum, qal ab
omin bas versum
& consund. sura

We expresse this latter branch by the same word *worm* in our English, but the Hebrew speakes it in a different word; and *Master Broughton* renders it differently in the English, *and the sense of man a vermin*. The word signifieth both small and great worms, all sorts of worms or vermine; here's the state of man; and how can he who is such a worm stand before God, in his purity, when the Sunne Moone and Starres are impure before him?

Again, we may take notice that *Eildad* doth not say, man is like a worme, but *is a worme*. 'Tis not spoken by way of similitude, but of assertion.

Hence observe.

Man is a very poor thing.

So poore a thing that he is twice in this Text called a worme;
the lowest things serve for a Comparison and bear the likenesse of
the highest and greatest men in the world; man is but a worme,
and

and the son of man, is no better, a worrne or vermin As it sheweth the excellency of God, that nothing is so good, so great, so perfect, that is worthy to be compared with him (*I/a. 40. 18.*)

To whom will ye liken God? or what likeness will ye compare unto him? Looke over all the Excellencies that are in the Creature, is there any thing that lookes like God? that hath not any excellency or beauty comparatively to him? And again (*I/a. 46. 5.*) *To whom will ye liken me, and make me equal, and compare me, that we may be like?* that is, there is nothing that you can compare or make me like unto, I am above all comparison -----

Now (I say) as it shews the excellency of God, that there is nothing worthy to be compared to him, so it shews the meanness of man, that there is nothing so unworthy but that he may be compared to it, and that without wrong or disparagement. The Scripture doth as it were strive for Comparisons, to set forth the weakness, the poorness, the worthlesness of man; he is compared to, yea called dust (*Gen. 3. 19.*) *Dust thou art, and to dust thou shalt returne.* He is compared to the grasse of the field that groweth to day, but withereth or is cut down to morrow (*I/a. 40. 6.*) He is compar'd unto a shadow that hath nothing of Entity or substance, and therefore continueth not but vanisheth away (*Job 14. 2.*) He is compar'd to that which is lesse then a shadow, even to that which is, as I may say, *the nothingness of all things vanity*; and thus he is called when at his best or in his best estate (*Psal. 39. 5*) Further, man is not onely nothing and lesse then nothing, but that which is worse then nothing a ly, he is naturally under such disgrace, that he is the very word of disgrace, a ly. Surely (saith David, *Psal 62. 9.*) *men of low degree are vanity, and men of high degree are a ly.* Nor doth the Lord speake thus of single persons only, but of Nations, and not only of this or that Nation, but of all Nations; take mankind in a cluster or as bundled up together; not onely is this or that man, this or that Nation, but all men and all Nations before him are as nothing, and are counted to him lesse then nothing and vanity (*I/a. 40. 17.*) They are not onely dust, but (which is the lightest and most inconsiderable dust) *the dust of the ballance*, and that the smallest dust of the ballance (*I/a. 40. 15*) they are not onely a drop, but *the drop of a bucket*, which is but the drop of a drop. The similitude in the Text layeth man low enough, *He is a worrne.* When

Y y y y

the

the Lord would speake of his people at the lowest rate in reference to the opinion which they had of themselves, or which others had of them, he calls them a worme, (Iia. 41. 14) *Fear not thou worme Jacob, and ye men of Israel: God doth not speak this to the disparagement, or to the discouragement of Jacob, but to the comfort of Jacob; As if he had said, though thou art a worm, though thou art thus low, thus mean, humbly in thy own thoughts, contemptuously in the thoughts of others, yet fear not; yea all shall have cause to be afraid of thee, for though thou art a worme, yet thou shalt thresh the Nations and beat them small &c.* As National Jacob then, so personal Jacob, or Jacob in person before was but a worme in his own eyes. (Gen. 32. 10.) *I am not worthy of the least of all the mercies (or I am lesse then all the mercies) and of all the truth which thou hast shewed unto thy servant, for with my staffe I passed over this Jordan; that is, I came over in a very poore manner, all my state was but a staffe.* Here Jacob in person spake of himselfe as a worme: *and when we speak thus like wormes, we speak most like Saints.* Our Lord Iesus Christ spake thus of himselfe, as for our sakes he became poore and emptyed himselfe, as for our sakes he tooke upon him the forme of a servant, and was made in the likenesse of man. (Phil. 22. 6) *I am a worme and no man, a reproach of men, and despised of the people.* O how low did Christ esteem and let himselfe, as, and while he stood in the place of sinners? He not only confessed that he was a worm, because a man, but that he was a worme and no man. How then ought every sinfull man to abase himselfe and say, *I am a worme and no man.* Man is a worme in a five-fold respect.

First, Looke upon his original and constitution, he is from the earth as the worme is.

Secondly, Looke upon him in his natural state and condition, he liveth upon the earth and earthly things, as wormes doe.

Thirdly, He is a worme, because continually subject to danger, every foot may crush him.

Fourthly, As the worme is very subject to danger, so likewise unable to resist, or make defence; the worm is a naked creature, and weares no armes, neither offensive nor defensive. Such a one is man, a worme, unable to defend himselfe, unlesse the Lord be his shield and a defence to him round about.

Fifthly, Man is a worme, for he must shortly returne into the

Earth

Earth where the wormes are housed; he is going to wormes, as a worme, and when he comes to the grave it will be worme to worme. As the Lord said, *Dust thou art and to dust thou shalt returne*; so we may say, a worme thou art, and to wormes thou shalt returne. Thus we see man is a poore thing, a very poore thing, and hence I shall make foure or five brief inferences.

First, Let no man be proud, or have high thoughts of himselfe; the son of man is but a worm, O why doth man swell above the clouds, or proudly make his nest among the Starres, when as he must shortly fall among the clods, and as he is a worm, so be eaten up of wormes.

Secondly, Let men take heed of adorning one another with great words and flattering titles, let us take heed of having the persons of men in admiration, it is as vain a thing, for any man to give great flattering titles to others, as it is to have high thoughts of himselfe. The titles which the Spirit of God gives to man, are humbling titles, a flower, a shadow, &c. any thing which may keep down his spirit and abate *selfe-valuation*; we should learne as to think of our selves, so to speake of other men as the Holy Ghost speaketh. As he doth paint man out with praises, nor speake of him as Courtiers (whose hearts are the shops of complements, and their tongues the venters of them) do of Princes. So neither should we: There are two extreames which we should labour exceedingly to avoyd in our references to men; and yet most men walke in one of these extreames towards men. First, we should take heed of reproaching, vilifying, and despising others; for though it be a duty for every man to think meanely of himselfe, and to say of himselfe, I am a worme; and though we may lawfully think and say so of all men, as to the general truth of the proposition, yet it is so farre from being a duty, that it is not at all lawfull to call any man worme, with reproach and contempt of the meanenes of his person. Secondly, we should take heed of flattering and daubing others, as those Tyrians did Herod, crying out *it is the voyce of God and not of man* (Acts 12. 22.) whereas God to shew their mistake, and that he was indeed but a worm, smote him, and he was eaten up of wormes. *Eliphaz* concludes and resolves excellently to this poynt (Job 32. 21, 22.) *Let me not I pray you, accept any mans person, neither let me give flattering titles unto man, for I know not to give flattering titles, in so doing my maker*

would ſoon take me away. As God took away *Herod* for receiving flattering titles, ſo they who give them are in danger to be taken away by God.

Thirdly, Be not Envious at others; what if another have a little more glory, riches, beauty, ſtrength, power, then thou haſt, what though he have a little more knowledg, and be a little higher in gifts then others, yet he is but a worm ſtill; what's man but a worme, and what's the ſon of man, (the beſt of men) but a wormer? why ſhould a worm Envy a worme, what though ſome men are *ſilke-wormes*, a little better furniſhed and richer then others in maind and body, yet they are but worms in ſilke, and many who appeare to, are but *Glow worms*, which ſhine a little but have no conſiſtence.

Fourthly, Let the ſons of men take heed of vexing one another; why ſhould wormes rite up againſt wormes, why ſhould wormes deſtroy wormes cruelly, bloodily? We are all weak as wormes, let us therefore engage that little ſtrength we have, for the ſupporting, not for the ruining of one another. We uſually have ſo much tenderneſſe towards worms in kinde, that when we ſee them crawling upb the ground, we avoid treading upon them; yet how do men purpoſely tread upon wormes in likenes. All men are wormes in likenes, we ſhould not willingly tread upon or hurt any man. But poor men, and men of low degree, are more wormes then rich men, and men in high places are, therefore take heed of oppreſſing the poore, for that is indeed, a treading upon wormes. And though while you tread upon wormes the weak and needy, they cannot (as Chriſt ſpeakes of ſwine, *Matth. 7. 6*) *turne againe and rent you*, yet if you doe ſo, God, the ſtrong God will turne upon you and teare you while there is none to deliver.

Laſtly, Take this inference from it.

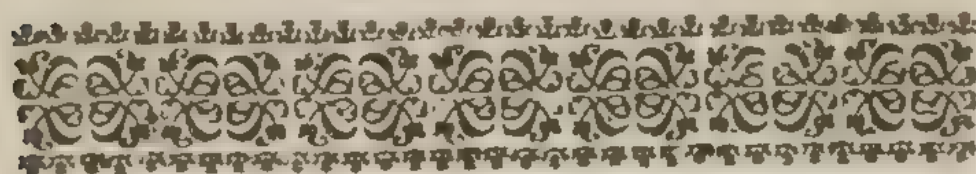
Man by ſin is much degraded and fallen below himſelfe.

Man by ſin is become inferiour to the meanest creatures, who was once above all viſible creatures: man in the ſtate of Creation was the chief piece of the viſible world, he was next to the Angels, who are of the Inviſible world, but now man is fallen very low, he is levell'd with the loweſt of the Creatures, a worm. not only doe the heavenly bodies exceed him in beauty but even the earthly bodies, the beaſts of the field, and the worm that crawles
upon

upon the earth, and lives in the bowels of it, is good enough to make comparison with him. See what man hath lost by ſin ! ſee how he is degraded and fallen from his ſtate and ſtatelyneſſe ! yea I may ſay that man by ſin is not onely fallen from that ſtate and ſtatelyneſſe wherein he was created, but he is fallen below the ſtate of the loweſt creature. Man (by ſin) is not onely a worſe but worſe then a worme; A worme is not capable of moral pollution; a toad hath natural poyſon, but man hath moral poyſon in him, which is worſe then naturall poyſon; and which makes the condition of man yet more vile, his moral poyſon (ſin I meane) is to him naturall. It is his miſery and his diſhonour that he hath it, and it is his greater miſery and diſhonour, that he loves it, and that it is not ſo much his diſeaſe as his deſire: and as the firſt ſin, the ſin of nature hath debaſed all mankind at once; ſo every man that goeth on in and multiplyeth (with deſire) the act of ſin, debaſeth himſelfe yet more, and maketh himſelfe not only lower then the worme, which is the loweſt of living things, but even lower then the loweſt things that have no life. Senſeleſſe liveleſſe creatures are better then ſinfull men, ſuch I meane as live in ſin, and better it had been for any never to have had a being, or not to have lived at all, then to dye in ſin.

Seeing then ſin hath degraded us, and placed us among and below the wormes, who were once next to Angels, how are we engaged to Jeſus Chriſt, who by becoming a worme for us, hath raiſed us to be heirs of bleſſedneſſe with the holy Angels for ever, and hath liſted us up to that hight of honour, that even the holy Angels miniſter to us as long as we are here. And how ſhould we ſtrive to raiſe our ſelves up higher & higher in the Improvement of all that grace which is freely offered to us in Chriſt, even to our daily *converſation in heaven, and our ſitting together in heavenly places in Chriſt Jeſus,* as the Apoſtle ſpeaks (*Eph. 2. 16.*) It is ſad for any man who is but a worme, to be liſted up in himſelfe, but it is the duty of every man to ſtrive that he may be liſted up, not onely above the wormes, but above the heavens. We may quickly run in ſeeking our own exaltation in a worldly, But the more we ſeek our exaltation in a heavenly ſtate, the more holy, yea the more humble we are. We never act as thoſe who know they are but wormes here on earth, till we have an ambition to be like the Angels who are in heaven

Thus I have opened and done with this third, and that a very short discourse of *Bildad* in this Chapter, wherein he hath spoken Excellently as to the generall truth, in exalting God and humbling man, yet he is upon the old mistake, Concluding *Job a selfe-just* for yet a contender with God; Whereas indeed his thoughts were as low as his state or person, in reference to any conceit of righteousness in himselfe, or of any boldnesse in charging God with the least unrighteousnesse (though there was much severity) in his dealings with him.



JOB, CHAP. 26. Vers. 1, 2, 3, 4.

But Job answered, and said,
How hast thou helped him that is without power & how
savest thou the arm that hath no strength?
How hast thou counselled him that hath no wisdom?
and how hast thou plentifully declared the thing as
it is?
To whom hast thou uttered words? and whose spirit
came from thee?



HIS Chapter containeth Job's answer to the
third and last dispute or opposition of his se-
cond friend Bildad; wherein he doth two
things.

First, He complaineth of and in a manner
derideth Bildad's dealing with him, as if what
he had urged were not only little to the pur-
pose, but very wide from it. This he doth in the four first verses
of the Chapter.

Secondly, Job gives out a large narrative of the power, per-
fections, and excellencies of God, of his wonderfull works, and
providences, which Bildad had but lightly touched; this he doth
in the remaining part of the Chapter.

Vers. 1, 2. But Job answered, and said, How hast thou helped
him that is without power?

There is a question among Interpreters, who is here meant, by
him, that is without power, and who by the arms that hath no
strength; who by him that hath no wisdom. There are three opi-
nions about the resolving of this question.

First, Some expound it not of a person, but of a thing, for the
original

Non respondit
ad Bildadi dic-
ta, sed eum ri-
det quod ea at-
tulerit qua pa-
rum ad rem fa-
ciant, imo ab
instituto aliena.
Aterc.

Non admiran-
us est, quod haec
dicitur: et quod
sive est personae
sive rei.

In utre alja
enſi ſententia
tuam de provi-
dentia dei par-
ticulari, in qua
nulla, an. v.
m. Quare ex
flebitis regem,
non cupitis ſed
quod dicitur, vult
Vatiani:

original leaves it in ſuch words as may be determined upon either, and may as wel be rendered, *that, which hath no power, as, him that hath no power.* And the thing without power, which this interpretation argues at, is the opinion or tenet which *Bildad*, and his friends had held forth in their diſcouſe: which *Job* is conceived to looke upon, as weak, and without power, as having neither ſtrength nor wiſdome in it. And becauſe *Bildad* made the laſt reply, *Job* (according to this expoſition) beſpeaks him thus, *Thine own former arguments, as alſo thoſe of thy friends, had no power, no ſtrength of reaſon, nor true wiſdome in them, and beſt thou minded the matter now, haſt thou by what thou ſpakeſt laſt put any ſtrength into what hath been weakly and feebly argued already? As for my ſelfe I am neither better enformed nor comforted, then I was, and therefore have reaſon to conclude, that there is no more ſtrength nor power in what is now ſaid, then in what was ſaid before. It is uſual to apply ſtrength to a ſpeech we ſay ſuch a man made a ſtrong ſpeech, as for ſuch a one, his ſpeech had no ſtrength no ſtrength in it. And that ſpeech which hath no ſtrength in it, can never adminiſter ſtrength to thoſe to whom it is ſpoken; ſo that to ſay, how haſt thou helped him that hath no power, is to ſay, the ſpeech by which thou haſt attempted or endeavoured to help him that hath no power. Yet I conceive that *Job* doth here intend a perſon, whom his friends ſuppoſed without power, ſtrength, or wiſdome rather then his friends ſpeech, which himſelf judged and (as his own reliefe) found to be ſo.*

Hoc de deo ac-
cipio O quoniam
egregie cum
ad uultu qui
i. beatus erat,
et in uultu dei
patrocinatus.
Quasi ius de-
tentione deus
adig. m.
Mere:
Cuius aſſer-
es num in bacil-
lis et ſuſtentat
brachium eius
qui non eſt for-
m. Vulg:
Cui Aſſer-
es, aut non po-
terat? Mont.

Secondly, By *him that hath no power, and the arme that hath no ſtrength*; ſome underſtand *God himſelf*; who is indeede all power, all arme, who is altogether ſtrong and onely wiſe. As it *Job* had ſaid, *O Bildad, thou haſt ſtood up in the defence of God, as if he had not been able to defend himſelfe, or thou haſt been an Advocate for him, who hath no need thou ſhouldeſt. Hath not he power? hath his arme no ſtrength in it? or is he a ſtumble of counſel? ſurely God hath no need of thy patronage or aſſiſtance? Therefore conſider whoſe helper thou haſt been? what? the helper of him that is weak, and beſt thou ſuſtained the armes of him that hath no ſtrength? ſurely no, God hath ſtrength enough to defend his own cauſe, and wiſdome enough to maintaine his own acts againſt me and all men elſe. Then oughteſt indeed to have helped him that hath no power, but thou haſt onely given help to him that hath all power. Thus ſome carry on the whole*

whole context under that frame and form of this exposition, as if *J. b.* did but rebuke *Bildad* for undertaking the matter on Gods part, whereas he should have used his utmost endeavours for the support and comfort of him a poore weak creature, labouring under heavy burdens of most sad afflictions, and wanting counsel, how to bear and improve them as layed upon him by the hand of God. For this *J. b.* had no power and might expect help from his friend; but he bestowed all his help in vindicating the honour of God against *J. b.* not in helping or advising *J. b.* how to beare up under the hand of God, and therefore he thus interrogates him.

How hast thou helped him that hath no power? But

Thirdly. I rather expound the words of *J. b.* himselfe, as being no vburdened and distressed with great affliction, and under sore temptations, and therefore fitly represented in these words, *a man without power, an arme without strength, and him that had no wisdom* at least that he was such in the opinion and judgement of his friends. As if he had said, *O Bildad. Thou lookest upon me as a man without power, strength, or wisdom; very well, be it so as indeed (though not in thy sence) it is so, what hast thou done? how hast thou helped him that is without power? how savest thou the arme that hath no strength? how hast thou performed the part of a friend, either in comforting me, or in counselling me?* so the words are a close Ironicall rebuke of what *Bildad* said in the former Chapter. *Thou camest to strengthen and help me, consider how well thou hast made good thy owne intendment; how hast thou helped him that is without power? thou hast spoken words fitter to weaken, then to strengthen, to cast down, then to raise up; and so hast quize mistaken the matter. Thou shouldst not have amplified the power and majesty of God before a man in my condition Thou shouldst rather have opened the doctrine of free grace, and of the fatherly affliction of God to his poor servants and children, while they are under his sharpest corrections: Thy words should have been like oyle, like milke and honny, but thou hast spoken very hard words, if not gall and wormwood to my wearied soule. Though what thou hast spoken be in it selfe true, yet it is to me improper and unsuitable, out of time and unseasonable, and therefore weigh with thy selfe; How hast thou helped him that is without power?* We may paralel this context with that of the Apostle, (1 Cor. 4. 8. 10.) where with much holy derision he rebukes the over weening and high opinion which the *Corinthi-*

and had of their present attainments, and perfections in spiritu-
als, *Now ye are full, now you are rich, ye have reigned like Kings
within us, and I would to God that ye did reigne, that we might
reigne with you*: As it he had said, I could wish with all my
heart it were as well with you as you think it is, that we also
might have a part with you in those gloryes of the Gospel; But I
feare ye are onely puffed up with notions, and that your portion is
but small in true solid spiritual knowledge. I feare ye have little
experience in conceit, and there ye have a great deale too much; and
upon the same account he puts it upon them againe at the 10th
verse, *We are fools for Christs sake, but ye are wise to Christ; we
are weak, but we are strong, ye are honourable, but we are despised.*
Thus *Job* here, ye look upon me as a weak man, as a man of no
power, but you are wise and learned, see how ye have played
your part and discharged your duty; you think you have a won-
derfull faculty in helping the weak, in saving those who are rea-
dy to perish, in teaching the unlearned, in countelling the unwise;
wheress I am rather so weak, nor ignorant, nor destitute of
counsel as you thinke I am; and if I were, your oration is wide of
the mark or reacheth not my case, and therefore can do me no
good. *How hast thou helped him that hath no power?* And which is
the same in other words;

How savest thou the arme that hath no strength?

The arme is an eminent member of the body, and in Scripture
it often signifies strength, because the arm hol. eth out and reacheth
the strength of the whole body; *How hast thou saved the arme
that hath no strength?* that is, the man that hath no strength. There
is a threefold strength; first, natural, which is twofold; first, of
the mind or inward parts; secondly, of the body or outward parts:
secondly, there is a civill strength, which is the command or Au-
thority which a man hath over others thirdly, there is a spiritual
strength, which is the command which a man hath over himself,
both in doing good and in avoyding evil, or both for the due en-
joyment of good and induring of evil. When *Job* saith, *How savest
thou the arme that hath no strength?* we may expound it both of
the first and third sort of strength. For *Job* had indeed lost the
strength of his body, and his friends thought he had lost the
strength both of his parts and graces. Which is more clear in the
next interrogation.

Ver. 3.

Vers. 3. *How hast thou counselled him that hath no wisdom?*

To give counsel is the worke of the wise and they who are unwise have most need of counsel, though they seldome thinke so. And it may be a very disputable question, who is the wiser man, he that gives good counsel, or he that readily receives it & makes good use of it. Good counsel directs how to judge of things, how to speake, and how to act. *In the multitude of Counsellors there is safety* (saith Solomon) and they must needs be unsafe, who either have none to give them counsel, or refuse wholesome counsel when 'tis given. Counsel is to a man without wisdom as bread is to a man that is hungry, or as cloaths to a man that is naked. Matter Broughton translates; *What dost thou counsel without wisdom?* Right counsel is the very spirits of wisdom; but thy counsel is flat and hath no spirits in it. Thus his translation refers the want of wisdom to the counsel which Bildad gave Job; but ours refers it to Job to whom Bildad undertook to give counsel. *How hast thou counselled him that hath no wisdom?* As if he had said Thou O Bildad lookest upon me, as a man without wisdom, If I am so, I do not perceive that thy counsel is like to make me much wiser. Thy counsel will even leave me where it found me, and 'tis well if it doe not put me backward. What strange kind of counsel is thine! *How hast thou counselled him that hath no wisdom?* From all these cutting questions put together,

Observe,

First, *They who are weak, and without wisdom, should be holpen, and tenderly dealt with, by grave and gracious counsel.*

The words of the wise conveigh strength to the weak, comfort to the sorrowfull, and counsel to those who know not what to doe. See the tendernes of Christ to the weak (Matth: 12. 18, 19) *Behold my servants whom I have chosen, and my beloved in whom my soul is well pleased, I will put my spirit upon him, and he shall show judgement to the Gentiles.* He meaneth not judgement, as judgement is opposed to mercy Jesus Christ did not come in that sense to shew judgement to the Gentiles he did not come to bring wrath upon them, but he came to shew mercy to the

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Gentiles,

Gentiles, to those who were sinners of the Gentiles, who sat in darkness, and in the shadow of death, he shewed merciful judgement, he shewed them the knowledge of God, he reformed and purged them from their sins and sinful Idolatries, he brought them into a holy state & order under Gospel Government, this is the judgement which Christ brought to the Gentiles & this judgement is a mercy; *he shall bring judgement to the Gentiles*; How shall he doe it? *he shall not strive nor cry, neither shall any man heare his voyce in the streets*, that is, he shall not deale boysterously, and contentiously, he shall not be vexatious, and rigorous, he shall not act as a man chafed and enraged, as a man full of wrath and fury, but as a man most tenderly affected and full of pity, for *a bruised reed shall he not breake, and smoking flax shall he not quench*; a bruited reed, and smoking flax, are emblems of the weake, of the arme without strength, of those who are without wisdom; Christ will not deale roughly with those, *he will not breake the bruised reed, nor quench the smoking flax*, that is, such as are broken with the fence of sin, such as are weak in faith, such as are so much over-powered by corruption, that they doe rather smoake, and make an ill-sented smother, then burne or shine in a gracious profession, such as are thus low and meane in spirituals, Christ will not break with his power, nor quench with his rebukes, *till he send forth judgement to victory*, that is, till he hath perfected their conversion, and hightened their graces to the full, and caused the better part in them to prevaile over the worse (as the house of David did over the house of Saul) till it arive at a blessed victory. And againe (Isa. 61. 2.) *The spirit of the Lord God is upon me, (for what) because the Lord hath anointed me to preach good tidings to the meeke, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Here is helping those that have no power, and saving the arme that hath no strength.* Thus Christ handles those who through temptation, affliction, or any trouble are brought low. For the neglect of this duty, the Lord reproves the Shepheards (Ezek. 34. 2, 3, 4.) *Son of man prophesie against the Shepheards of Israel, prophecy and say unto them, thus saith the Lord God unto the Shepheards; Wo be to the Shepheards of Israel, that doe feed themselves should not the Shepheards feed the flockes? That is, should they not be more intent upon the feeding of their flocke*

flock with spiritualls, then upon the feeding of themselves with temporalls: should they not labour more to feed the peoples soules then their own bellies? surely they ought. But what did the Shepherds of *I/rael*? The next words shew us both what they did, and what they did not, *Ye eat the fat, and ye cleave you with the wool, ye kill them that are fed.* These things they were forward enough to doe; But see what they did not *ye feed not the flock,* That's a general neglect of duty; then followeth their neglect of particular duties; *The diseased have ye not strengthened, neither have ye healed that which is sicke, neither have ye bound up that which was broken, neither have ye brought againe that which was driven away* (by force of Satans temptation) *neither have ye sought that which was lost* (through selte folly and corruption) Here is a large inditement against the Shepherds, All which may be summed up in *Jobs* language to *Bildad*; They did not helpe those who had no power, they did not save the arme without strength, nor counsel, those who had no wisdom. See again how the Prophet describes the compassionatenes of God to his people in an afflicted condition (*I/ai. 27 8*) *In measure* (that is, moderately) *when it stormeth forth thou wilt debate with it, he stayeth his rough winde, in the day of the East winde;* that is, when affliction, like an East winde blowe fiercely upon his from the world, then he stayeth his rough winde, he will not bring his rough wind out of his treasures to joyn with the East-winde. God will deal gently with his when they are hardly dealt with by men. And thus it is our duty when it is a *day of the East winde*, a day of trouble, and temptation upon any soule, to stay the rough winde, to breathe gently, to give refreshment and ease to the weary soule; *How hast thou helped him that hath no power? how savest thou the arme that hath no strength?*

Secondly, Observe.

The manner how we perform any duty is to be attended as well as the matter.

Bildads businesse was to comfort the sorrowfull, to strengthen the infirme; how did he performe this? his strengthening was a weakning, his helping was a grieving of *J b* already weake and grieved; and the reason was, because he failed in the manner, or manning of this worke, we must be carefull as to doe good for
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the matter, so to doe it effectually, which cannot be unless it be done rightly. Some goe with an honest purpose to help, who yet admitteth no help at all, to every such helper it may be said with rebuke, *How hast thou helped him that is without power?* how unhandsonely hast thou done it? what work hast thou made of it? Thou hast but entangled the poore soule worse then before, This runs through all duties. We may say to some, *How have ye prayed, and called upon God?* They onely speake a few words, present a few petitions, but without a heart, without faith, without a sense of the presence of God, or of their own wants; how have such prayed? call ye this prayer? we may say to others, how have you heard the word of God? is this to heare? what to receive the sound or sense of the word, and never to mind it more, never to digest nor turne what is heard into practice; is this hearing? We may say to others, how have you fasted and humbled your soules before God? *Is this a fast that God hath chosen, a day for a man to hang down his head like a bulrush; Is this fasting to God, even to God?* No. This is but a *mock fast*, a *No fast*; God hates such formality, in praying, hearing, fasting, with a perfect hatred. A body exercised and a soul sitting still, is not worship God is a spirit and will be worshipped in spirit and in truth; In the truth or according to the rule of his own word, as also in the truth or according to the sincerity of our own hearts: unless we worship God in this twofold truth, we worship him not at all, as he will be worshipped, how much soever we seeme to have a will to worship him. As *Job* here puts a question mixt with admiration and indignation to his helper; *How hast thou helped him that hath no power?* How illfavorably how buglingly hast thou done it? So the Lord will put such a question to many of his worshippers; *How have ye worshipped him that hath all power?* how slightly, how formally, how hypocritically have ye done it? Therefore in all duties, *look to the manner, as well as to the matter, and labour to doe them well, as well as to doe them.* To neglect the doing of a duty, or the doing of it negligently are alike offensive unto God; and he will say to the latter with as much displeasure, *How hast thou done what I commanded?* as he will to the latter, *Why hast thou not done what I commanded?* yea

Thirdly, Observe.

That which is not done as it ought is to be judged, as if not done.

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That which we strive not to doe in a right manner, we (upon the matter) doe not at all. We may resolve these interrogations of the Text into negations, *How hast thou helped him that is without power?* is as much as this, *thou hast not helped him: how hast thou the arme that hath no strength is indeed, Thou hast not saved him: how hast thou counselled him that hath no wisdom?* carryeth this meaning, *thou hast given him no counsel; we are to say, as good never a whit, as never the better, and how good soever any thing is that we doe, if we doe it amisse, it will be reckoned by God (what reckoning soever men make of it) as if we had done no such thing.* Moses said to the Lord under a temptation, when he was troubled at the complaint of the people, because the deliverance promised did not come on, and they were not freed as was expected. *Lord, wherefore hast thou so evill entreated this people? why is it that thou hast persecuted me? for since I came to Pharaoh to speake in thy name, he hath done evill to this people, neither hast thou delivered thy people as all,* (Exod. 5. 23.) Is this a deliverance? this is no deliverance; we are apt to thinke the mercies of God no mercies, unless he give us full and perfect mercies: unless we presently receive all that we looke for, we looke upon it as if we had received nothing at all. But how truly may the Lord say to the children of men, when they perform duties illegitimately, and negligently, ye have not done them at all, ye have neither prayed, nor heard, nor fasted at all, because ye have been negligent in, and unprofitable under them. The workes and duties of the best are not every way full: but the workes and duties of some are altogether empty; and they doe no thing in all they doe.

Fourthly, In these severall interrogations, are heresheld forth the severall effects of holy advice given according to the word, and mind of God; *how hast thou helped him that is without power? saved the arme that hath no strength? counselled him that hath no wisdom?* As if he had said, thou indeed hast offered me counsel from God, if thou hadst managed it right, this would have bin the fruit of it, I who have no power should have been helped, and I who am as an arme without strength should have been saved.

Hence observe.

That the word of God or divine truths are mighty in operation, when duly administered.

The word of truth conveyeth strength to the weak, wisdom

to the simple, comfort to the sorrowfull, light to those who are in darknesse, and life unto the dead. The word *lifts up the hands which hang downe, and the feeble knees. The law of the Lord* (that is, every holy truth, saith David, Psal. 19. 7, 8.) *is perfect* (and what can it doe? the next words tell us) *converting or rest. ring the soule. The testimony of the Lord is sure* (and what can that doe? the next words tell us) *making wise the simple. The statutes of the Lord are right* (and what can they doe? even that which is most sweet where it is done) *rejoycing the heart: The commandment of the Lord is pure* (in it selfe, and it worketh gloriously in us) *enlightening the eyes.* I may say also, The word of the Lord is mighty; and it giveth strength to those who have no might. As it is mighty for the pulling down of strong holdes, casting down imaginations, & every thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor: 10. 4, 5.) So it is as mighty for the raising up of the weak, for the lifting up of those who are cast down and fallen below the knowledge of God through unbelieve; and for the bringing of poore soules out of captivity into that blessed liberty of faith in Christ. What Great things the word rightly applied, and divine truths brought home with Authority, have done and still can do was shewed at the 4th Chapter of that book verse 3d and 4th. As also at the 25th verse of the sixth Chapter, upon those words, *How forcible are right words?* Though we ought to help those who have no power by more then words, yet words have holpen many who had no power, as Job doth more then intimate while he reproves Bildad for his unskillfull wording it with him. *How hast thou helped, &c.*

And how hast thou plentifully declared the thing as it is?

וְכִי וְכִי וְכִי
Gratum uia,
Appellatio a
וְכִי quod esse
significat, sapi-
entia enim re-
tam omnium
existentium
prima & pra-
cipua est. Dicitur

That which we render, *The thing as it is*, is but one word in the Original, and it hath a threefold signification.

First, It is put for the essence, substance, or being of a thing; The Greek word for substance, is very neere this in sound, and may possibly be a derivative from it.

Secondly, It signifieth that *working* or *operation* which flowes from being; Things first are, and then they act, and they are to little or no purpose unlesse they act.

Thirdly,

Thirdly, It signifieth *counsel, advice, wisdom*, as it is said in Pro. 3. 21.) so Mr. Broughton translates, *And mine advice knowne abundantly.* Others taking up the time and order, *How hast thou declared wisdom abundantly.* As if he had said, *Thou thinkest thou hast opened a treasure and declared thy wisdom and knowledge in this discourse, or that thou art more a very wise and learned discourse, whereas indeed it will be found to be so in it selfe, as also impertinent to the point in hand.* Our translation takes it in the first sence, *How hast thou plentifully declared the thing as it is*, that is, how hast thou declared the substance of the thing, or the solid truth in plenty, or as the Hebrew phrase imports, in great number and with much variety.

Hence note.

First, *Every thing ought to be declared as it is, that is, the naked truth ought to be declared.*

It is our duty to speake of things as they are, not to put colours upon them, and so make them appeare what they are not, or otherwise then they are. truth is plaine, and truth should be told plainly. The naked truth, or, *the thing as it is*, is most beautiful to the eye of the understanding. And though Bildad did misreport what he spake of God, yet he did not make a full report. *How hast thou plentifully declared the thing as it is?*

Secondly, Hence note.

As we ought to speake the truth, so to speake the truth out, or all the truth.

Paul tell the Church of Ephesus (Acts 20. 20.) *That he had kept nothing back that was profitable for them; and (saith he, ver. 27.) I have not shunned to declare unto you all the counsel of God.* Paul plentifully declared the thing as it was. Bildad spake truth, but not all the truth, as to Jobs case. He spake great things of the power and holiness of God, but Jobs case called him to speake as much if not more and rather of the goodness & kindness of God. He spake enough to humble and cast Job down, at the sight of his nature, uncleanness, but he should have spoken more to raise him up and comfort him by shewing him that fountain which is opened to wash in for sin and for uncleanness. We may quickly entangle a soule by speaking truth, unlesse we shew him all that

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truth

truth which belongs to his condition. *The Scriptures have plenty of truth in them, and are therefore able to make us wise unto salvation; They are profitable for doctrine, for reproof, for correction, for instruction in righteousness.* The Scripture is like that River spoken of (Gen. 2. 10) which went out of Eden to water the Garden, and from thence it was parted and became into four heads: First in that place now mentioned (2 Tim. 3. 16) as the Scripture parting it self into four heads, first for establishing the truth; secondly, of reproof, for error, thirdly, of correction, for the beating down fourthly, of instruction, for building up in holiness. That so (as it there follows) *the man of God* thoroughly furnished unto all good works; that is, in that he may be able plentifully to declare (the solid as it is, and as knowingly to declare General truths) them discerning'y to the state of every person; As in Job is supposed to charge Bildad with in the next

Vers. 4. *To whom hast thou uttered words?*

*Quem docere
voluisti, nonne
eum qui fecit
spiritum meum
Vulg:*

Here Job taxeth Bildad with inconsiderateness the person to whom he spake; *To whom hast thou uttered words?* The question refers it to God, *whom wouldst thou teach?* *teach him who made the breath?* surely thou tak'st up *him, who is the teacher of us all.* Thus many carry on the sense of this fourth verse according to the second interpretation of the second and third verses. With which preference Job taxed his friends once before, and that in express words (Job. 21. 22) *Shall any teach God knowledge? seeing he that is above all eyes, whose eyes are high.*

But I conceive Job's meaning to shew Bildad that he had not well advised about his condition before he spake; for Bildad might say, is this question to be asked, *to whom have I uttered words?* have not I been speaking to thee all this while? art not thou the man for whose sake we are here met and about whom we have had all this dispute? Why then dost thou aske, *to whom hast thou uttered words?* Job doubted not who it was to whom he spake; but Job questioneth him as fearing he was not well acquainted with, or had not enough layd to heart the state of the man

man

man to whom he spake, dost thou know what my condition is, and hast thou tuned, and cut out thy discourse to my condition? *to whom hast thou uttered words?*

Hence note.

We should well consider the state of every person to whom we speak, and apply our speech or doctrine accordingly.

Bildad in the former Chapter had been setting forth the power, majesty, and dread of God, as also his infinite purity before whom the Angels are not cleane; now saith Job, *to whom hast thou uttered these words?* Should I be thus dealt with, thus handled, who am a man cast downe already, and under the terrors of God? Is this discourse (though an undoubted truth) suitable to my condition? Thou shouldst rather have represented God to my faith in his goodnesse and mercy, in his long suffering, and patience, in his tenderesse and gentlenesse towards sinners, thou shouldst have proclaimed that name of God to me which is his Glory (*Ex 4. 34. 6*) *The Lord, The Lord gracious, and mercifull, long suffering, and abundant in goodness and truth*; this had been a description of God, a proclamation of God fit for a man in my case. Whereas thou hast onely told me of his mighty power and dominion, of his Hosts and Armie; dost thou know to whom thou hast uttered these words? Jesus Christ, when here on earth, considered to whom he was uttering word, and therefore tells his Disciples (*John. 16. 12*) *I have many things to say unto you, but ye cannot beare them now.* Christ would not put new wine into old bottles, but attemper'd his speech to the strength and capacity of his hearers. Some must hear that which they cannot beare (when that springs from their passion and impatience, especially when from their love to and rejoycednesse to goe on in sinne; *Amos* must not forbear to speak, though *Amos* hereby cry out, *The Land is not able to beare all his words*) But we must take heed of forcing words upon any which they cannot beare, or are not fit to hear, either by reason of their afflictions and temptations or by reason of their present infirmities and incapacities. The Apostle (*2 Tim. 2. 15.*) bids *Timothy study to shew thy selfe approved unto God*, (he doth not meane it in his private course of life and dayly converse, which is the duty of every beleever) but in his publicke course of life, or converse as a Minister of the Gospel, in that,

saith he, *study to shew thy selfe a proved (unto God) a workman that needeth not to be ashamed.* (what kind of workman was Timothy, his worke lay in the Word, shew thy selfe a workman, and a Master in thy worke) *rightly dividing the word of truth*; how is the word to be divided? he doth not meane of a gramaticall, nor of a logical division (though there may be a use of these divisions of the Word) but the dividing of the word intended by *Paul*, is the dividing of it spiritually to the several states and conditions of men giving to such, a word of instruction; to others a word of reproofe; to a third sort words of comfort: This is *dividing the word aright*; And in doing this, *Paul* would have *Timothy* declare himselfe a workman that he needeth not be ashamed. He would have him know to whom he uttered words: to know when he spake to sinners, and when to Saints, when he spake to the afflicted, and when to them that were in a comfortable estate; He would have him know when he spake to those who were hardened in their sin, and when to those whose hearts were broken under the weight and sense of sin. And thus as every man who uttereth words, to Ministers of the Gospel especially should be well advised to whom they utter them. For as the same garment will not serve every body to weare nor the same bed to lye upon, so the same word will not serve every soule. We must not do as the Tyrant, who made one bed serve all his guests, and they that were too long for it were cut shorter, and they who were too short were stretched longer. Yet thus doe they who have but one word for all comers, or for all they come to, We would judge him a very unskillfull Physician, who, let the disease be what it will, should prescribe one and the same medicine, or apply the same salve (though a very soveraigne one) to every soare. As we say, *That which is one mans meate is another mans poyson*, so we may also say, *That which is one mans medicine may be another mans poyson*; That which cures one disease may encrease another. Therefore the Physician must consider to whom he gives the potion, as well as what he gives, and the Chirurgion must not onely know what his salve is, but to whom he applies it, so in this case, *To whom hast thou uttered words?* weigh it wel, whether they be babes or strong men in Christ, whether they be under peaceable or troublesome dispensations, whether obstinate, or tender-hearted; For these must be differently dealt with, as their states doe differ.

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We may else doe more hurt then good. We may quickly (as the Prophet speakes, *Ezek. 13. 19.*) *Slay the souls that should not dye* (that is, grieve & trouble the godly) & *save the souls alive which should not live*, that is, harden and fatten the wicked in their sins. The Apostle hath left us an excellent rule by his owne practice (*1 Cor. 9. 19*) *Though I be from all men, yet have I made my selfe servant to all that I might gaine the more, and unto the Jewes I became as a Jew, that I might gaine the Jewes, to them that are under the Law, as under the Law, that I might gaine them that are under the Law, to them that are without the Law, as with us Law, being not without law to God, but under the law to Christ, that I might gaine them that are without law, to the weak became I as weak, that I might gaine the weak, I am made all things to all men, that I might by all means save some, and thus I do for the Gospel sake that I might be partaker thereof with you.* In this context we see what was chiefly in the Apostles eye, (even that which is the highest and fairest marke in the world) *the saving of souls.* And that he might attaine this end, he critically observed the temper and state of his hearers, striving to frame and sute himself, and his speech accordingly, He was not the same to all, but he would be as they were to whom he spake, or with whom he did converse; yet *Paul* did not symbolize with, nor connive at any in their sins, he did not take upon him all colours, he was not a man for all men, or a man for all houres, and humors. The holy Apostle did not turn, as flatterers doe, with the times, nor fashion himself to the severall garbes of men in a sinfull way; *Paul* was so farre from any such base compliances, that he having put the question, *doe I yet please men?* answers and concludes in the next words (*Gai. 1. 10.*) *If I yet pleased men, I should not be the servant of Christ.* But weighing the state of all men, he formed his words, and did accommodate his Ministry for their gaine, or rather for the gaining of them. Some are all things to all men, that they may gain by all, that they may advantage themselves by all (which is a spirit not onely unworthy of a Minister, but of a man) but *Paul* complied with all, that he might gaine them, or bring them in the greatest gaine. Or he complied with all men that Christ might gaine, and faith in him be propagated, *this I doe for the Gospel sake.* I do not this for my own sake, I do not put my self into all forms towards men for my own preferment in the world, but that Christ may

may be preterred in the hearts and acceptations of all men with whom I have to doe, before the world. And that this was his purpose, we have his sence fully from his own pen (1 Cor. 10. 32. 33.) *Give none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved.*

There are five things to be taken notice of, that we may utter words to-profit.

First, The matter or what we speak. Those words which have no worth in themselves can never profit others. While the Prophet (*Hf. 14. 2.*) exhorteth the people to repentance He saith, *Take with you words, that is choyce words, select words, consider what words you take with you, when you turne to the Lord, and plead with him for mercy, saying, take away our iniquity, and receive us graciously.* And as we are to take words with us choyse words to expresse choyse matter in when we speake to the Lord, so also in proportion when we speake to Men, as from the Lord.

Secondly, We must consider to whom we are to utter words, we must not shoot at randome, or without a marke. Some doctrines are generall, but there ought to be a speciall application of Generall doctrines. Other Doctrines are peculiar to some. We must not cast pearles before swine, nor give childrens bread to dogs. And we must be careful that we speak not to children, that is, to the truly Godly, as we should doe to dogs and swine (for so the Scripture calls them) prophane and ungodly men.

Thirdly, We must consider the season or time when we speak. Those words will take at one time, which will not at another. There is as much care to be had, and as much skill seene in a due timing of our words, as of our actions.

Fourthly, We must consider the *quantum*, or the measure of words uttered, we may over lay and over charge those to whom we speake; Every one cannot bear a strong shower of speech, or words pawred out like a flood upon such *Our d Strine* (as *Moses* said his did, *Deut. 32. 2.*) must drop as the raine, our speech must distill as the dew, as the small raine upon the tender hearbe, and as the showers upon the grasse.

Fifthly, We must consider the manner in which we utter words: whether to speake as a *Barnabas*, or as a *Branarges*, whe-

ther as a son of thunder, of wrath and judgement, or as a son of peace, of joy and consolation. *Of some have compassion* (that is, deale tenderly with them, *Jude v. 22.*) *making a difference, and others save with feare, pulling them out of the fire.* We do but cast words into the ayre, unless we thus make a difference in the manner of speech, as they differ to whom we speake. When we have duly weighed, the matter which, the persons to whom, the season when, the measure how much, and the manner in which we ought to speake, then we are like to speake to purpose, and shall be above this reproofe which *Job* here gives *Bilad*; *To whom hast thou uttered words?*

And whose spirit came from thee?

The word which we translate *spirit*, signifies also the *breath*; *whose spirit or whose breath came from thee?* The sense is the same.

And

First, Some interpret *Job* thus: *Whose spirit, or whose breath came from thee?* That is, Consider *O Bilad*, whose spirit moved thee, or who breathed these things into thee? whose breath or whose spirit came from thee when thou didst utter these words? So 'tis a rebuke of *Bilads* presumption, as if he had conceived himselfe wrought or acted by some extraordinary spirit, while he was speaking, or that the things which he uttered had been dropt into him by an immediate Revelation from heaven; *whose spirit came from thee?* what breath, what gale hath filled thy sayles? thou hast high conceits of thy self, as if God had spoken to thee by his spirit, or as if thou hadst spoken these things to me from his mouth? But is it not rather thy owne spirit, thy owne breath which hath dictated these words unto thee? Some thinke the same spirit comes from them when they speak, which came from the holy Prophets and Apostles, who yet are deceived. The Disciples of Christ thought the same spirit came from them, which came from *Elias* when they said (*Luke 9 54.*) *Lord, wilt thou that we command fire to come down from heaven, and consume them as Elias did: But he turned and rebuked them, and said, ye know not what manner of spirit ye are of. As if he had said in the language of Job, ye know not whose spirit comes from you, ye would speak the words of Elias, but ye have not the spirit of Elias; you have a zeale but not according to knowledge, yours is but a humane affection, not a divine*

viper's spiration, as *Elias* his was, his was a pure spirit of zeal, but yours is a rash spirit of revenge. And therefore your motion moves not with your calling; for as I am come, to I tend you, to save not to destroy. We may speake the same words, and do the same things which others have done and spoken, and yet not with the same but with quite another spirit. Therefore examine *whose spirit comes from you*? This is a good and profitable tence. Yet,

Cujus anima
fuit ex terra
1. e. quem con-
solatus es tam
efficaciter ser-
mone tuo, ut a-
nima ejus ex
inere quasi in
corpore sepulta
jacebat in suum
e lachrimis pro-
dierit seque per
corpus exierit.
Ita. P. 10.
Cujus animam
verbis tuis re-
vifcisti? He-
brai, Apud
Merco

Secondly Rather thus *Whose spirit came from thee*? that is, whole soule, or whose minde hath been recovered out of trouble and feare, out of sadness and sorrow by the words which thou hast spoken. Thus the spirit is taken for his to whom he spake, not for his spirit who spake, or not for the spirit with which he spake. This is a Great truth, gracious and right words, rightly applyed, do as it were relieve the spirit, and bring back the fainting, yea dead soule, from the grave of grief and sorrow, wherein it lay as buried. Now saith *Job*, *whose spirit came from thee*? Hast thou recovered or raised any languishing soul by what thou hast said? who hath felt life and power coming from thee? I am sure I have not, though I have heard thee out, and heard thee attentively. What the Moralist said of Idleness, the same may we say of sorrow or heaviness. *It is the buriall of a man while he li- vet*. And therefore he that hath comforted a man and recovered him out of his sorrows, may be said to give him a new life, and that the spirit of such a man is come forth from him: yea, he that instructeth the ignorant, and bringeth them to the saving know- ledge of God, may be said, to breath or put a soule into them. In which tence some of the Jewish writers expound that place, (*Gen. 12. 5.*) where it is said, That *Abraham* took *Sarah* his wife, and *Lot* his Brothers son, and all their substance that they had gathered, and the soules that they had gotten in *Charan*, &c. that is, all those whom by good instruction and example they had gained to God, or (as the Apostle speaks, *1 Thel. 1. 9*) had by their meanes turned to God from Idols to serve the living and true God. These soules they got in *Charan* though *Abraham* and *Sarah* were barren of naturall issue, yet they had much spirituall issue, many soules or the souls of many came from them. And therefore when *Job* would put a disparagement upon what *Balaam* had spoken, he puts him this Question *Whose spirit or whole soul came forth from thee*? or whom hast thou revived, as the Greek word which

which the Apostle useth for *refreshing*, doth elegantly signifie *repente aua-*
(Acts 3. 19.) Repent ye therefore and be converted, that your sins ^{repente aua-}
may be blossed out, when the time of refreshing (or resoulung) shall
come from the presence of the Lord. When a man faints, or is very
 weary, we say he hath lost his spirits, and he is even as a man with-
 out a soule. But when in the use of any meanes he is refreshed,
 then we say, his spirit or soule is come to him again. The spirit of
 man comes onely from God in its natural constitution, he is the
father of Spirits (Eccl: 12. 7. Heb: 12. 9.) But the spirit of man
 may come from man in its refreshings and consolations. And
 therefore saith *Job* to *Bildad*, *Whose spirit came from thee?* or
 whom hast thou comforted? Thou hast undertaken to comfort
 me; but I am not comforted.

Hence note.

Holy truths or words rightly applyed, have a relieving yea a re-
uiving power in them.

Such words give a man his soul againe, when he hath lost it,
 and when he is (as it were) gone from himselfe, he is brought
 backe to himselfe again. For as it is said of the repenting Pro-
 digall, *he came to himselfe*, he was gone, he was lost from himselfe,
 his soule was departed from him, his understanding was none of
 his, he was no more Master of any spirituall rationall faculty,
 then a dead man is of any meer rationall faculty; and so his fa-
 ther reported him whilest in that condition, *this our son was dead*
but is alive, he was lost, but he is found (Luke 15. 32.) Now (I say)
 as it is in extreame linnings, so in extreame sorrowings and de-
 cections of spirit, a man is lost from himselfe, he is as a dead man;
 and so when comfort comes in again, life may be said to come in
 againe; he who before was lost is found, and he who was dead re-
 uives. The word revives from a twofold death; It revives a na-
 tural man from the death of sin, and it revives a Godly man from
 a death in sorrow. How many spirits have come forth at the voice
 of the Word, out of the grave of sin. Christ foretold this resur-
 rection of the soule by the preaching and publication of the Go-
 spel (*Job. 5. 25.*) *The hour is coming, and now is, when the dead shall*
hear the voyce of the son of God (in the ministry of the word) *and*
they shall live. And lest any should thinke that this is meant of
 the resurrection of the body, Christ speaks of that distinctly

B b b b b

(ver.

(ver. 28.) *Marvel not at this, for the hour is coming* (he doth not say as before, and now is) *in the which all that are in the Graves* (dead bodies) *shall heare his voyce, and come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* As if Christ had said, That powerfull voice (and a voice lesse powerfull then that will not doe it) which is able to raise dead bodies, bodies moultered into dust, from the earth, and caule them to live again, (that voice I say) is able to raise a dead soule from a state of sin to newnesse of life. The Apostle saith as much, while he calleth the preaching of the Word *a savour of life unto life in them that are saved* (2 Cor. 2. 16.) They smell and tast life, even eternal life at the receiving of the Word. And as it is the meanes of conveying life to those who are dead in sinne so of recovering and renewing life to those who are dead in sorrow. *Worldly sorrow or the sorrow of the world worketh death* (2 Cor. 7. 10) and extreme spiritual sorrow, or the extreame sorrow of the soule about sinfulls, puts us into a kind of death. Thus Heman spake of himself in that case (Psa. 88. 4, 5) *I am counted with them that goe down into the pit; I am as a man that hath no strength, free among the dead like the stone that lye in the grave, whom thou rememberest no more; and they are cut off from thy hand.* As Heman was counted among the dead by others, so he was like a dead man in his own account too, as he speakes at the 15th verse; *I am afflicted and ready to dye, from my youth up, while I suffer thy terrors I am distressed.* He was not ready to dye of bodily diseases, but of soule terrors, nor could any thing revive him, or fetch him back from that death, but the favour of God shining to him in the word of promise; how glorious is the word by the workings of the Spirit, which causeth the spirit to come forth, and maketh them who were free among the dead, become free among the living. This effect & fruit of the word Job expected from his friends before, and now from Bildad, but all in vaine; As their, so his discourse with Job was fruitlesse and ineffectuall. Much hath been spoken, but I have got nothing. I have got no spirit, no refreshing, my heart is no whit cheered, nor my soule comforted, both you and the rest of your brethren, have proved miserable comforters to me. To whom hast thou uttered words? I am no better then if you had said nothing. And whose spirit came from thee, not mine, for as yet, (notwith-

standing

ſtanding all your reasonings) my ſpirit is not returned to me; I am as deepe in ſorrow as ever I was.

There is yet another reading of this laſt claufe of the verſe given by Mr. Broughton. *And whoſe ſoule admired thee.* The ſame word may ſignifie to admire, and to come forth; becauſe the ſoule or ſpirit of a man comes forth (as it were) to gaze upon thoſe things and perſons which he admirerh. As if Job had ſaid; *Poſſibly O Bildad, thou preſumeſt that thou haſt ſpoken like an Oracle of Wiſdom, even much beyond the rate and proportion of ordinary men, or of what is common to man, and therefore doeſt expect to be applauded, yea to be admired. But whoſe ſoule is come forth by reaſon of thee? who hath admired thee? not I, nor do I know, that any man hath reaſon ſo to doe, unleſſe it be, becauſe thou haſt ſo much miſtaken my meaning and intention in what I ſaid, and haſt ſaid things ſo improper to my condition. Some have the perſons of men in admiration, becauſe of advantage (Jude v. 16) and others deſire no other advantage, but to be cryed up and had in admiration. I dare not ſay, that Bildad was a man of ſuch a ſpirit, though this tranſlation (*whoſe ſoule admired thee?*) ſeems to charge him with ſuch a folly.*

JOB, CHAP. 26. Vers. 5, 6, 7.

Dead things are formed from under the waters, and the inhabitants thereof.

Hell is naked before him, and destruction hath no covering.

He stretcheth out the North over the empty place, and hangeth the earth upon nothing.

IN the former part of this Chapter, *Job* reprov'd the last discourse of *Bildad* as unprofitable, not that it was so in it selfe (for that was true and a great truth which he spake of the greatnesse of God) but the method which he used, and the application of it to his case made it so. *How hast thou helped him that is without power? &c.*

In this Context, and the subsequent part of the Chapter, *Job* enters upon, or reassumes the same argument or subject which *Bildad* had handled before; The power, sovereignty, and dreadfulness of God in his works, both of Creation and providence all the world over. *Job* would let *Bildad* understand, that he was not unacquainted with the doctrine that he had prest upon him in the former Chapter. As if he had said, *Doeſt thou think that I know not these things, surely I can tell thee as much, yea more of the power of God then thou hast spoken, and thereby thou shalt see that I am not so learne, nor so feeble in this matter: yea I will praise and praise out the power of God not onely in the visible heavens, but in those things which lye unseen, I will goe down to the deepes, to the bottom of the mighty waters, I can tell thee that he is not onely admirable above but beneath, in so much as nothing is bred or brought forth whether animate or inanimate in the vast Ocean, but it is by his power and at his disposing. Yea I will goe as low as hell and search the power of God there; I will also ascend up to heaven, and speak of the great things that God doeth in the ayre, and in the clouds, and among the starrs, whereby you may see that I am no stranger to such divine Philosophy, and therefore this was not the point you should have insisted upon, or that I needed to be informed in. That's the general scope and aime of *Job* in these words, I shall now touch upon the particulars.*

Dead

Dead things are formed from under the waters:

Job's first instance concerning the power of God, is about things under the waters; *Dead, liveliſſe, inanimate* things are formed there; Properly that onely is a *dead thing* which hath sometime lived, we cannot ſay a ſtone is a dead thing, becauſe it never had any life, neither can we ſay that water or earth are dead things, for they never had any life; but thoſe things that have had life, whether vegetative, or ſenſitive, or rational, as man, or beaſts, or plants, when once that life is withdrawne from any of them, that is properly called a dead thing. Yet in a general vulgar and improper ſence, even thoſe things that never had life may be called dead. Mr. *Broughton* renders ſtriſtly, *not dead things, but things without life are formed under the waters.*

The Hebrew word may come from a twofold roote, and ſo hath a twofold ſignification. Firſt, *to heale and cure*, and in Scripture it is transferred from the healing of the body to the healing of the ſoul in the remiſſion of ſins, becauſe as the wound of the body is healed by the ſalve, ſo is the ſoules wound, namely ſinne, healed by remiſſion or forgivenesse. The word is uſed in this ſence (*Iſa. 6. 10.*) *Make the hearts of this people fat, and make their eares heavy, and ſhut their eyes; leaſt they ſee with their eyes, and heare with their eares, and underſtand with their heart, and convert, and be healed, that is, pardoned.* Secondly, it ſignifies to be diſſolved or looſened, to be weak and languiſhing; we tranſlate it *dead*, becauſe things that are dead are weakned and diſſolved, and therefore death is called a diſſolution; As *Paul* ſaid (*Phil. 1. 23.*) *I deſire to depart or to be diſſolved, that is, to dye;* and the ſame phraſe is uſed for death (*2 Cor. 5. 1.*) *We know that when the earthly houſe of this tabernacle ſhall be diſſolved &c.* Again, by the figure Antiphrasiſ (ſrequent in Scripture) this word as it ſignifies dead and weak things, ſo alſo ſtrong and lively things, yea thoſe that are ſtrongeſt or moſt lively, and therefore *Giants* who are the ſtrongeſt of men, are expreſſed by this word (*Deut. 2. 11.*) *The Enims dwell therein in times paſt, a people great and many and tall, as the Anakims, which alſo were accounted Giants, &c.* And the Vulgar tranſlates ſo here, *Behold, The Giants groan under the waters.* Giants are called *Rephaim* in the Hebrew, which word in the roote ſignifies to weaken, not from their nature, but from their

דביל דלורם
mitigavit ſan-
avit, tranſſeritur
per Metaphorā
a corpore ad a-
nīm ut ſign-
remittens pec-
cata.

דביל דביל
diſſolutus lazus
languidus.

Ecce Gigantes
gemunt ſub a-
quis. Vulg.

their effects, not because they are weak, but because they weaken others. Giants are so strong that the very sight of them makes others weak and faint, or pulls down men of strength and might. It is said that *Saul* and the whole Army of *Israel* were dismayed when they saw *Goliath*, and greatly afraid; they were weak before the Giant. There is much labouring to make out this sense of the word here; some understand it of the Giants before the flood; *Bold, the Giants groan from under the flood*. Those Giants were indeed overthrown by the waters; and so they conceive that *Jehovah* abused unto them, but I shall not stay upon that interpretation.

Others expound the text of those Giants whose proper element is water, the mighty fishes of the Sea, the Whale, the Leviathan (spoken of in this book of *Jehovah*). Leviathan is a Sea-monster, a Sea Giant of huge dimensions. Natural Historians and travellers describe the vastness of the Whale or Leviathan, to wonder and amazement. And 'tis granted, that in these Gods power is much scene; But I shall lay by this exposition also, because (I conceive) fishes are spoken of in the next words, where they are called the inhabitants thereof, that is, of the Sea or waters.

Again, this word *Rophaim* is often put for the dead, or those that are departed this life. (*Ps.* 88. 10.) *Wilt thou show wonders to the dead? shall the dead arise and praise thee?* There are two words used for the dead in that verse, one is the ordinary word, the other is that of the Text *Solomon* (*Pro* 2. 18.) shewing how dangerous it is to have to do with the adulteress, saith, *Her house inclineth unto death, and her paths unto the (Rophaim or the) dead*. The house of Adultery and uncleanness is the Gatehouse to death; it is not a house raised up, but bowed down, *her house inclineth unto death*, and she who is the governess, or rather the misgoverness of the house, will by her ill life bring thee among the dead, even among those who are twice dead, corporally dead at present, and spiritually dead for ever.

But that which I shall rather pitch upon according to our translation, is that by these dead things are meant such things as never had any life. Mr. Broughton expounds his translation, *Things without life*, of those precious things that are formed under the waters. Amber and pearle and goodly stones; These dead things are found under the waters, and there they are formed; Gods providence reacheth to the furthest places, even to the bottom of the Sea and lowest

lowest earth, which seeme to be as cast off, So he glosseth, and to do other Interpreters, concluding that Job is here setting forth the power of God in forming minerals and precious stones under the waters or in the deepes, and so riseth in his discourse by degrees to higher things. As if he had said, *O Bildad what a st thou shewing me the power and providence of God in the high places, where he maketh peace; I can tell thee that the same power and providence of God are extended to those things which are wrought in the bowels of the earth, and at the bottome of the Sea, and so are furthest removed from our sight.*

Incipit dei providentiam & potentiam describere a rebus subterraneis usque summis.

And whereas we say, *Dead things are formed there*: that word properly signifies to bring forth children, or any living creature (*Job. 39. 1, 2.*) Knowest thou the time when the wild Goats of the rock bring forth, or canst thou marke when the Hinds doe calve? Canst thou number the months that they fulfil, or knowest thou the time when they bring forth? yea The Eternal Word and Will of God speakes of himselfe in the language of this Word (*Pro. 8. 25.*) *Before the mountains were sealed, before the hills was I brought forth.* It signifieth also to be in paine, and groan for pain, because the child bearing can't much paine and groaning. So the word is used in a metaphoricall sence (*Deut. 2. 25.*) *This day will I begin (saith the Lord) to put the dread of thee, and the feare of thee upon the Nations, that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee they shall be in anguish as a woman travelling with child and pained to bring forth.* Whence that translation takes its ground. *The Giants groane under the waters.* And as it signifies to forme and fashion the child or any living thing in the womb, and then to bring forth, so it is applyed to the forming of things that have no life (*Psal. 92. 2.*) *Before the mountaines were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art God.*

Dead things are formed.

But by whom? here is no power exprest; Job saith only, *they are formed*, he leaves that to be understood. And what or whom can we understand but God, or the power of God, by whom or whereby *dead things are formed* as well as living things; for all things whether animate or inanimate, receive their being and forme

forme from him : *Dead things are formed from under the waters.*

Hence note.

That all things are produced in their beings by the power of God.

Dead things as well as living things, gold and ſilver, minerals and gemms are formed by God as well as men or beaſts. And as they were of God in Creation at the beginning, ſo there is a continuall putting forth of the power of God in the continuing or renewing of them, God is dayly forming rich and rare things in the ſecret Cabinets of the earth, and *from under the waters.*

And the inhabitants thereof.

That is, as dead things are formed under the waters, ſo are the *inhabitants thereof*, or thoſe living things that dwell in the water; we put in the Margin, *with the inhabitants: who are they ?* The inhabitants of the water are the fiſhes, they are bred and abide in the water. As if he had ſaid, *Thoſe precious ſtones and minerals, called dead things, are formed from under or in the waters as well as the fiſhes, who are the proper inhabitants of the water.* Mr. Broughton reads thus; *Dead things are formed under the waters and places neere them*, that is, in the mountains and hills, in the cliſes and rocks are theſe precious things formed. But I rather take our reading, and ſo the Text gives a further illuſtration of the power of God; who as he formeth dead things under the waters, ſo living things, or the inhabitants of the water.

Hence note.

The power of God is great in forming the fiſhes of the Sea.

And the greatneſſe of it will appear if we conſider three things about them.

Fiſt, Their number, as to us, the fiſh of the Sea are infinite in number, there is no ſort of creatures that multiply ſo faſt as fiſhes doe, therefore when God created the inhabitants of the water, we read (*Gen. 1. 21.*) how emphatically their increaſe is expreſt; *And God created great Whales, and every living creature that moveth, which the waters brought forth abundantly after ſe-iv kinde.* The waters did not bring them forth by any power of their own, but they were brought forth in the waters by that power which God had planted in the waters for that purpoſe. Now it is not
only

only said that the waters brought them forth, but the waters brought them forth *abundantly*, implying that fish do multiply and bring forth more then other creatures, and therefore when the Spirit of God would shew a great increa'e of men, 'tis said, *They shall increase like fish* (Gen 48 16.) *Job* blessing the children of *Joseph*, prayed thus, *The Angel which redeemed me from all vill, let He the lads and let my name be named on them, and the name of my fathers, Abraham, and Isaac, and let them grow into a multitude in the midst of the earth.* The Original is, *Let them grow or multiply like fishes into a multitude in the midst of the earth; or let them be as numerous upon the land as fishes are in the Sea.* And we find in the sacred History how the blessing and providence of God made good this History. For of the sons of *Joseph*, *Manasse* and *Ephraim* were numbred eighty five thousand and two hundred men meete for warre (*Num: 26. 34. 37.*) which exceeded the encrease of any one Tribe beside. How wonderfully doth the Lords power appeare, not onely in those infinite shoales of lesser fishes, but in the greater also? Who is able to report the number of these Sea-inhabitants, or of the fishes who people the Sea?

Inter omnes bestias nihil est fecundius piscibus igitur multiplicat ad multitudinem immensum.

Secondly, If we consider their various kindes, that also sheweth forth the great power of God. Naturalists observe that there is no creature upon the earth, but hath (as I may say) its representative in the Sea, besides those that have nothing like them on the earth; so various are their kindes.

Thirdly, Many of these inhabitants of the waters are wonderful for the vastnesse and greatnesse of their bodyes; the greatest of all living creatures are in the Sea (*Psal. 104. 25.*) *So is this great and wide Sea, wherein are things creeping innumerable: both small and great beasts:* The Psalmist calleth the fishes beasts, and there are small beasts in the Sea and great beasts even of a stupendious greatnesse. The greatest beasts of the earth are as nothing compared to them; The Elephant is little to the Leviathan. Naturalists have written much of this subject, the numerousnes, variousnes, and vastnes of these water-Inhabitants. So that we may see much of the Majesty and power of God, as in these things that are formed under the waters, so in those that are formed in the waters. *Job* descends lower yet in the next words.

Verf. 6. Hell is naked before him, and destruction hath no covering.

'Tis questioned what is here meant by *hell*.

Some expound he'l of the lowest parts of the earth, so Master Broughton *The lowest earth is naked before him, and the lost (that is, that which seems to be lost and condemned, as himself Glosseth it) hath no covering.*

Secondly, *Hell* is often put for the grave (*Psal. 16. 10.*) *Thou wilt not leave my soule (that is, me) in hell (that is, in the grave) nor wilt thou suffer thy holy one to see corruption.*

Thirdly, It is most usually taken for that prison or place of torment, where the Lord detaines all those, in hold, that have rebelled against him, and dyed impenitently in that rebellion, In this third sence we may interpret it here (as I conceive) most suitably to the scope and purpose of *Job* in this place.

Hell is naked before him.

That is, it is fully discovered to him, he sees who are there, and what is done there, he observes all passages there, even in that bottomlesse pit of hell, as well as in heaven or upon the earth. As if *Job* had said to *Bildad*; *You told me that God maketh peace in his high places, I tell you God hath to doe in hell, or in the lowest places. The lowest hell is naked before him.* The Apostle speaketh in this phrase (*Heb: 4. 13.*) *Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to doe.* The words are an allusion unto bodies, which being stript, and uncloathed, all see what they are; there may be many deformities, blemishes, and scarrs, yea ulcers upon the body undiscerned while 'tis cloathed or covered, but when naked nothing is hid. *All things are naked before God*, that is, he as plainly discernes what they are, as we discern what a body is, that stands naked before us. Hell is called darknesse, and utter darknesse, yet it is light to God.

And destruction hath no covering.

Here the same thing is againe repeated, and 'tis usuall in Scripture to speake that in negative words, which was before spoken in affir-

affirmative. As to be naked, and to have no covering, are the same; so hell and destruction are the same; and these two are often put together (*Pro. 15. 11.*) *Hell and destruction are before the Lord: how much more the hearts of the children of men?* Though we know not where hell is, nor what is done there, though we know not what is become of those that are destroyed, nor what they suffer, yet God doth; and if the secrets of hell and devills are known to him, then much more the secrets of the hearts of the children of men. And as that proverb teacheth us that nothing is hid from God, because hell and destruction are not, so another proverb delivered in the same form, teacheth us, that nothing in the creature can satisfie the desires and lustings of man even as hell and destruction can never be satisfied (*Pro. 27. 20.*) *Hell and destruction are never full: so the eyes of men are never satisfied.* The Devil who is the great executioner of the wrath of God, is expressed by this word, as hell is called *destruction* in the abstract, so the Devil is called a *destroyer* in the concrete (*Rev. 9. 11.*) *And they had a King over them which is the Angel of the bottomlesse pit (or hell) whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon;* both the one and the other, the Hebrew and the Greeke signifie the same thing a *destroyer*; The Devill, who is the jaylour of hell, is called a *destroyer*, as hell it selfe is called *destruction* from the Coincidency of these two termes. Note.

Hell is destruction.

They that are once there, are lost and lost for ever. The reason why hell is called *destruction*, is because they that are cast to hell are undone to eternity. We read of a City (*I/sa. 19. 18.*) which was called *the City of destruction*, because it was to be utterly destroyed; Hell may be called a City of destruction, not because it shall ever be destroyed, but because it shall ever be full of destruction, and nothing but destruction shall be there. There is no estate on earth so miserable, but a man may be delivered out of it, but out of hell there is no deliverance. *Heman saith (P/ 88. 11.) Shall thy loving kindnesse be declared in the grave? or thy faithfulness in destruction?* There grave and destruction are put together, much more may hell and destruction be put together, or for each other. What ever comes into the grave is destroyed, it rots and perisheth,

much more doth hell destroy all that comes thither. And, looke as the grave is to the body now, a *destroyer consuming*, so hell is to the soule now, and will be to soule and body after thereurrection, a *destroyer tormenting*. The loving kindnesse of God shall not be declared in Hell, nor any faithfulnessse of his in destruction, unlesse it be his faithfulnessse (according to what is threatned in the Word) to destroy. The Apostle Peter saith, (1 Eph: 3. 19 20.) that Christ by the Spirit, went and preached to the Spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the dayes of Noah, &c. It is true, that Christ by the Spirit in the ministry of Noah, did preach to those Spirits who were disobedient in the time when Noah preached & were in prison (or in hel) in the time when Peter wrote; But Christ did not preach by his Spirit in the ministry of Noah, or any other way to Spirits who were in prison (or in hel,) while he preached to them. There are no Sermons in hel, nor any salvation there. The loving kindnesse of God is abundantly declared on earth, but it shall not be declared in hel: As there is nothing felt in hel but destruction, so there is no salvation offered to those who are in hel. There's teares enow and mourning enough in hel, but there is not the least *Godly sorrow in hel, which onely worketh repentance to salvation, not to be repented of* (2 Cor. 7. 10.) One of the ancients hath reported the opinion of some in his time, who thought, that, though there be destruction in hel, yet not eternal destruction, but that sinners should be punished, some a lesse, others a longer time, and that at last all shall be freed; and yet (saith he) Origen was more merciful in this poynt then these men; for he held that the Devil himselfe should be saved at last Of this opinion I shall say no more in this place, then this one thing which he there said; *These men will be found to erre by so much the more scelerely & agaynst the right words of God so much the more perversely, by how much they seeme to themselves to judge more mercifully.* for indeed the justice of God in punishing sinners is as much above the scale of mans thoughts, as his mercies in pardoning them are; let not sinners flatter themselves in a hope of salvation when they are in hel, who have neglected salvation while they were on the earth. For as the Apostle saith (Heb. 2. 3.) *How shall we escape (that is, how shall we escape falling into hel) if we neglect so great salvation;* so I may say, how shall any escape by getting out of hell,

August lib. 2. 1.
de Civis dei,
cap. 17.

hell, who neglect so great salvation. *Hell is destruction*, and as because heaven is a place of happiness and salvation, therefore, heaven and happiness, heaven and salvation mutually or reciprocally signify one another; to obtaine heaven is to obtaine salvation; to obtaine heaven is to obtaine happiness; So because hell is a place of misery and destruction, therefore hell and misery, hell and destruction signifie the same thing, nor can they be separated.

Again, when he saith, *Hell is naked before him, and destruction hath no covering*, we learne.

There is nothing hid from the eye or knowledge of God.

Philosophy and reason teach us, that the vertue and force of the heavenly bodies, the Sunne, Moone and Starres, do not only act upon those parts of the earth that are uppermost, but send their influences and powers to the lowest parts or bowels of the earth, for (as was said before) according to the ordinance of God, *dead things are formed there*. Now (I say) as the power of the heavenly bodies reacheth downe into the earth, much more doth the power and light of God reach into hell it self I will not stay upon any curious enquiries where this hell is, whereforever it is, God seeth it. *Hell is naked before him* therefore saith David (Psal. 139. 8) *If I ascend up into heaven, thou art there: if I make my bed in hell: behold thou art there* (that is, there thou art by thy power and inspection; thou seest what is in hell) and if so, how much more doth God behold what is done here upon the earth; if hell be naked before him, then the earth is naked before him; if destruction have no covering then our actions here have no covering. Hypocrites put many covering upon their actions, they have many policies to vail and screen them from the eye of man, but the actions of men have no covering before God, yea the hearts of men have no covering before God. As Solomon in the *Proverbs* (which place was lately toucht upon) argues from this reason, because *hell and destruction are before him* (Pro. 15. 11.) *Hell and destruction are before the Lord: how much more then, the hearts of the children of men* As if he had said, God who looketh into hell (which is not onely darknesse but utter darknesse, that is, darknes without any thing that hath the least ray or similitude of light in it, God (I say) who looketh into this hell) can looke into the hearts of men much more. There are some men
(I grant)

(I grant) whose hearts are a very hell, a very deepe, and they hope to hide themselves in the depth of their own hearts from the sight of God, as the Prophet telleth us (*Isai. 29. 15*) *We unto them that seeke deepe to hide their counsell from the Lord; and their works are in the doree, and they say, who seeth us? and who knoweth us? And what doth he meane by the deeps which they seeke? doe they seek caves and dens of the earth to take counsel or consult together in? no, they may be in the open ayre and yet seeke deepe to hide their counsels from God, so that the meaning is, they seeke to keep their counsels close lockt up in their hearts; but doe unto them that digge thus deepe to hide their counsells from God, for they cannot be hid, for even hell is before him, and destruction hath no covering, how then shall these destroyers cover themselves or any of their counsels from him? As the reason of all things is naked and manifest before God, so are the motions and actions of all persons.*

Thirdly, When 'tis said, *Hell and destruction are before him*: that word *before*, doth not onely imply that God hath a view or sight of what is in hel, but also that he hath power in and over hell, and can do what he will there; *hell is naked before him*, that is, he hath hell at his dispose.

Hence note.

The power and providence of God reaches to those things that are most remote.

He orders all things in hell as well as upon the earth; his power rules there where there seems to be least order, yea where there is no order at all; They who are cast into hel kept no order while they were upon the earth, nor are they in any willing order there; when we see confusions in the world we say, *what a hell is there*, or we say, *Hell is broken loose*; hell is a place of confusion, yet hell is before God he keeps hell in order; And when by reason of troubles and confusion among men, we are ready to say, *there is a hell in the world*, yet this hell is naked before God, he disposeth and orders those places, persons, and things, which are most confused; hell and destruction are before him.

Before I passe from these words, I shall onely take notice, that there are many words in Scripture by which hell is exprest. The Rabbins number seven or eight, here are two.

First,

First, *Sheol* or the grave, because we lye as it were buried there in a second death.

Secondly, *Abadim* or destruction, because all are there in a perishing state, or as given up into the hand of destruction.

Thirdly, Hell is called *T. salmaveth* or the shadow of death and by the shadow of death, is not meant a smal appearance of death: as the word shadow is used (*1. Cor. 15. 42.*) where the Apostle exalts the glory of the Lord in his unchangeableness, that he is the Father of lights, from whom every good gift, and every perfect gift cometh down, with whom is no variablenesse, neither shadow of turning; that is, he is not subject to any turning at all, but hel is called the shadow of death, as shadow is put for strength and power, and so to be under the shadow of God or man, is to be under their protection. Thus hell is the shadow of death, that is, the strength and power of it; Death never triumphs so much in its strength, as it doth in hell.

Fourthly, Hel is called *Erets tachish*, which signifies, first, the earth under, or the lowest and most inferiour earth, whence in Scripture hell is called the bottomlesse pit, and the way to it is described by descending and going down: as heaven is described by ascending and hight; heaven is high, and the highest ascending is our ascending to heaven; so hell is low, and the lowest descending is descending into hel. Secondly, it imports, *fear, vexation, and trembling*; hell is a land of trembling, it is a land of fear; it is said of *Caine* that when he went out of the presence of God, after he had murdered his brother he went into the land of *Nod*, that is, into a land of trembling, which some expound not of any special place that he went to, but that every place where he went was to him a land of trembling, he having much feare and dread upon his conscience after he had embrewed his hands in his brothers blood. Hell is indeed the land of *Nod*, a Trembling land; They who have not rejoyced with trembling in this world, shall sorrow with trembling for ever in the world to come.

Fifthly, Hell is called *Ber shiachathish*, that is, the pit of corruption, not that the bodies of the damned shall corrupt in hell (as they doe in the grave, for though we cannot say that the bodies of the wicked shall be raised incorruptible, as the bodies of the Saints shall, yet they shall be raised immortall, and in that sence incorruptible, that is, they shall never dye) but they shall be corruptible,

tible, that is, filthinesse and corruption shall be upon them: The bodies of Saints onely shall be railed so incorruptible, that nothing of corruption shall be seene upon them, or felt by them, but the bodies of the wicked shall ever feeble corruption, and bear the markes of it, without total corrupting, or perishing, as corrupting and perishing are taken for not being. The wicked would be glad that they might perish so, but they shall not, hel will be a pit of corruption to them, for whatsoever is painfull and grievous to the flesh, shall dwell in their bodies, and therefore it is called *the pit of corruption*; and it may also be called *a pit of corruption* in a morall sense, becaute all their sins and lusts shall remaine upon them for ever; hel fire cannot purge the soule from sin, nor free any man from the power of that old man, who (as the Apostle speaks *Eph. 4. 22.*) *Is corrupt according to the deceitfull lusts.* Nothing but the blood of Christ can purge the soul from corruption; *Hell is for the punishment of corruption, but not as all for the purging of it*, and therefore it is well called, *the pit of corruption*.

Sixthly, It is called *Erets Nesciah*, that is, *the land of forgetfulness*; as the grave, so hell is called the *land of forgetfulness*, where the wicked shall be remembred no more; God will remember them no more, so do them any good and they are to gotten, how much soever they are remembred, who are not remembred for good. And as God will not remember those which are for good, so they shall forget all the good they have had upon the earth; or the remembrance which they have of it, shall onely be to encrease their sorrow under present evils. *Abraham* in the Parable (*Luke 16. 25.*) said to the rich man in hell, *Remember that thou in thy life time receivest thy good things*, and that remembrance of the good things which he once enjoyed was but an addition to all the evils and miteries which he then endured. *It is better never to have had any good thing, then only to remember that we have had it.* How miserable is their condition, who shall neither be remembred for good, nor remember any good, but to make them more miserable!

Seventhly, Hell is called *Erets chsore* that is, *a land of darkness, a region of darkness*; there is nothing but darkness in hell; The wicked goe to the generation of their fathers, where they shall never see light (*Plal. 49. 19.*) They loved darkness here rather
then

then light, and they ſhall be puniſhed with darkneſſe hereafter, which hath no light. Darkneſſe was their choice in this life, and it ſhall be their curſe in the next.

Eight'y, Hel is called *Gehinon* (whence the Greeke *Gehenna*) from the valley of *Hinnon*; in which the Idolatrous *Iſraelites* (imitating the abomination of the Heathen) were wont to ſacrifice their children with horrible cruelty. And hence the Scripture often makes uſe of that word to ſignifie the place of torment, or the torments of that place, where the damned muſt abide ſeparate for ever from the favourable preſence, and ſubjected under the wrath of God. *This Hel is naked before God, and this deſtruction hath no covering.*

Verſ. 7. *He ſtretcheth out the North over the empty place, and hangeth the earth upon nothing.*

In this verſe *Job* exalts God in his Almighty power, upholding the mighty fabrick of heaven and earth. His diſcourſe mounts up from the earth, from the waters, and from hell, as high as heaven it ſelfe; and he ſpeakes of heaven and of the earth in their conjunction together.

He ſtretcheth out the North over the empty place.

Bildad had ſpoken of the power of God in the heavens, *Dominion and feare are wiſh him, he maketh peace in his high places, is there any number of his armies? and upon whom doth not his light ariſe?* *Job* alſo ſpeaks of the power of God in the creation and diſpoſition of theſe things; *He ſtretcheth out the North over the empty place.* The word is ſo rendred to ſignifie a gracious act of God to regardleſſe men. (*Prov. 1. 24.*) *I have ſtretched out my hand, and no man regarded.* God ſtretcheth out his hand to ſmite, and he ſtretcheth it out to ſave, but man layeth it not to heart. It is uſed alſo to ſignifie that powerfull act of God, in preparing the heavens for himſelfe (*Pſ. 104. 2.*) *Who covereſt thy ſelf with light, as with a garment: who ſtretcheth out the heavens like a curtaine.* As we draw or ſtretch out a curtaine, ſo God ſtretcheth out the heavens.

But why doth *Job* ſay, *He ſtretcheth out the North.*

I answer, by the North he meaneth that part of heaven that is

D d d d d

North.

Northward, or the Northern heavens. Again, the North may be taken for the whole heavens by a Synecdoche: and Job might speak of the North because the North pole was nearest the climate where he dwelt. *He stretcheth out the North* or the northern heavens, that is, the whole heavens, both the North and South, East and West.

He stretcheth out the North over the empty place.

What is this empty place?

First, By the empty place, some understand the most remote and uninhabited places of the earth: He over-spreads them with heavens, and disposeth things there as well as here, he spread the heavens over those parts where there is no man, & so may be called Empty places, because uninhabited, or not filled with men. *God causeth it to raine on the earth where no man is, on the Wilderness, where there is no man* (as he speaketh of himself to Job in the 38 Chapter of this book, ver. 26.) Now as God rained upon this (in this sense) empty place, so he stretcheth out the heavens over these empty places, that is, he takes care of them as well as of those that are peopled or inhabited.

Secondly, Rather, by the empty place, we are to understand the ayre, for in the natural disposition or systeme of the world, the earth is lowest, the water next, the ayre is the third, and the fire fourth over which God stretcheth out the heavens. And because nothing is visible to us upwards on this side heaven but the ayre, therefore it may well be said, that he stretcheth out the heavens immediately over the ayre, or the empty place.

Superfluous.

god taxat com
tamen omnia
nō nō dē
cet Valēn m
t am parru na
tō a pē ad
col m ca am
parru, p
parru a de e
fit.

But is the ayre or that place which we call the ayre empty? no the ayre is not empty. there is no vacuity, no empty place in nature; and nature will put it self into strange courses to avoid a vacuity; water will ascend to avoid vacuity, and it will not descend to avoid vacuity: but though the ayre be not empty or void, taking emptiness itself it selfly and philosophically (if every place hath its filling) yet as emptines is taken largely & vulgarly, so the ayre may be called an empty place; when we come to a roome where there is no artificial furniture, we say it is an empty roome: so the space between us and the heavens in a vulgar sense is an empty place. The Scripture speakes often of things according to the vulgar acceptation and understanding. Mr. B. says

contradictes thus; *He stretcheth out the North upon emptie place.* And we may conceive *Job* using this terme of *emptie*, the more to magnifie and shew forth the great power of God; As if he had said, *The heavens have nothing to beare them up but an empty place, what can the ayre beare? the ayre can beare nothing, yet the Lord useth no support for the whole heavens but this empty place.*

Thirdly, I conceive that this phrase may be expounded barely of the Creation; For *Moses* saith (Gen. 1. 1, 2.) *In the beginning God created the heavens and the earth, and the earth was without forme and voyd or empty.* It is the word *Ten* used here in *Job* over this *Ten* or empty place did God at the first stretch the heavens. And as this was the work of God at first in Creation, so it his worke still in providence; and therefore the Lord speakes of it, as of a continued worke (Isa. 44. 24.) *Thus saith the Lord thy recremer &c. that I stretch forth the heavens alone, and spreadeth abroad the earth by my selfe.*

Hence note.

As the heavens in creation, so the heavens in their daily motion are stretched out and ordered by God.

(Isaiah 40. 22.) *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretcheth out the heavens as a curtaine, and spreadeth them out as a tent to dwell in.* The Prophet entitles God to this with a special emphasis *It is He* that doth it; as if he had said, God doth it, and none but he, and in this he eminently declares that *He is God.* Who ever stretched out such a curtaine or canopy as the heaven? who ever pitched such a tent to dwell in? This is a tent or a Tabernacle, which though it shall be changed, yet (as the Prophet speaks of *Sion* in her beauty and glory, Ps. 33. 20) *Shall not be taken down, nor one of the stones thereof shall ever be removed, neither shall any of the cords thereof be broken.*

Again, Consider, the heavens have no outward support; *They are stretched out over the empty place,* Which demonstration of the power of God will be more cleared and lightned in the next words.

And he hangeth the earth upon nothing.

If any say heaven is a thin body, there needs no great matter

to keep that up. What will they say to the earth, which is a grosse and heavy body, a body of an unconceivable weight; who can count or cast up the weight of the earth, or how much the earth weigheth? God not onely stretcheth out the thin heavens over the empty place, *but he hangeth the earth* (that mighty mass of the earth) *upon nothing*, he hath not so much as a peg in the wall (to the word signifieth) *to hang it upon.*

תלך *appen-*
dit, n. pendit.

He hangeth the earth.

בלימה *et*
minera non n. n. n.
um ex בלי
men & בלי
quid n. n. n. n.
n. n. n. n. n.
Di ut
Philosophi ra-
tionem reddunt,
quod illa sit in
suo centro; in
quo res natura-
lides, quiescant,
ideoque terra
pmulceribus li-
brata sunt qui-
escat.

When he saith, *the earth*, we are to understand both earth and water, the whole terrestriall globe, This *he hangeth upon nothing.* The Original word is a compound, which in its parts may be rendered, *not any thing at all*, that is, *nothing*. But how can any thing be hung upon that which is nothing? if it hang, it must be upon somewhat. Philosophers tell us that the earth hangeth upon its Center, and so is poysed by its own weight, and cannot move, which Center or imaginary point is nothing.

But the Scripture saith the earth hath a foundation; And David (Psal. 24. 2.) tells us expressely what that foundation is; *The earth is the Lords, and the fulnesse thereof; the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods.* According to this Scripture the Sea is the foundation of the earth & the floods are the basis of it. How then doth Job affirme, that *He hangeth the earth upon nothing*? That indeed which David affirmes, may seeme very strange, *that the earth should be founded upon the sea, and established upon the floods*, is the sea a fit foundation for the earth? and can that which is stable and unmoveable, be established upon that which is the Embleme of instability, floods and waters? Jacob saith of Reuben (Gen. 49. 4) *unstable as water*; and can floods or waters be the whole earths establishment? the earth is rather the foundation of the water: and many Philosophers tell us that the sea is higher then the earth, and therein is the power of God seene that he holds in the sea as with barrs, or as with a bridle, lest it overwhelm the earth; how is it then said, *the earth is founded upon the sea*? I answer, the word that we translate *upon*, signifieth, *by, neere, together, with* so, *he hath founded it upon the sea*, is, by the sea, or near the sea, that is, the sea and the land are next neighbours, they dwel so neer each other, that the one seems to dwell upon,

Saper flumina
est juxta vel
secus flumina
quis enim ter-

upon, or be the foundation of the other. There are waters within the earth; whence it is said, that at the time of the Flood (*Gen. 7. 11.*) as the *windowes of heaven were opened, so the fountaines of the great deepe were broken up*: and we read of the waters as placed under the earth (*Exod: 20. 4*) yet if we say the earth is upon the waters, sence contradicts it, and if we consider the whole globe together, we cannot say which is uppermost, for in a spheare or round figure, there is neither uppermost nor lowermost, but all the parts are equal and alike, being placed ore by another, not one upon another. So that the text, in the *Psalme*, which saith the earth is founded upon the seas, doth not at all dash against nor contradict this of *Job* which saith, *He hangeth the earth upon nothing.*

Againe, There is another Scripture that seems to oppose this, and from which we may inferre, that surely the earth hath somewhat to sustaine it (*Psal. 104. 5.*) *Who layd the foundations of the earth, that it should not be removed for ever.* We put in the margin, *He founded the earth upon her basis*, if the earth be founded upon a basis or pillar, then it doth not hang upon nothing. I answer, the foundation or basis, in the *Psalme*, doth not oppose the earths hanging upon nothing; for the foundation or basis which upholdeth the earth, is not any created power without, or extrinsical to the earth; God did not build the earth as we doe houses, first laying the foundation and then setting up the wals & roose, there is no such thing imaginable in the worke of God. But the foundation or basis of the earth, is the infinite and invisible power of God who made the earth. The wil & word of the Builder is the pillar which sustaineth this building. The thin ayre is all the appearing foundation of the earth. For as the heavens hang over the ayre, so the earth hangs in the midst of the ayre. What then is the basis and foundation of the earth? I answer; which may be the poynt of observation from these words.

The earth is upheld by the infinite and almighty power of God.

The earth hath no pillar, but hangs like a ball in the ayre; we should looke upon it as a miracle did we see a little ball but of an ounce weight hanging in the ayre without support; the ayre will scarce a bear a feather, throw a feather up into the ayre and it will descend, unlesse kept up by a breath of winde, and yet this huge

ram in illi fluminibus dixerit.
D. u. f.

*Non fundamentis suis nixa
subsistit terra,
nec fulcris suis
stabilis perseverat.*

vall

rat. d. d. w. v. g. be of earth and waters, hangs as a ball in the ayre, and we
 h. a. v. g. seece wonder at it. The Poets fained an *Atila* to beare up the
 q. j. a. v. g. heavens with his shoulders; God is the *Atila* that beares up the
 voluntatis sus. heav'n and the earth too, the upper globe, and the under globe
 cent. net. Aml: too; he made all things by himselfe out of nothing and he up-
 Hexam: 6. porteth them by himselfe upon nothing. We have an excellent
 ex. v. l. i. n. o. the power of God in this thing (Isa. 40. 12.) *Who*
hath measured the heavens in the hollow of his hand? and meted out
the earth in the palm of his hand, and comprehended the coast of the earth in a
measure, and hath laid the mountains in scales, and the hills in a
balance. God made all things in weight and measure; and he
 keepes the weight and measure of all things. As the earth was
 not till his word and will gave it a being, so his word & will alone
 is all sufficient to uphold it in that being. God hath not hanged
 the earth upon any thing but himselfe, who is indeed infinitely
 more then all things. Take two or three deductions from this
 Grand Conclusion.

First, *The same power which made the world supports and main-
 taines it.* Thus the Author to the *Hebrews* sets forth the dig-
 nity of Christ the Son of God (Cha. 1. 2. 3) *Whom he hath ap-
 pointed heire of all things, by whom also he made the worlds* (both
 the naturall civil, and spirituall worlds, with all the changes and
 successions which have been in them) *who is also the brightnesse of*
the glory of God, and the expresse image of his person, upholding all
things, (the naturall frame of the world as well as the civil and spi-
 ritual frame of it) *by the word of his power, or by his powerfull*
word which as it once commanded all things into a being so now
it commands all things into that continuance of their being in
which they are. Which power the Apostle attributes againe to
 Christ (Col. 1. 17.) *He is before all things, and by him all things*
consist. Sin made the world shake; And had it not been for a second
 creation, the first creation had been ruin'd and lost. The earth and
 all our concernements who live upon the face of the earth, hang
 upon nothing but the will of God. If he let us go we fall, though
 all the powers on earth would underprop and uphold us; and if
 he hold us up we stand fast though we have no more of any earth-
 ly power to prop us up with then the earth hath, which is propt
 up with and hargeth upon nothing.

Secondly,

Secondly.

God can do the greatest things without any visible means.

This worke of God in hanging the earth as it doth, is to be numbered among the greatest works that ever he did; and thus it lauge without any the least appearing means to hold it up. There are three arguments given in Scripture of the mighty power of God.

First, That he works by small, even the smallest meanes, we have reason to wonder when effects exceed all visible causes: as it shewes the great power of God when he stops great means from doing any thing, when he causeth men to labour in the very fire, that is to toil and sweat themselves to the utmost *for very vanity*, that is, without any hoped for issue or advantage. Some labour in the fire for very vanity, because all they get by their labours is worth nothing but others may be said to labour in the fire for very vanity, because with all their labours they can get nothing. And *wisdom of the Lord*, this is an effect of the Lords power to make the power of a man, in the use and improvement of the best and choicest meanes, ineffectual. So on the other side it is a great magnifying of the power of God, when by a little power put forth by the hand of a weake instrument, he produceth great effects. The Apostle *James* brings it in with a behold (Chap. 3. 5) *Behold, how great a matter a little fire kindleth!* When great matters are done by small meanes, we have reason to exol and cry up the power of God.

Secondly, It argues the great power of God when he doth great things by means that are improbable, or that seem no way suitable to such an end; as Christ cured blindnesse with clay and spittle, which meanes had no suitable use to such an end, the curing of blindnesse; The means used to cure *Naaman's* leprosy, to be so fit for such a cure: and *Naaman* was so sensible of it, that he was very angry with the Prophet because it, as if his leprosy could be cured by so slight a thing as that ~~was~~; he thought he would have done it with some ceremony, not in an extraordinary way; yet this shewed that the cure was wrought by a divine power, because it was wrought by so improbable an application. As the power of God appears in doing great things by smal meanes, so by doing great things by unlikely meanes.

Thirdly,

Thirdly, It shewes the power of God much more to do great things without the use of any means at all. Such actings are creations, as the Apostle speaks of the Creation (*Heb: 11. 3.*) *Through faith we understand that the worlds were framed by the word of God; so that things that are seene, were not made of things that doe appeare.* Nothing appeared out of which this world was created. There was no pre-existent matter, out of which the world was made; The world was made out of nothing; That Goodly fabrick of heaven and earth which is now seene, was made of that which was never seene; no man can tell what were the materialls of which God made the world. Now as God shewed his infinite power at first in making all things of that which did not appeare, so the great power of God doth appear now in doing great things without the appearance or external concurrence of any thing. The Lord turnes whole Nations sometimes by nothing; things are done and no man can tell how they were done, or by what. We love to have a faire Appearance of means, when we attempt great matters; But God loves to act when and where nothing appeares. We honour God most, when we are sensible that the greatest means is nothing without him and that, he himselfe is enough when no meanes at all appeares to sence. *It is Gods usuall way to doe things in a way which is not used; and eyther to use no helpe or that which signifieth nothing.* Thus the Apostle describes the dealing of God in bringing souls to himself by a holy calling, and in removing whatsoever standeth in the way of that call (*1 Cor. 1. 26.*) *For ye see your calling, brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called &c.* (some wise and mighty men are called, lest any thing in man should seeme too hard for the Grace of God; and not many wise and mighty men are called, lest any thing in man should seeme to contribute to or help out the call of God) *but God hath chosen foolish things to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are; that is, those things which are to foolish and weak and base & despised, they seem to have no being, or are accounted as nothing, even these non-entites, these poore tooles doth God chuse and take up to doe great things by, and to nullifie or bring*

bring those things to nought, which are all in all among or in the estimations of men. Therefore, so God own the worke, the matter is not much (I speak not in regard of lawfulness but likelihoodes, I say the matter is not much) what the means is, God can over wit wise men by fools, he can over power mighty men by those who are weak. Thus God triumphs over humane improbabilities, yea impossibilities, and would have no flesh either despair because of the smallness of means, or glory in his sight, because of the greatness of it. How glorious was *Abrahams* faith in the former Chapter, who, was so far from despairing that he, was strong in faith giving glory to God though he saw nothing but death upon all the meanes which tended to attaine the blessing promised (Rom. 4. 17, 18, 19) *As it is written, I have made thee a father of many Nations before him whom he beleaved, even God* (who was it that *Abraham* beleaved: it was God. And under what notion did his faith eye God: even as he) *who quickneth the dead*: when God is cloed with under this notion, a quickning the dead, what can be too hard for faith? but there is more in it, *Abrahams* faith eyed God not only as quickning the dead, but as he that *calleth things which be not as though they were*: that is, as he who maketh something of nothing; when once *Abraham* had these apprehensions of God; then nothing stucke with him, his faith could digest iron, and therefore (as it followeth) *he againe to be, beleaved in hope &c. and being not weak in faith, he considered not his owne body being now dead* (as to the procreation of children) *when he was about an hundred yeares old, neither yet the deadnesse* (as to conception) *of Sarahs wombe. He staggered not at the promise of God through unbelieve* (that is, he never made any scruples or queties how the promise should be accomplished) *but was strong in faith giving glory to God, that is, glorifying God by beleaving that he was able to make good the promise, or that it was as easie for God to create a performance, as to make the promise.*

Thirdly, *Then fear not when God is a working, but he wil carry on his work*, deficiencies in the creature, are no stop to his actings: his immediate or sole power is enough who hangeth the earth upon nothing. Where are the pillars that sustain this mighty mass? It hangeth fast by no fastning, but the order of God; and his order is strong enough to hang the greatest busines that ever was in the

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world

world upon. The *Jewes* have a saying, in reverence of the written word of God, *That upon or at every Law or the least rule of the Law there hangeth a mountain of sense*: and 'tis as true in reference to his doings as his sayings: God can hang mountains upon mole-hills, and turn mountains into mole hills for his people like and safety. It is rare that we are put to the actings of faith at so high a rate. (There is usually somewhat in sight to encourage the actings of our faith and dependance upon God, they that are in the lowest condition, have somewhat to look to) but if there be nothing to be seene then do but remember, that *God hangeth the earth upon nothing*, and faith will say, *I have all*. *Although the meale in the Barrel, and the oyle in the crosse be all spent*: *Although the fig tree shall not bring forth, nor shall there be fruit on the Vines*; *Although the olive shall not give oil, and the field be all waste*, &c. yet the Lord sayeth not, either in his power for us, or compassion to us, and therefore the believer can even then rejoyce in the Lord, and joy in the God of his salvation. *For while there is nothing in appearance, there is not only something, but all things are, that are for our good, in the promise*. Faith may make all sorts of comfortable Conclusions to edifie it self (and not build castles in the ayre) from this one Assertion, That, *God hangeth the earth upon nothing*. The constitution or syntax of *Newtons* well considered, is no small advantage to our brightning and strenghtning in grace.

J O B, CHAP. 26. Verſ. 2, 9, 10.

*He bindeth up the waters in his thicke clouds, and
the claud is not broken untyed from.
He bideth backe the face of his throne, and spread-
eth his cloud upon it.
He hath compaſſed the waters with bounds until the
day and night come to an end.*

J O B having ſhewed how wonderfully God upholdeth the earth which is under us, goeth on to ſhew no leſſe a wonder, in his binding up thoſe waters in clouds which are above us. Whatſoever God hath done or doth in heaven above or upon the earth beneath, either as to creation and the firſt conſtitution of things, or as to providence, and the continuall motion of things, is wonderfull and glorious.

Verſ. 8. *He bindeth up the waters in his thicke clouds.*

As our Engliſh word, *Bind*, ſo the Original imp'lyeth a force upon the waters to keep them within the cloud; Water would not ſtay there but that it muſt whether it wil or no It would ruſh downe preſently and diſorderly to the ruine of all below, but God bindeſh it to its good behaviour. As the mouth of a ſack is tyed or bound about, that the corn put into it ſhall not runne. Or (which alſo ſometimes cometh neereſt the text) as barrels are bound with hoops leſt the liquor put into them ſhould leak out; thus

God bindeth up the waters. What waters? There are two ſorts of waters; firſt, upper waters, or waters in the ayre; of which the Psalmiſt ſpeaketh when he ſaith, (*Psalm. 104. 3.*) *He layeth the beams of his chambers in the waters*; that is, in thoſe upper waters, which are neereſt the heaven, and are ſo placed, *The labourer in his houſe and of his glory.* Theſe waters muſt have ſtrong walls to ſay the beams of the firmament upon, but the Lord who made heaven and earth, can make ſuch waters beare up the beames of his chambers for ever Secondly, there are lower waters, or waters on the earth; Which diſtinction *Moses*

gave long before *Aristotle* (Gen. 1. 7.) And God made the firmament and he divided the waters which were under the firmament, from the waters which were above the firmament. Where by the firmament we are to understand that vast space which is extended or stretched out from the earth up to the clouds, commonly called, *The ayre*, and by the waters above the firmament, those *rain-waters* bound up in the clouds. These upper waters are the waters of which our divine Philosopher here saith, that *God bindeth them up*.

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densitas.

In his thick clouds Though clouds are much thinner then the water which they hold, as Naturalists teach us, yet they are thicker then the common ayre, or they may be called *thickned ayre*, and therefore the Hebrew word for a cloud is derived from a roote that signifieth *Thicknesse*. And though we have a distinction of clouds into thick and thin comparing one with another, yet all clouds compared to the ayre are thick, and compared to the waters all are thinne; Besides the Hebrew word signifies clouds indifferently as well thinne as thick; or rather clouds Generally without any determination or restriction either to thick or thinne. And therefore the text is best translated without an Epithete, *In his clouds*, or if any Epithete were given, It would advance *Jobs* scope and purpose most to translate it, *In his thinne clouds*; for, the thinner the cloud is, the greater is the power of God, and the wonder the more wonderful in making them the Continent of such mighty waters. But, we translate wel, *He bindeth up the waters in his thick clouds*.

It may here be enquired, why the clouds are appropriated unto God in such a special manner, by calling them, *His clouds*.

I answer, the clouds are *His*, not onely

First, In that common sence (in which all things in the world are his) because he maketh and disposeth of them for that use, to hold the waters which the heat of the Sun exhaleth or draweth up in vapours from the earth, But they are called *his clouds*.

Secondly, Because God is said to use them as Princes do Horses of State or Charets of triumph to ride upon (Isa. 19. 1.) *Behold the Lord rideth upon a swift cloud*, as also because, the Lord, to shew the unsearchableness and incomprehensibleness of his wayes and counsells in governing this world, and in ordering the affairs of his chosen people, is often expressed in Scripture as dwelling in

a cloud, or covering himſelfe with clouds (*Pſal. 18. 11.*) He made darknes his ſecret place : his pavilion round about him, were dark waters, and thick clouds of the ſeas. And againe, it is no ſooner ſaid (*Pſal. 97. 1.*) The Lord reigneth, but in the very next verſe it is ſaid, *Clouds and darkneſſes are round about him : rigour, ſnowes and ſudgements are the habitation of his throne* ; that is, his adminiſtrations are alwayes full of righteousneſſes, though ſeldome full of cleareneſſes, they are alwayes cloathed with equity, though uſually cloathed with obſcurity. His way and his dwelling is in the clouds ; and therefore alſo the clouds are his. He bindeth up the waters in his thick clouds. Some Philoſophers hold that the cloud doth not ſo much hold the water, as is water, and that the cloud is diſſolved into water when it raineth. others that the clouds hold water like a ſponge, which being preſſed, yeelds it out againe. But *ſee* his Philoſophy liſes up the glory of God moſt, which maketh the cloud as a veſſel or garment, in which the waters are bound, and yet ſee the wonder.

The cloud is not rent under them.

The waters being of a mighty bulke and weight might eaſily break their way through the clouds, did not God both bind and balance them (as *Elihu* ſpeakes, Chap. 37. 16) Doſt thou know the balancing of the clouds, To his balancing to his binding we muſt aſcribe the not renting of the cloud. As binding in the former claute, noted an act of power and force in God ; ſo this word renting, noteth a power and force in the water. It is ſaid (*Pſ. 78. 13*) God rent or divided the Sea, that his people might paſſe through ; And this word is uſed (*1 Chron. 11. 18.*) concerning thoſe mighty men who ſetched David water from the well of Bethleem : And the three break through the beſt of the Philiftines. And thus would the waters naturally break through the clouds, but they are forbidden ; The cloud is not rent under all that weight, for God holds it together, and makes it as firme as braſſe.

*וְכַד הִי'עִידִיר
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וְכַד הִי'עִידִיר*

Hence obſerve.

It is an eminent a wonderfull act of divine power by which the waters are contained and ſtayed within the clouds.

The mighty power of God is ſeen in keeping the waters of the Sea.

Sea in compasse by the lands and shoures; but it is a greater act of power to keep the waters of the ayre in compasse by the clouds. There are three things very wonderfull, or there are three wonders in this detention of the waters.

First, That the waters which are a fluid body, and love to be continually flowing and distilling themselves, should yet be stoppt and stayd together by a cloud, which is a thicke and so a more fluid body then the water. It is no great matter to see water kept in conduits of stone, or in vessels of wood and brasse, because these are firme and solid bodies, such as the water cannot penetrate, nor force it selfe through, but in the judgement of nature, how improbable is it that a thicke cloud should beare such a weight and power of waters, and yet not rent nor breake under them. When *Peter* had enclosed a multitude of great fishes in his net, even an hundred fifty and three (*John. 21. 11.*) we find this added as a wonder, *And for all there were so many, yet was not the net broken.* How much more may this be added as a wonder, that such a multitude of waters should be held in a cloud, and yet the cloud not broken, yea though the cloud be tossed & driven with fierce and raging winds. This is one of those wonders in nature, which is there ore onely not wondered at because it is so common; and, which because it is continually done, few enquire into or admire the power by which it is done.

*Hic est ex
istat natura in-
stantibus, qua
est a natura
etanti.*

Secondly, As it is wonder that the cloud is not rent with the weight of the water, so that the cloud is rent at the speciall order and command of God. At his word it is that the clouds are lockt up and by his word they are opened. As in spiritualls, so also in naturalls, *He openeth and no man shutteth, he sheweth and no man openeth.* It is not in the power of all the world to rent or open a cloud (though the earth be parcht and all things that live languish) till God unlocke it.

*Nulla gutta de-
scendit ex illis
donec ventat
verbum eius &
mutat illis per
plateam. Moses
Gen. runde.*

Thirdly, This also is wonderfull, that when at the word of God the cloud rents, yet the waters do not gush out like a violent flood all at once, which would quickly drown the earth as it did (*Gen. 7. 11.*) *When the windows of heaven were opened;* but the water descends in sweete moderate showers (as water through a Cullender, drop by drop and stream by stream) for the moistning and refreshing of the earth And God carryeth the cloud up and downe the world (as the keeper of a Garden doth his water-
ing

ing pot) and bids them ditiſt up in this or that place, as himſelf directeth. The clouds are compared to bottles in the 38 Chapter of this book (v. 37.) *theſe God ſtops or unſtops uſually as our need requreth, and ſometime as our ſindeeareth (Amos 4. 7.) I have ſtopped the rain from you, and he can withhold it, if the heavens over us ſhall be as bruiſe and the earth under us as iron. I ſaith the Lord of the vineyard, Iſa. 5. 6) will he command the clouds that they rain, or not upon it.* The Reader may finde further diſcoveries about this point at the 5. Chapter, v. 10. On which here I ſhall ſpeake.

Fiſt, That we depend upon God not onely for grace, and pardon of ſinne but for raine and fruitful ſeaſons.

Secondly, When we have rained, let us acknowledge that God hath rent the cloud and given it us that he hath looſed the *Garment wherein he hath bound the waters* (Pro. 30. 4) that they may iſſue down upon us.

Thirdly, When the cloud rents not, let us go to God to do it. *Are there any among the vanities of the Heavens that can cauſe raine?* Surely there are none (Jer. 14. 22.) And therefore the Prophet (Zech. 10. 1.) ſends the people of God to him for it. *Aske ye of the Lord raine in the time of the latter rain, for the Lord ſhall make bright clouds, and give them ſhowers of raine, to every one graſſe in the field.* Only he who bindeth up the waters in his clouds, can unbind the clouds and cauſe them to ſend out their waters. Behaving thus ſhewed the power of God among the cloud and upper waters, rieth yet higher in his diſcourſe, and from theſe waters wherein (as was toucht before) God layeth the beames of his chambers, he aſcendeth to the chambers themſelves, even to the throne of God there.

Verſ. 9. *He holdeth backe the face of his Throne, and ſpreadeth his cloud upon it.*

There are three things to be enquired into, for the explication of the former part of this verſe.

Fiſt, What is here meant by the *Throne of God.*

Secondly, What, by the *face of his Throne.*

Thirdly, What, by *holding it back.*

To the fiſt Query, I anſwer. That according to Scripture,
Heaven

Heaven or that place above, in opposition to the earth, or this subiunary world, is called the throne of God; and that not the inferiour heaven, or ayre. (which in Scripture is more then once called heaven) but the supream or highest heavens: Thus the Lord speaketh by the Prophet (*Isa. 66. 1.*) *The heaven is my throne, and the earth is my footstole, where is the house that ye build unto me &c.* Thus also our Savior in his admonition against swearing (*Math. 5. 34.*) saith, *Swear not at all, (that is rashly) either by heaven, for it is Gods throne, nor by the earth for it is his footstole, Againe (Mat. 23. 22) He that sweareth by heaven, sweareth by the throne of God.* The reason why heaven is called the throne of God, is, because there he manifests himselfe, as Princes do upon their thrones in greatest glory and majesty: as also because there he is more fully enjoyed by glorified Saints and Angels. God fills heaven and earth with his presence, yet he declares his presence more in heaven then here upon the earth. Heaven is the throne of God, but

*Quidam faciem
esse hominis
tantum os tantum
et oculos et ge-
nas quod & ac-
prolopon d-
cunt, quando fa-
cies in forma
omnis et modus
et factura qua-
dam totas cor-
poris a faciendo
dilla, sic in en-
tis & celi &
Mans facies
probe dicitur.
Gel. lib. 13.
c. 28*

Secondly, What is the face of his throne?

I answer, The face of a thing is taken for the whole outward appearance, or for the appearing state of it. As the face of a mans body is not onely that fore part of the head, which we strictly call so, but the forme and structure of the whole body is the face of it. And in that sense the word is applyed both to those great natural bodies, the Heaven and the earth, as also to a civill body, or to the Body-Politicke of a City and Common wealth. Thus whereas we render (*Isa. 24. 2.*) *Behold, the Lord maketh the earth empty, and maketh it wast, and turneth it upside downe, &c.* The Hebrew is (and so our translators put in the margin) *he perverteth the face thereof*, that is, he changeth the state and outward form of things, and putteth them into a new mould or model, respecting order and Government. And so we commonly speak after great publiek changes, *The very face of things is altered, or things have a new face.* And thus the Psalmist expresseth the gracious & favourable changes which God maketh in the things of this world (*Psal. 104. 30*) *Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth;* that is, all things appear in another hiew and fashion then before. So then, *concavata, the face of the Throne of God,* is that part of heaven (say some) which looketh towards us, or which we looke upon; All that Greatness

Greatness and beauty of heaven which our eye reacheth unto, and which appeares to us as a vast Canopy set with spargles or fluds of Gold, such are the Starres to our sight. But I rather conceive, *The face of the throne of God to be*, the visible and full demonstration of that infinite light and glory wherein God dwelleth and which appeareth or is given forth to the blessed Saints and Angels, who are said to be about his throne according to their measure & capability of receiving it. The face of his throne, taken thus, he holdeth backe from us alwayes in this life, and as the face of his throne is taken in the other sence, he often holds it backe from us. About which it remains to be enquired.

Thirdly, What is meant by *holding backe the face of his throne.*

To *hold backe*, seemes to be the same, as to hide, cover, or *Est tollere apparentiam ali.* *Cajet.* *conceale* the face of his throne; for when any thing is held back, it is concealed and hidden out of sight. Thus God doth often hold back or cover the face of his throne (as the face of it notes the Appearances of heaven towards us) with clouds; as it is said in the report made of that terrible storme wherein *Paul* had almost suffered Shipwracke (*Acts 27. 20*) *That neither Sun nor Starres in many dayes appeared*; here was a holding back or covering of the face of the throne of God. And thus our experiences have often found it held backe; the face of heaven, being masked or vayed over with natural clouds and vapors. Again, if we take the face of the throne of God, for that eminent manifestation of himselfe, as in heaven. Thus also God holdeth back the face of his throne, by covering it with a Metaphorical cloud, as it is expressed (*Psal. 97. 1, 2.*) *The Lord reigneth &c. clouds and darkness are round about him*; that is, we can see no more of his glory in reigning then we can see of a Kings throne which is covered with a Canopy, and compassed about with curtaines. *Job* gives, this plainly for the interpretation of this former part of the verse in the latter part of it.

Tenere faciem throni, est cœlum occultare et obducere nubibus.

And spreadeth his cloud upon it.

That is, *upon the face of his throne.* We may take this cloud, fit properly, thus God covers the heavens from the sight of our eyes. Secondly, improperly, as clouds note only secrecy and privacy; Thus God spreadeth a cloud upon his throne, to hide it

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from

from the eye of our understanding; ſo that, we can no more comprehend the glory of God in himſelfe or in his wayes and workings towards man, then we can ſee the Sunne, Moon, and Starres, when muſſed and wrapt up in thicke clouds. Thus *David* ſpeaketh of the Lord (*Pſal. 18. 11*) *He made darkneſſe his ſecret place: his pavilion round about him, were dark waters and thicke clouds of the ſkyes.* But the Apoſtle ſaith (*1 Tim. 6. 16*) *That God dwelleth in light.* How then doth the *Pſalmiſt* ſay there and elſewhere that he made clouds and darkneſſe his ſecret place and his pavilion? I anſwer, As the Lord is light and hath no darkneſſe at all in him (*John 1. 5*) ſo, as to himſelfe, he ever dwelleth in light, and hath no clouds nor darkneſſe: at all about him. And therefore when it is ſaid, that he ſpreadeth a cloud upon his throne, and maketh darkneſſe his ſecret place, or his ſecret place darke, we are to underſtand it in reference to our ſelves; for whenſoever God hideth himſelfe, or the reaſon of his dealings and diſpenſations from us, Then the cloud is ſpread upon his Throne. When God is ſaid to ſpread a cloud over us, or any thing we have, it noteth his care over us, and his protection of us (*1. a. 4. 5.*) *And the Lord will create upon every dwelling place of mount Zion, and upon her aſſembles a cloud and ſmoake by day, and the ſhining of a flaming fire by night* (what is meant both by this cloud and flaming fire is clearly expounded in the laſt words of the verſe) *for upon all the glory ſhall be a defence (or a covering)* Thus, I ſay, a cloud ſpread by God upon us, implyeth that we are under his covert and defence. But when God ſpreadeth a cloud upon or covereth himſelfe with a cloud, this implyeth (all the Scripture over) the hiding and concealing of himſelf and his works from us. And in this ſence *Job* ſaith; *He holdeth back the face of his throne, and ſpreadeth a cloud upon it.*

Hence note.

First, *God hath a throne.*

Kings have thrones, much more hath God who is the *King of kings.* *King Solomon* made himſelfe a great throne of *Ivory*, and overlayd it with the beſt gld (*1 Kings 10. 18.*) Kings have formal Thrones, God hath a real one. He hath all power in his hand, and this he adminiſtreth according to the pleaſure of his own will both in heaven and earth.

Note.

Note.

Secondly, *God manifesteth himſelfe in heaven, as Princes upon their thrones*; ſo heaven is the throne of God. And where God acts moſt, our affections ſhould be moſt, and our conſolation moſt. Where the Throne is, thither the great reſort is, many ſlacke to the Court. As it will be our glory here after to be in heaven, or about the throne of God for ever in perſon, ſo it is our grace to be daily there in Spirit while we are here. The earth is Gods footſtoole, yet many make that their throne: Heaven is Gods throne, and many make that their footſtoole; They tread and trample upon the things of heaven, while they ſet their hearts upon the things of the earth. 'Tis a ſad miſtake, when men ſet their feet where they ſhould ſet their hearts, and profane the throne of God, not onely by levelling it with, but by laying it lower then the ground.

Obſerve.

Thirdly, *God hideth his owne glory from the ſight of man.* He hath hid backe the face of his throne, he will not ſuffer the luſtre of it to appeare, but ſpreadeth a cloud upon it. Indeed we are not able to bear the clear diſcoveries of divine Glory (1 Tim. 6. 16.) *God dwelleth in light which no man can approach unto*, though he were permitted and offered the priviledge to approach unto it. God dwelleth in and is poſſeſſed of that infinite perfection of light that no creature is capable of. When *Moses* made that petition to God (Ex d: 33. 18) *I beſeech thee ſhew me thy glory.* The Lord answered (v. 20.) *Thou canſt not ſee my face, for no man ſhall ſee me and live.* It ſeems that while God ſpoke with *Moses* his glory was overſhadowed, or that God (to uſe *Jobs* language in the text) *hath hid backe the face of his throne, and ſpread a cloud upon it*; and therefore *Moses* begg'd the removal of it, or that his glory might break through it, and ſhine unto him: *Well,* ſaith God, *thou canſt not ſee my face*; as if he had ſaid, *If I ſhould grant thee that request, thou art not able to enjoy it, or make uſe of it; for as my nature is altogether inviſible, ſo thou canſt not bear the ſuper-excelling brightneſſe, which the cleare manifeſtations of my immediate preſence would dart forth upon thee*; for that Glory of my preſence is too great a weight for humane frailty to ſtand under; it would aſtoniſh rather then comfort thee, and in ſtead of refreshing confound and make thee as a dead man. No man ſhall ſee my face and

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live.

live. Man must dye before he can (in that sence) see the face of God, and then he shall (as the Apostle speakes, 1 Cor. 13. 12.) *see face to face, and know as he is knowne.* So that though we are much short of the happinesse of the next life, while we see as through a glasse darkly, and God holdeth back the face of his throne, yet it is a mercy to us while we are in this life that he doth so, because we are not able to abide the sight of him face to face, or to behold the face of his throne. As Christ had many things to say to his Disciples, which they were not then able to beare; so Christ hath purchased such mercies & priviledges for his people, as they are not able to beare while they are on this side the grave, *Every state hath enjoyments suitable and proper to it.* Further as God hideth his glory from man, because he is not able to beare it all; so he hideth much of that from him which he is able to beare, both to make him hunger and thirst the more after it, and to draw him into the greater reverence and estimation of it. We usually esteeme that more which is veyled and under a cloud, then that which is very cleare and openly revealed; and according to our present state and frame, that is most revered by us, which is most concealed from us. When a cloud hath dwelt a while upon the Sun we desire the more to see the face of it, and are the more affected with the sight of it. God will not hold back the face of his throne from us in glory, nor will he ever spread a cloud upon it, & yet we shall have fresh desires after it, and high valuations of it everlastingly. But while we dwell in this corrupt and corruptible flesh, we are apt to neglect that which is alwayes with us, especially if it be alwayes alike with us. And therefore as the wise and gracious God, will not let us see his throne here at all in the full glory of it, because we cannot beare it, so he will not let us see that glory of it continually, which we are able to beare, lest we should grow either careless of it or unthankfull for it. It is even best for us, that we have but a darke and imperfect sight of God in this world, both in reference to what he is, and to what he doth: or first, in reference to himselfe in his nature and excellencies. Secondly, in reference to his wayes or workes in their special reasons and ends. As our darknes cannot at all comprehend the light of God, so God is pleased to cover much of his own light with darknes that we should not comprehend it. How many glorious truths are there, the face of which

he holdeth backe from many of his precious ſervants how often doth he ſpread a cloud as upon the truths which he tendeth in his Word, ſo upon the graces which he hath wrought in us by his Spirit? ſo that the ſoul is not enely hindred from beholding what is without, but what is within, and is ſo farre from beholding the glorious perfection of God and his works abroad, that it cannot ſo much as diſcerne any of the gracious works of God at home. *He ſpreadeth his cloud upon it.*

Verſ. 10. *He compaſſeth the waters with bounds, untill the day and night come to an end.*

Job having deſcribed marvellous acts of divine power in the heavens deſcends againe to ſhew his marvelles in or abut the Seas and mighty waters.

He compaſſeth the waters with bounds.

The word which we render *to compaſſe*, ſignifieth properly to draw a line, or make a circle, as Mathematicians do with a paire of Compaſſes, ſo that it notes the ſhutting up or circumſcribing any thing to a certain place or meature, beyond which it cannot move. And thus God compaſſeth the waters. At the 8. verſe *Job* ſhewed how God compaſſeth the upper waters the waters in the ayre, *He bindeth up the waters in his thick clouds.* Here he ſheweth how God by the ſame almighty power compaſſeth about the lower waters, the waters of the Sea. The Hebrew is, *The face of the waters*, as in the former verſe, *The face of his throne.* The face of the earth is the upper part of the earth (Gen. 1. 29) *I have given you every beaſt bearing (or feeding) feed, which is upon the face of all the earth.* And ſo the face of the waters, is the upper part of the waters, becauſe the upper part of the water as allo of the earth lyeth open to the eye as the face of a man doth. And it may therefore be ſaid that he compaſſeth the face of the waters, becauſe (though the whole body and hulk of the waters ſwel and rage, yet) the face or upper part of the waters is that which at any times breaketh over and overfloweth; And therefore the face of the waters, onely, as to us, is compaſſed about with bounds.

The word noteth a legal bound, a ſtatute or decree, and is frequently uſed in Scripture, eſpecially in the 119. *Psalm*, for the Law

*Proprietates peccatis verbi
est lineam
vel circulum
describere quasi
circulus. Forte
etiam in dicitur
eodem circum-
dandi verbo u-
num efficit gl bñ
ex terra et aqua
atq; unam et
idem uolunt
elementis esse
centrum. Pri-
us;*

*est statutum
constitutio, de-
cretum; signifi-*

eat precepti
constantiam &
durationem na-
ppn est in-
pugne seu in
circulo lapidi
ignotum Me-
tallo apocry-
pho Septuag.

Law or rule which God hath given man both for his worship and conditionall course of life. And hence the Prophet *Jeremiab* speaking to the *Jewes* about this thing, useth another word to signifie the bound of the Sea, and the word which here we render *Bound*, is there rendered *decree* (*Jer. 5. 22.*) *Fear ye not me saith the Lord, will ye not tremble at my presence, which have placed the land for the bound of the Sea, by a perpetual decree that it cannot passe it.* And there is so much of a Law, or of an appointment in it, that the word is applicable to any thing which is put under a certain law or appointment. So it is put for an appointed time in the 14. Chapter of this booke (*v. 13.*) and for appointed foode in the 23. Chapter of this booke (*v. 12.*) as here for an appointed space or circle, within which as within a wall, or with gates and barrs the waters of the Sea are kept. *He compasseth the waters with bounds.*

Hence Note.

First, *The Sea is bounded by the power of God.*

As God hath given man understanding to provide a bit and a bridle for the mouth of the horse and mule, which have no understanding, lest they come neer unto him (*Pl. 32. 9*) that is, neerer to him then they should, or neerer to him, not to serve him, or be used by him but to kick him or tread upon him; Thus God himselfe who is infinite in understanding, hath put a bit or bridle into the mouth of the Sea, which is further from understanding then either Horse or mule, lest it come neer to drown and overwhelm us. Neither shoares nor sands, neither cliffs nor rocks are the bound and bridle of the Sea, but the Decree and command of God.

Observe.

Secondly, *It is an unanswerable argument of the glorious power and sovereignty of God, that he is able to compasse the waters with bounds.*

Who shut up the Sea with doores? (was Gods humbling Question to *Job* in the 38. Chapter of this book, *v. 8. 10. 11.*) and said, *hitherto shalt thou come and no further, & here shall thy proud waves be stayed.* The Psalmist (*Ps. 104.*) having shewed how at first (*Gen. 1. 1.*) the whole earth was covered with the deep as with

with a garment, and that the waters ſtood above the mountains, and were in the progreſſe of the work of creation ſent down by the valleyes into the place which God had appointed for them, (having I ſay, made this excellent deſcription of the waters in creation, he concludes with the poynť of providence now in hand (*v 9*) *Thou haſt ſet a bound, that they may not paſſe over: that they turne not againe to cover the earth.* In which words the Pſalmiſt gives us three things clearly concerning the waters. Firſt, that once (he means it not of the deluge, but of the chaos) the waters did cover the whole earth, till God by a word of command ſent them into their proper channels, that the dry Land might appeare. Secondly, that the waters have a natural propenſion to returne back and cover the earth againe. Thirdly, that the onely reaſon why they doe not returne backe and cover the whole earth, is, becauſe God hath ſet a bound, that they cannot paſſe. They would be boundleſſe and know no limits, did not God bound and limit them. Wiſdome giveth us the like Elogium of the power of God in this (*Pro. 8 29*) *He gave to the Sea his decree, that ſhe waters ſhould not paſſe his commandement.* What cannot he command, who ſendeth his commandement to the Sea and is obeyed? Some great Princes heated with rage and and drunken with pride, have caſt ſhackles into the Sea as threatening it with imprifonment and bondage if it would not be quiet, but the Sea would not be bound by them; They have alſo awarded ſo many ſtroakes to be given the Sea as a puniſhment of its contumacy and rebellion againſt either their commands or their deſignes. How ridiculouslly ambitious have they been, who would needs pretend to ſuch a Dominion? Many Princes have had great power at and upon the Sea, but there was never any Prince had any power over the Sea; That's a flower belonging to no Crown, but the Crown of heaven. There are two things which are more peculiarly under the command of God, firſt, the waves of the Sea, ſecondly, the heart of man. And becauſe God is able to rule the waves of the Sea, take two or three inferences from it, Thus,

Firſt, That he is able to rule and command the heart of man, Solomon makes the paralel in this (*Pro. 21. 1*) *The kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whether ſoever he will.* And as he turneth it both whether ſoever he will,

will, so he stayeth both wherelover he will. Most men at some times, some (wicked) men at all times are like the raging Sea when it cannot rest, whose waters cast up mire and dirt (Iia 57 20.) who could live by these raging Seas, these raging waves of the Sea at once foaming out their owne shame, and threatening to swallow up others in destruction, did not God compass them about with bounds? did not he say, here shall your proud waves be stayed. If God did not bound the Sea of some mens Spirits, they would not know much lesse keep any bounds; they would neither know nor keep, not onely the bounds of reason and piety, but not the bounds of reason and civility.

Secondly, God is able to rule and put a bound to the rage of the multitude, who in Scripture are compared to water. (Ier 17. 15.) *The waters which thou hast, where the waves first, are peoples, and multitudes, and Nations, and tongues.* And these are as apt to swell and be enraged with various passions and contents, as the Sea is by winds and stormes (Psal 2. 1.) *Why do the heathen rage? rage as the sea,* and thus they will rage sometimes though they know neither why nor wherefore. (So again Psal. 93. 3, 4.) *The floods have lifted up O Lord, the floods have lifted up their voice: the floods lift up their waves,* which as it is true literally and properly, so it is as true (and so I conceive there intended) figuratively and improperly or mystically and spiritually that is, peoples and Nations like floods lift up their voice, they lift up their waves as if they would overwhelm all, But what followeth (v. 4.) *The Lord on high is mightier then the noise of many waters, yea then the mighty waves of the Sea,* that is, the Lord can quickly check and stop the rage of a people, when, or though they swell like a furious boisterous Sea. And we finde David putting both these together by way of Exposition (Psal. 65) where exalting the power of God as he is the confidence of all the ends of the earth, and of them that are afarre, off upon the sea (v. 5.) He addeth (v. 6 7.) *Which by his strength setteth fast the mountaines: being girded with power. Which stilleth the noise of the seas; the noise of their waves, and the tumult of the people.* David joynes the noyse and waves of the Seas, and the tumult of the people together; either implying, that he meant the tumult of the people, by the noyse of the Sea; or that it is an act of the same power, to still the tumult of the people, and the noise of the Sea.

Thirdly,

Thirdly, God is able to stop thole Seas of error, and give a bound to thole floods of false doctrine, which are ready to overflow the face of the world. The Sea or flood of the Arian heresie (which denyed the Deity of Christ, or made him barely a man by nature, onely clothed with wonderful powers and privileges, this heresie, I say, like a sea or flood) had almost overwhelmed the whole world; yet God compassed those Blacke waters with bound, and gave them a commandment which they could not passe: and though in this age they seeme to returne, and strive to overflow the earth againe, yet both the waters of that heresie and of all other damnable heresies (as the Apostle *Peter* calls them *2 Ep: 2. 1.*) which abound in these dayes, and threaten us with a fearefull inundation, are compassed with bounds which they shall not exceed. The Apostle speaketh of some in his time, (*2 Tim. 3. 8, 9*) *Who as Jannes and Jambres withstood Moses, so did they also resist the truth; men of corrupt minds, reprobate (or as we put in the Margin, of no judgement) concerning the truth. But they shall proceed no further; So the Apostle prophesied of them; as if he had said; They have a mind to proceed further, their will is to oppose truth and propagate error (in infinitum) without end. But they have now gone to the utmost of their line, they are come to their border, to their bound; they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was; that is, it shall appeare to all men that the doctrine which they stood up for, was nothing else but a bundle of folly, and that the doctrine which they withstood was the truth and wisdom of God.*

Fourthly, Then, the Lord is able to stop and bound the floods, the seas of affliction, trouble, and persecution, which are ready to swallow up his Church and people. The Church bleisseth God for her deliverance from troubles, under this Allegorie of Waters (*Psal. 124. 2, 3, 4, 5*) *If it had not been the Lord, who was on our side, when men rose up against us, they had swallowed us up quick; when their wrath was kindled against us, then the waters had overwhelmed us, the streame had gone over our foule, then the proud waters had gone over our foule. Waters, streames, proud waters are nothing else but the persecuting spirit and proceedings of ungodly enemies. And why did not these lay all waste? God would not suffer them. When the Serpent (Rev: 12. 15, 16.)*

caſt out of his mouth waters as a flood over the woman (that is, ſtirred up many troubles) *that he might cauſe her to be carryed away* (that is, utterly ruin'd) *of the flood.* *The earth helped the woman* (ſaith the text) that is (as is conceived) God made earthly men, by the uſe of earthly means, and for the attaining of earthly ends, as a bound to ſtop thoſe waters, or as a gulfe to ſwallow up thoſe waters which ſhould have ſwallowed up the Church. All theſe things doth he, and we may be fully aſſured he can do all theſe things, and many more, *who hath compaſſed the waters with bounds* yea we may be aſſured that he will continue to them, becauſe as he hath, ſo he will *compaſſe the waters with bounds,*

Untill the day and night come to an end, or as our Marginal reading hath it, *until the end of light with darkneſſe.*

This laſt claule of the verſe is a proverbiall ſpeech, ſignifying perpetuity; or that ſuch a thing either ſhall not be at all, or ſhall be as long as the world laſteth.

But ſhall day and night, light and darkneſs end when the world or this frame or conſtitution of things endeth? Will there not be day and light, or an eternal day of light in the heavenly Glory? is not that called, *An inheritance among the Saints in light?* (Col. 1. 12.) And will there not be night and darkneſſe, or an eternal night of darkneſs in helliſh miſery? is not that called utter darkneſſe? How then is it ſaid here *that day and night ſhall come to an end?*

I anſwer. Though after the end of this world there ſhall be both day and night, light and darkneſſe, yet there ſhall be no viciffitude of day and night, as there is in this preſent world and as 'tis promiſed there ſhall be to the end of this world (Gen. 8. 22) *While the earth remaineth, ſeed time and harveſt and cold and heat and ſummer and winter and day and night ſhall not ceaſe.* Theſe are called the *Ordinances of the day and of the night,* & the ſtability of them is made the ſhadow of that ſtability of God to his gracious promiſe, that *the ſeed of Iſrael ſhould not ceaſe from being a nation before him for ever* (Jer 31. 35. 36.) In this world, light and darkneſs day and night are coming and going, departing and returning continually; And in this ſence day and night ſhall come to an end, at the worlds end. Job ſpeaks of day and night in courſe and ſucceſſion, not of day and night in being or conſtitution, when he ſaith,

saith, he hath compassed the waters with bounds, untill the day and night come to an end. The Hebrew strictly translated makes this resolution of the doubt more cleare and doubtlesse; for that doth not say absolutely that day and night (light or darknesse) shall come to an end; but that there shall be an end of light with darknesse; that is, of the intercourse or change between day and night, between light and darknesse, or until the consummation of light with darknesse, that is, until light and darknesse have consummated or fulfilled their course one with another.

*Ad consumma-
tionē lucis cum
tenebris. Jun:*

Hence observe.

First, *Beyond this world there are no changes of times or seasons,*

In the world to come all is day & light to the Godly, to those who dye in the Lord, and all is night and darknesse to the wicked, to those who dye out of the Lord. Heaven and hell, a state of eternal Blessednesse or wretchednesse, have no changes in them, nor any thing that is Heterogenal or of another kind. Heaven which hath light and joy in it, hath no darknesse, no sorrow at all in it; Hell which hath darknesse and sorrow in it, hath no light nor joy at all in it; The mixtures and changes of light and darknesse of joy and sorrow, of paine and pleasure, are made here on earth. The wine of the wrath of God, and the wine of the love and consolations of God shall be powred out without any the least contrary tincture or mixture in the life which is to come. Light with darknesse shall no more be heard of. They who goe into light shall never see darknesse, and they who goe into darknesse shall never see light. We are now (as Job speaks in the 14. Chapter of this booke, v. 14.) *Waiting all the dayes of our appointed time untill our change come,* and when that change is once fully come, we shall goe beyond all changes; *Day with night will then be at an end.*

Secondly, Observe.

What God doth he can alwayes doe.

As he hath hitherto compassed the waters with bounds, so he can compasse them with bounds untill the day and night come to an end. Men can doe that to day, which they are so far from being able to doe untill the end of dayes, that, possibly they cannot do it the next day. The hand of man is continually shortning

in regard of naturall ſtrength or activity, and it ſeldome keeps long at the ſame length in regard of civil ſtrength or Authority. As there are many things which man cannot nor ever could do, ſo there are many things, which once a man could doe, but now he cannot. He is changed or the times are changed either he hath not the ſame power in him ſelfe, or the ſame powers are not continued unto him. That man may be found ſhaking and trembling, who a while before (as 'tis ſaid of the Affyrian, *Iſa: 14. 16.*) *made the earth to tremble, and did ſhake kingdomes,* in ſomuch that all (as 'tis at the 10. verſe of the ſame Chapter) ſhall ſpeak and ſay unto him *Art thou alſo become weak, as we art thou become like unto us?* Thus we ſee the mightieſt men cannot do what they have done, they who have compaiſed the rage and fury of men with bounds, can bound them no more, but they break in upon them like a wide breaking in of the Sea, and beare down all before them. But the power of God knowes no abatings, nor his hand any ſhortings, as he hath bounded both the natural and myſtical waters, ſo he can and will bound them and none ſhall hinder untill the day and night come to an end. *The Lord* (ſaith *David*, *Pſal. 29. 10.*) *ſitteth upon the flood, yea the Lord ſitteth king for ever.* As it he had ſaid, *The Lord* doth not onely ſit upon (that is, rule and governe) the floods for a while but he ruleth and governeth them alwayes, *he ſitteth upon them king for ever, even untill day and night come to an end.*

Thirdly; note.

The waters ſhall never totally overflow the earth; As God hath given them a bound, ſo ſuch a bound ſhall keep them in compaſſe for ever, And as we have an aſſurance in the power of God, that he can keep or compaſſe the waters with bounds to the end of the world; ſo alſo we have his promiſe and his faithfullneſſe engaged that he will maintaine thoſe banks and bounds, and keepe them in ſuch repaire that the waters ſhall never prevaile over them (*Gen. 9. 8. 9. 10, 11.*) *And God ſaith unto Noah and to his ſons with him, ſaying, and I, beheld, I will bleſſe my Covenant with you, and with your ſeed after you &c. neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there be any more a flood to deſtroy the earth.* And as mankind is under this promiſe of freedome from an univerſal deluge, ſo every godly man may
riſe

riſe up to this aſſurance, that no waters of any ſort can wet ſo much the ſole of his foot, or the hemme of his garment, but as they have leave and commiſſion from him, who hath compoſed the waters with bounds, untill the day and night come to an end.

JOB, CHAP. 26. Verſ. 11, 12.

The pillars of heaven tremble, and are aſtoniſhed at his reproofe.

He divideth the Sea by his power, and by his power ſtanding he ſmiteth through the proud.

JOB ſtill proceedeth in the enumeration and illustration of the mighty works of God; what he doth in the clouds, and what in the heavens, was ſhewed from the former context; Here Job tells us what the Lord doth *with the heavens*; He who made the heavens and ſtretched out the North over the empty place, can make theſe heavens totter in their place and tremble, when he pleaſeth.

The pillars of heaven tremble, and are aſtoniſhed at his reproofe.

There are three things to be enquired into for the opening of this verſe.

First, What is meant by the *pillars of heaven*.

Secondly, How the *pillars of heaven* may be ſaid to tremble, and be aſtoniſhed.

Thirdly, What we are to underſtand by the *reproofe of God*, when he ſaith, *they are aſtoniſhed at his reproofe*.

The pillars of heaven tremble.

There are various opinions about theſe pillars; firſt, many of the Latins hold, that theſe pillars of heaven are the Angels, by, whoſe aſſiſtance (ſay ſome Philoſophers) the motions of the heavenly bodyes with their orbes or ſpheres are guided and maintained. And doubtleſſe as the Angels have great employments upon and

about Aquinas

*Columna cæli,
i. e. Angeli con-
ſtituentes,
Aquinas
Angeli sunt
columnæ cæli,
quæ ſerviunt ei
in officio ad-
ministrandi in
cælo.*

about the earth, so also in and about the heavens, and therefore may (not improperly) be called the *pillars of heaven*; in which sense also the Angels are called the powers of heaven, as some interpret (*M. 28: 24-29.*) where Christ prophesieth, that *immediately after the tribulation of those days, the Sunne shall be darkened, and the Moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken*: Many of the ancients interpret those powers of heaven by the Angels; as if the Lord would doe such things in that great day, as should trouble and astonish not onely men on earth, but the Angels in heaven, who may be called the *pillars of heaven*, as some eminent men for parts and power are called the pillars of the earth; And we may suppose them pillars of heaven, not for the strength and sustentment of heaven, but for the beauty and ornament of it. As we see many pillars in stately Pallaces, which are not placed there to beare up the weight of those buildings, but only to adorne and beautifie them. Or Angels may be called the pillars of heaven, because of the firmesse and stability of their own nature, not as if they were any firmness or establishment unto heaven.

Stabilitas per-
manentē in na-
tura angelorum
intelligi nūno-
mine C. lamm-
rum. Philip:

Secondly, By these pillars of heaven are conceived to be meant the high mountains of the earth, which seeme to touch the heavens, according to sense, and so to sustaine and beare them up, as pillars; but this opinion not being grounded upon any truth in nature, but only upon a popular error, (though it be a truth that even these supposed pillars of heaven tremble at the reproofe of God) I shall not insist at all upon this interpretation.

Thirdly, These pillars of heaven say others are the *ayre*, for as the lowest parts of the earth are called the foundations of the earth, because the foundation of a building is layd lowest, so the lower parts of heaven the *ayr* (which is sometimes called heaven, yea the *firmament of heaven*, *Gen. 1. 20.*) may be called the pillar of heaven. 'Tis true also that the Lord maketh dreadful combustions by stormes and tempests in the ayre, insomuch that those pillars of heaven tremble, and are *ast. nished* at his reproofe. But I shall not give this neither as *7. b.* meaning here.

Fourthly, By the pillars of heaven, others understand (not the ayre or the mountains) but the whole body or globe of the earth. Thus David speaks (*2 Sam. 22. 8.*) *Then the earth shook, and trembled, the foundations of heaven moved and shook, because he was wroth;*

Terratale velut
erbitur ut fun-
damentum ac
firmamentum.
Merc:

wreth; where the foundations of heaven in the latter part of the verſe, may be expounded by the earth in the former part of the verſe. For if we conſider the whole ſab icke of the world together then the earth ſeems to be the foundation or pillar of heaven. And frequent experiences in all ages, eſpecially in ſome parts of the world, have felt and reported the trembling of the earth. We commonly call it an *Earthquake*; and Philoſophers teach us that the reaſon of it in nature is the ſtrength of vapors included in and ſtriving to make their way out of the bowels of the earth. And as this trembling of the earth hath a reaſon in nature, ſo it is often cauſed by ſpeciall command from God, as a reproofe of the ſinfulneſſe of man, or to awaken him from his ſin, yet,

Fiſthly, I rather conceive, that this phraſe *The pillars of heaven*, is uſed only in a general ſenſe and not particularly intended either of Angels or mountains, of the ayr, or of the earth; but that *the pillars of heaven* are the ſtrength of heaven: the ſtrength of a building conſiſts in the pillars that beare it up, take away the pillars, and it falls down, as *Sampſon ſaid to the lad that held him by the hand, ſuffer me that I may feele the pillars whereupon the houſe ſtandeth*, and when he had once moved them, the houſe fell (*Judg 16. 26. 30*) ſo that when *Job ſaith, the pillars of heaven tremble*, the meaning is, the greateſt ſtrength of or whatſoever is ſtrongeſt in heaven, the heavens themſelves with all their ſtrength, tremble at the reproofs of God. So that this is onely a figurative and Rhetorical expreſſion, not that the heaven hath any material pillars by which it is ſupported, but becauſe in thoſe mighty concuſſions which God cauſeth in the world, it is as if the pillars or powers of heaven it ſelf were ſhaken and did

Tremble and were aſtoniſhed at the repr. of God.

But how may theſe pillars (whatſoever they are) be ſaid to tremble and be aſtoniſhed? I anſwer, 'tis thus expreſſed in alluſion to men who being ſeverely reprov'd menaced, and threatned, tremble, and are aſtoniſhed. Here are two termes uſed; firſt, they *tremble*, which word ſignifieth (as it were) the pounding and ſhattering of the heavens to peices, or as if they were even ground to powder or crumbled to duſt. Secondly, *They are aſtoniſhed*; The original word imports not a light, ſudden, tranſient aſtoniſhment, but an aſtoniſhment that ſlayeth, abideth, & taketh up the

mind.

*Metaphorice
ba. dicuntur
non quod celum
columnarum beat
quibus nitatur,
ſed quod in ve-
hementibus
concuffione vi-
deatur nobis
perire ac ſe-
nſum: ejus co-
lumnarum. Metc.
ענין contritus
concuſſus ſuit.
והתנחל -
ſc. denotat mo-
ram animi rei
ſingularis con-
ſideratione ad
eam cognofcen-
dam et ad
manum. Coc.*

minde, or which draweth the minde to a deep consideration of the matter presented, and thereupon to wonder and admiration. (*Iſa. 29. 9*) *Say ye to yourselves and wonder*, that is, sit down and consider this thing and wonder barely to wonder is not enough, you must sit down, say, and do it your selves to wonder, you must take your fill of wonder at this thing. But how can the heavens be astonish'd, which are not only without understanding but without life? I grant, that to be astonish'd is proper onely to rational creatures, yet it is attributed to beasts metaphorically, yea and to thing inanimate or without life and sense, as here and *J. r. 2. 12.* to the heavens, for as rejoycing is attributed to the heavens, and to the earth, to the mountains, and to the valleys, all these are said to rejoyce, to sing, so also astonishment, fear and trembling are attributed to heaven and earth. And as livelesse creatures are said to rejoyce, sing, and praise God when men do it, so likewise they are said to tremble, when men tremble; when God doth such things as affect men with astonishment, then also heaven and earth are spoken of as affected with astonishment.

נָפַח increpa-
vit, objurgavit,
reprehendit da-
ruiter & cum
potestate.

Thirdly, What is meant by the *rebuke* of God, which causeth the pillars of heaven to *tremble and be astonished*. The word signifies, a sore chiding, the severest reprehension, and that not a bare reproofe, but a reproofe with authority and command, as a father or master reproveth his son or servant. Thus, when *Joseph* told his dream, *I hat the Sun, Moon, and eleven Stars made obeysance to him*, *Jacob* his father rebuked him, and said unto him, *What is this dreame that thou hast dreamed? shall I and thy mother and thy brethren indeed come to bow downe our selves to thee so the earth?* And when *J. Joshua* the high Priest stood before the Angel of the Lord & Satan at his right hand to resist him (*Zep 3. 2.*) The Lord said to Satan the Lord rebuke thee. O Satan, even the Lord that hath chosen Hierusalem, rebuke thee. This rebuke had a threatening in it, and was spoken as with an angry countenance, in which there might be read displeasure, and indignation. The vulgar translation, not rebuke, but *nod*; The pillars of heaven tremble at thy *nod*; There is a reproofe in a nod, as it was said anciently, *He made Olympus tremble with a nod of his head*. A nod of the head may signify a reproofe as well as a word of the mouth. There is a twofold reproofe. first, verball or by words; secondly, real or by action and gesture. A verball reproof may be real, but every real

Patent ad n.
tam enim vulg.
Sic illud pre-
nata tremor
on Compun.

real

reall reproof is not verball. Both God and man can act reproofes as well as ſpeake them. And the word here uted is applyed in Scripture not onely to verball, and voice reproofes, but to reproofes given by geſtures and by actions; for as the holy lives of God y men who walke exactly are a reproofe to the world though they ſpeak not a word of reproofe, ſo the actings of God are reproofes, though he doth not ſpeake. Thus *David ſaith, (Pſal. 6. 5.) Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked;* How did God rebuke the heathen? even by deſtroying the wicked; that act of thine hath been a reproof to the heathen, and ſhewed them their folly. In the ſame ſence 'tis ſaid againe (*Pſal. 68. 30*) *Rebuke the company of ſpeare men, the multitude of bulls with the calves of the people, til every one ſubmit himſelfe with prizes of ſilver.* The rebuke there prayed for upon that boiſterous and bloody generation, was not a word but a worke of rebuke, that God would do ſomewhat that might be a rebuke upon them, and a ſtop to them; as if he had ſaid, *Seeing this company of ſpear men, and multitude of the bulls will not hear any of thy words, ſeeing they are not capable either of reproof, or counſel, therefore rebuke them by ſome extraordinary hand, and viſible tokens of thy diſpleaſure (as it follows) ſcatter the people that delights in war.* Thus ſome underſtand it here that God giveth a reproofe to the heavens, not by a word ſpoken, but by his providentiall actings and wonderfull workings in the world.

Further, this reproof is expounded by that which is indeed the the voyce of God (and ſo called in the 29. *Pſalme*) *the Thunder;* which though it hath a naturall cauſe (for which reaſon Atheiſts laugh at the ſimplicity of thoſe who are led up to the thoughts of God, and to a reverentiall aw of his power at the hearing of it) yet that doth not at all hinder but that God doth in a ſpeciall manner diſpoſe of it (as he doth of all other naturall things) when he pleaſeth to ſerve his providence in the demonſtrations of his wrath among the children of men. To which end we may ſay that God doth often ſend forth his voice from the clouds, &c chides from heaven in thunder. *The voice (this reprovig voice) of the Lord is upon the waters (that is, upon the waters which are above the firmament) the God of glory thundereth, the Lord is upon many waters, the voice of the Lord is powerfull, the voice of the Lord is full of maj ſty, the voice of the Lord breaketh the Cedars,*

H h h h h

he

he breaketh the Cedars of Lebanon, the voyce of the Lord divideth the flames of fire, the voyce of the Lord shaketh the Wilderness, the Lord shaketh the Wilderness of Kades, &c. Thus the pillars of heaven proper, and the pillars of heaven, in a figure, tremble at or are astonished at these loud reproofes.

Hence observe.

The greatest strength of the creature trembleth at the angry dispensations and appearances of God.

As the lifting up of the light of Gods countenance, puts joy into the heart more then cere & wine, the best things of this world, so the darkness of Gods countenance puts more trouble and sorrow into our hearts, then gall and wormwood, the worst of the world can doe. David describes at large in what a kind of trouble and hurry the world was in such a day (Psal. 18. 13, 14, 15) *Then the earth shook and trembled, the foundations also of the hills moved and were shaken because he was wroth. The Lord also thundered in the heavens, and the highest gave his voice, hailstones and coales of fire, he sent out his arrows and scattered them, and he shot out lightnings, and discomfited them, then the channels of waters were teene, and the foundations of the world were discovered at thy rebuke O Lord, at the blast of the breath of thy nostrils.* What David there spake of thunder, and lightning, and hailstones, hath been visibly effected for the destruction of the enemies of the people of God, and for the deliverance of his children. The history of Joshua gives us a famous instance at the 10 Chapter, and though it be not recorded that David obtained victories by such immediate helps from heaven, yet it is not improbable (considering the tenour of this Psalme) that he did. And we have a notable instance of a victory obtained by Thunder and lightning in the History of the Church, whence that Christian Legion of Souldiers who had earnestly prayed that God would appear for their helpe, was called *The Thundering Legion*. But whether we expound the context in the Psalme literally & strictly, as expressing what God did for David in this kinde; Or figuratively, as expressing onely this much, that God did wonderfull things in one kind or other, in helping David against his enemies, or whether we understand it mystically, of what God doeth to and for the soules and spiritual estates of men, yet it holds forth in all the utter inability of

of man to beare up when the Lord ſhewes himſelfe in any terrible demonſtrations of his preſence. Againe (*Pſal. 104. 32.*) *He looketh on the earth, and it trembleth, he toucheth the hills, and they ſmoake.* There is a twofold looke of God. Firſt, there is the looke of Gods favour, and thus Saints often pray that God will looke down from heaven upon them; this looke is the relieving yea the reviving of the ſoule; ſecondly, there is a looke of diſpleaſure, an angry, a frowning look, when clouds and ſtorms are ſeen in the brow: Thus in the *Pſalme* God is ſaid to *look on the earth* frowningly, chidingly, and then it trembled, *he toucheth the hills, and they ſmoake*, that is, they are as all on fire, The natural hills ſmoake at Gods touch, and ſo doe the metaphoricall hills; when God toucheth the great men of the earth they ſmoak, preſently they fret and fume, till they break out into a flame of rage, heating and vexing both themſelves and all that are neer them. (*Iſa. 50. 2.*) *Behold, at my rebuke, I dry up* (or I can dry up) *the Sea*, I am as able to do it now with a word of my mouth, as I once did for the deliverance of your forefathers, (*Exod: 14. 21. 29*) *I make* (or I can make when I will with my rebuke) *the rivers a wilderneſſe* (that is, as dry as a deſart or wildernes uſeth to be) *their fiſh ſtinketh, becauſe there is no water, and dyeth for ſtuff* What ſtrange worke doth the rebuke of God make? By that he drieth the Sea, by that he maketh the river a wildernes & and as he doth this by the power of his reproofs upon the ſea and rivers natural, ſo upon the ſea and rivers miſtical. He can dry up whole worldly helpes which ſeeme as inexhauſtible as the ſea, and a laſting & conſtant to us as a river which is fed with a continuall ſpring. And when any power riſeth up againſt us as deep and dangerous as the ſea, as wel ſupplied and ſeconded as a river, yet we need not fear for God can preſently dry it up, and make us a paſſage over it, or through it. Yea they who are as wel bottom'd and foundation'd as the earth ſhall quickly feel the effects of his power (*Pſal 114. 7.*) *Trembleth the earth at the preſence of the Lord: at the preſence of the God of Jacob.* But ſome may ſay if the earth trembleth at the preſence of God, then the earth muſt alwayes tremble, for God is alwayes preſent; or what is the preſence of God there ſpoken of? I anſwer, as there is a preſence of God, that maketh all thoſe that enjoy it to ſing for joy; *In thy preſence is fulneſſe of joy, and at thy right hand are plea-*

ſures for evermore (Pſal. 16. 11.) ſo there is a preſence of God that is very terrible to the creature; yea that preſence of God which is comfortable to his people, is terrible to his enemies, for when the Pſalmiſt had ſaid (*ver. 2.*) *Judah was his Sanctuary, and Iſrael his dominion*; that is, a people ſanctified to him, and governed and proteſted by him; preſently it ſolloweth; *The ſea ſaw it and fled, Jordan was driven backe, The mountaines ſkipped like rams, and the little hills like lambs.* The Pſalmiſt perceiving all things in ſuch a trembling fit and confuſion, ſeemes to wonder what the matter was, and therefore puts the queſtion *What ayled thee, O thou ſea, that thou ſhouldeſt, yea mountaines that ye ſkipped, &c?* And preſently maketh answer, *Tremble thou earth at the preſence of the Lord*; As if he had ſaid, the cauſe of all this terror & trouble among the creatures, was nothing eſſe but the preſence of God. And if the very ſence-leſſe creatures were ſenſible of his wrathfull preſence, how much more muſt man both be ſenſible of it, and ſtoop unto it. This the Lord inſinuates by a cutting queſtion (*Ezek. 22. 14.*) *Can thy hearts indure, or can thy hands be ſtrong in the day that I ſhall deal with thee, I the Lord have ſpoken it, and will doe it.* The Lord by his Prophet ſpeaks there to a people that had a double ſtrength; they were *ſtrong hearted*, and they were *ſtrong handed*, they had much force or outward power, and they had much courage or inward power; but neither hand-ſtrength, nor heart-ſtrength, neither force nor courage ſhall a-vaile you in that day (ſaith the Lord) that I ſhall deale with you after the dealings of an enemy in wrath and Judgement. God ſtrengthens the hands of his ſervants & encourageth their hearts to endure his ſevereſt dealings with them. But when he cometh to deale ſeverely with thoſe who are rebellious and wicked, their hearts who are ſtouteſt among them ſhall not be able to endure, nor can they ſtrengthen their hands, *They who have ſtrengthened their hearts and hands moſt to commit ſinne, ſhall be leaſt able to ſtrengthen them for the bearing of the puniſhments of ſin.*

And hence by way of Corolary or inference conſider.

Fiſt, If the pillars of heaven tremble before God, if pillars (whole nature is to ſtand ſtill) move at the preſence of God, what ſhall become of weak man, of man who is a worme? if the pillars of heaven tremble at the reproofe of God, then certainly the pillars of the earth cannot ſtand faſt at his reproof. The pillars of

of heaven are the ſtrongest pillars. When *John* ſent Letters to *Samarita* unto the rulers of *Jeruſalem*, adviſing them to ſet up one of the ſons of *Abab* King & fight for him, the text ſaith (2 *Kin* 10. 4.) *they were exceedingly affraid, and ſaid, Behold two Kings ſtood not before him, how then can we ſtand?* And thus may the ſtrongest pillars on earth cry out with fear at the diſpleaſure and reproofs of God, Behold the pillars of heaven tremble and are aſtoniſhed at his reproofs, how then can we be eſtabliſhed? Some men are or are eſteemed to be like *James*, *Cephas*, and *John*, pillars in the Church (*Gal* 2. 9) and others are pillars in States and Commonwealths: So we may expound that of *Hannah* in her ſong (1 *Sam*. 2. 8.) *The pillars of the earth* (that is, earthly powers or Magiſtrates) *are the Lords, and he hath ſet the world upon them*, for, indeed, the world would ſoon fall into confuſion, and ſhatter to peices (as to its civil capacity) if the Lord had not founded it upon pillars of Government and Magiſtracy, or ſet up Magiſtrates & Governours as the pillars of it. And yet how often have theſe pillars of the earth trembled? how many of them have fallen and been broken at the rebukes of God? There is a ſort of pillars that ſhall never be moved; How great an honour is it to be made ſuch a pillar, and Chriſt hath taught us who ſhall be made ſuch a one (*Rev*. 3. 12.) *Him that overcometh will I make a pillar in the Temple of my God*; Such pillars ſhall not tremble, they ſhall not be aſtoniſhed, when all the pillars of the world are caſt down with trembling and aſtoniſhment. *David* hath a ſtrange expreſſion (*Pſal*. 75. 3.) *The earth and all the inhabitants of it are diſſolved*, (if ſo, whence was it that they were not utterly ruin'd and deſtroyed, He answers) *I beare up the pillars of it*. But how could *David* beare up the pillars of the earth, when all was diſſolved? he means it not of a naturall but civil diſſolution; things were out of order, the bands & ligaments of government were ſorely broken, men were divid'd into parties and factions. Thus the earth, and inhabitants thereof were diſſolved, which is the ſaddeſt condition a people can be in; when it was thus, when there was ſuch a rupture among the people, Then *David* the chiefe Governour (under God) laboured to heal the breaches, and to be a pillar to thoſe ſhaking pillars. He by his great wiſdome, Juſtice, moderation, and faithfulneſſe, bore up the bearers of the people, and ſupported their ſupporters, whether perſons or things; As if he had ſaid,

said, though there be much confusion in the earth, yet the Lord enables me to keep things together, so that they fall not to the ground, and are not utterly ruined *It is a Great honour to be a pillar bearing up the building, but it is a greater honour to be a pillar bearing up the pillars*; And good Magistrates have the former honour, and all supream Magistrates if good have the latter; yet both these honours do originally & primarily belong unto God; who as he maketh the pillars of heaven tremble, so he can firmly settle (and will while they willingly serve his ends and interests) the pillars of the Earth, though but earthly pillars.

Secondly, Take this also by way of Corollary from the text; *If the pillars of heaven tremble, and are astonished at the reproofe of God; what shall we say of those men, or of the hardnesse of their hearts?*

First, Who, *heare the reprooves of God daily, yet tremble not*; What do the pillars of heaven tremble at the reproofe of God, and shall not men! yet, thus more then brutish are many men; They hear reproofes, severe reproofes against sin, yet they tremble no more then the stones they stand upon, nor are moved any more then the seats they sit upon; let God thunder, and lighten, and chide, and threaten, they are not stirred with it. The pillars of heaven shall rise up in judgement against this desolent and obdurate generation. The Prophet (*Jer. 36. 24.*) reports a sad story of this; a threatening rolle was sent to *Jehazib* king of *Judah*, written from the mouth of *Jeremiah* by *Baruch*. the King caused it to be read as he late at the fire, and then (whereas it might have been expected that he should be cut at the heart with Godly sorrow and contrition for his sin) *he cut it with the Penknife and cast it into the fire that was on the hearth untill all the rolle was consumed in the fire that was on the hearth*; yet they were not afraid nor rent their garments, neither the king, or any of his servants that heard all these words; as if it had been said, what a wonderful hardnesse was there upon the hearts of these men, that they could hear such words, read words so full of terrour, words cloathed with such reproofs, words which spake nothing but death, wrath, destruction, ruine, and desolation, yet notwithstanding all this they were not afraid, neither the King nor any of his servants regarded it. *The heart of man is more hard then hardnesse is selfe, till God soften it, or breaketh it*; man moves not, he repents not,

let God reprove and thunder, let God doe what he will and ſay what he will, let God make (as it were) a hell upon the earth, and, in the greateſt earnest, caſt abroad his firebrands, arrows, and death, in the dreadfullreſt representations of wrath and iudgment yet man trembles not, nor is he any more aſtoniſhed then if all this was ſpoken in jeſt.

Secondly, What ſhall we ſay of thoſe who as they tremble not when they heare the reproofes of God, ſo they tremble not when they ſee his reproofes. When God makes his reproofes viſible, & writes them in blood; when he brings forth his reproofes in woeful effects (For as all our mercies and comforts are nothing elſe but the promiſes made viſible; ſo all the iudgements which God brings upon the world, are nothing but his reproofes and threatnings made viſible, when (I ſay) he brings forth his reproofes in woſull effects) how desperately and indeed (though it may ſeem a contradiction) how preſumptuouſly are they hardened in ſin, whoſe eye never affects their heart, who can ſee ſuch reproofes of God yet never tremble. It is ſaid in the Law of *Mos* that puniſhment ſhould be openly executed upon the preſumptuous ſinner, (*De. 17. 13*) that *all the people ſhould hear & fear and do no more preſumptuouſly*; if all upon the hearing, ſhould fear, and fear ſo as to do ſo no more how much more ſhould all that ſee fear, and do ſo no more?

Thirdly, What ſhall we ſay of thoſe who not only heare and ſee the reproofes of God but feel them alſo, and yet tremble not: when the rod is upon their backs, a ſword in their bowels, iudgements round about them, and death climbing up at their windows, yet they are not aſtoniſhed, they are not only *word proof*, but *in ſight proof*: they are not ſenſible of what they feele, they are ſmitten, yet not ſick, ſorrow and griefe of heart toucheth them not, though they are ſmitten for their ſins, and pierced with many ſorrows. They are ſo farre from being troubled at the remembrance of former ſins while they ſmart under preſent afflictions, that with wicked King *Achiz* they ſin yet more againſt God in the time of their affliction. They are ſo far from turning as wiſdome counſelleth us (*Pro. 1. 23.*) at the verbal reproofes of God, or at the reproofes of his mouth, that they will not returne while he reproves them with his hand. Surely, at laſt the trembling pillars of heaven ſhall reprove them, who tremble not, nor are aſtoniſhed at the reproofes of God.

Verſ. 12.

Vers. 12. *He divideth the sea by his power, and by his understanding he smiteth through the proud.*

The generall scope and sense of this verse, is an illustration of the power and wisdom of God by a twofold effect; first by dividing and vexing the mighty waters of the sea with boisterous winds and storms. Secondly, by stopping and appeasing them when they are in their highest rage and proudest fury, as if they were smitten to death.

First, *He divideth the sea by his power.*

וַיִּפְּץ מַעַן
commovet vol-
vit, per Anti-
phrasin quievi.

Virtute sedavit
mare. Sept:
Virtute ejus
quiescit mare.
Vatabl:

The word which we render *to divide*, hath a twofold signification, in a contrariety, as is frequent in the Hebrew; First, to move and rouse, to stir up, and trouble, as the waters and waves of the Sea are by the winds, which doe so move and stir them as that they seeme to divide and cut them asunder, and cause them to dash one against another, & so it is applicable to the Sea in a storm 2ly. it signifies to quiet & appease, and so it is applicable to the Sea in a calme. The seventy render it, so here, *He hath appeased the Sea by his power*: & a learned Hebrician gives the same sense, *By his power the Sea is quiet*. And 'tis indeed an act of the same power to quiet the Sea, to hush the winds, and command a calme, as to raise storms upon the Sea, or to put the Sea into a storm, but I shall not prosecute that sense in this first part of the verse, because the latter part of it speakes rather of that point, as will appeare in the opening of it; And so the whole verse giveth us a compleate description of the mighty power of God upon the mighty waters; first, in causing their rage and fury; secondly, in causing them to be still, and quiet. The exercise of which two powers carry a compleat Empire and Dominion over the Seas.

He divideth the Sea.

There is a general interpretation of the vers which I shall touch before I pitch upon that which I conceive most proper. *This division of the Sea, & smiting through the proud*, is supposed to be a description of Gods dealing with *Pharoah* and his *Egyptians*, when he brought the people of *Israel* out of *Egypt*, at which time (the History telleth us that) *he divideth the sea by his power,*
and

and by his understanding he smote through the proud, or through Rahab. The divi on of the sea is unquestionable (*Exod. 14. 21.*) And Moses stretched out his hand over the sea, and the Lord caused the sea to goe backe by a strong East winde all that night, and made the sea dry land, and the waters were divided. The latter part of the verse is as clear in the plain signification of it, to the same work of providence, for then *By his understanding did God smite through the proud.* And the word *Rahab*, which we translate proud, is often used in Scripture to signifie *Egypt*. Thus (*Pf. 87. 4.*) *I will make mention of Rahab and Babylon to them that know me,* that is, of *Egypt* and *Babylon*; as if he had said, those places which have been the greatest enemies to the people of God shall desire to joyne with the people of God, *Sion* shall have converts from *Egypt* and *Babylon*. And the reason why *Egypt* is expressed in Scripture under this word, ariseth from both significations of it; first, *strength*, for *Egypt* was a very strong Nation, and therefore the *Israelites* were reprov'd for going to them for helpe, and relying upon their strength, which though great in it selfe, yet should be to them but a broken reed; secondly, as it signifieth *pride*, or the *proud*; men are usually proud of strength, & *Egypt* being a strong nation, was also a very proud nation; yet this *Egypt*, this *Rahab*, strong and proud, shall fall downe and humble her selfe before the Lord. And though now *Egyptians* be strangers from the Common-wealth of *Israel*, yet of them it shall be said that they were borne (by a second or new spiritual birch in *Sion*) We have the like sence of the word, and almost the same phrase of speech with this in *Job* (*Pf. 89. 9, 10*) *Then wilt thou rage against the sea, when the waves thereof arise thou shalt still them;* then followeth in the next words, *Thou hast broken Rahab as one that is slain* (that is, *Egypt*) *thou hast scattered thine enemies with thy strong arm.* And again (*Isa 51. 9*) *Awake, awake O arme of the Lord, put on strength;* The Psalmist saith, *Thou hast scattered thine enemies with thy strong arme,* the Prophet prayeth *Awake, awake O arme of the Lord, As in the ancient dayes, in the generations of old, art thou not it, that hast cut Rahab, and wounded the Dragon, art not thou it which hast dryed the sea?* &c. Which plainly hints the destruction of *Pharao* and his host in the red sea. *Job* also seems to ayme at that noble, and notable act of divine power, and understanding: And the words of the text (as all must

*Hac accipere
de decem plagis
Egypti vix per-
mittatur Jobi,
quem mo-
tum putant et
omnium Isra-
eliam egredi
fuit ex Egypto.
Dicit
Non placet hec
referre ad di-
uisorem maris
rubri in Egyptum
Israelitarum
quia ante
illud erat re-
diturus fuisse Job
et generaliter
potius loquitur
de dei operibus.
Merc.*

grant) without any straine or trouble are applicable to it. The onely difficulty lyeth in this, because it is not agreed upon by any Chronologers, who have searched strictly, and critically into those times; that *Job* lived after the departure of the people of *Israel* out of *Egypt*, yea some affirme, that *Job* dyed that very yeare when the *Israelites* departed out of *Egypt*, and if so, then he could not make instance so many years before he dyed (unless prophetically) concerning that miraculous division of the red Sea, and the destruction of the *Egyptians*. Besides this, another argument is alledged to invalidate this interpretation, because all along *Job* instanceth in the general works of God, what he doth in the heavens, in the earth, in the ayre, and here in the Sea, so that it doth not seeme probable that *Job* should descend to the mention of that particular providence of God to the *Israelites*; though that may serve for a glorious prooffe and illustration of the point upon which *Job* hath so long insisted. The works of God in ordinarie works of nature, beare the resemblance of his works among the children of men; his representing the raging of the Sea, looketh like his representing the rage of the wicked who are like the troubled Sea.

He divideth the Sea by his power.

We may take that act two wayes; either, first, as dividing is used in an ordinary sense, to cut out and part one thing or one peece of a thing from another. It is a great and powerfull work of God, to divide the Sea, or the whole bulk of waters to severall parts of the world, and for the accommodation of severall Countries. At first the waters covered the whole earth, *all was a great deepe, and the Spirit of God moved upon the face of the waters,* (*Gen. 1. 2.*) Nothing was to be seene, or there was no face of any thing but water. And therefore as it is said (*Gen. 1. 7.*) that *the Lord separated, and divided the waters which were under the firmament from the waters which were above the firmament.* So (*Gen. 1. 9.*) God said *let the waters under the heavens be gathered together into one place, and let the dry land appeare, and it was so, and God called the dry land earth, and the gathering together of waters be called Sea.* And as that Scripture in *Genesis* sheweth that the Sea is the Gathering together of waters; so other Scriptures shew that the waters of the Sea are divided or run out in severall Divisions. The 104. Psalm is a continued meditation of the mighty power

power of God put forth both in creation and providence, where the Psalmist having ſaid of God (v. 5.) *Who laid the foundations of the earth that it ſhould not be removed for ever*; he addeth (v. 6. 7. 8.) *Thou covereſt it* (that is, the whole earth) *with the deepe as with a garment*; the waters ſtood above the mountaines (that is, the waters were higher then the highest mountaines.) But what did God then? *at thy rebuke they fled, at the voice of thy thunder they haſted away* (that is, when thou didſt ſpeake powerfully and ſtrongly to them, as with the voice of thunder) *they go up by the mountaines, they goe downe by the valleyes, unto the place which thou haſt founded for them; thou haſt ſet them bounds that they may not paſſe over, that they returne not again to cover the earth.* As the waters are now put into one great veſſel, ſo they are carryed out in ſeveral great channels all the world over for the conveniency of trafficke; and for the more eaſie entercourſe of nation with nation. M. Broughton expounds his tranſlation fully to this purpoſe; *Of a General water, he made many, and he tranſlates the latter part of the verſe fully to that ſence; And by his wiſdome he parted the maine water, or pride, that is, the proud Sea; that threatneth to drowne the land.* So that though the Sea be but one body of waters, yet it is divided into many members, and receives different names, according to the differing names, whether of Iſlands or Continents, whoſe ſhores it waſheth.

Secondly, Others expound this diviſion of the Sea, of the violent motion of the Sea. So, *He divideth the Sea*, he maketh the Sea rage, and waters rile up againſt waters, or perſons as nations doe when they are divided among themſelves. Sometimes the Sea is (as if it were) all of one peice, in union, and concord, all is calme and quiet; by and by, the Lord divides the Sea, ſets wave againſt wave, flood againſt flood, water againſt water, as if the Sea were broken into a thouſand ſections. It is ſaid in that myſticall Scripture (Dan: 7. 2.) *That the Propheſſe ſaw in his viſion by night, and Behold the foure winds of heaven ſtrve upon the great Sea*; That is, there were great troubles and commotions raiſed in all parts of the world, which vexed, divided, and turmoyled the nations even as the Sea is when boiſterous winds, eſpecially when all the winds are let out of priſon to ſtrive & contend with one another. Men make many fights at Sea and God many times makes the Seas fight. Which fightings and dividings of the Sea, are a

cleare embleme of all the divisions and fights, which arise among men, and are acted either at Land or Sea.

Hence note,

The divisions, stormes, and ragings of the sea are by the power of God.

The Psalmist is much upon this, (*Pſal. 107. 23, 24, 25*) *They that goe downe to the sea in ships, that doe busines in great waters, these see the workes of the Lord in the deepe, for he commandeth and raiseth up the stormy winde, which lifted up the waves thereof, (where note, they are lifted up by Gods command) they mount up to the heaven, they goe downe againe to the depths, their soul is melted because of trouble. (Jon: 1 4) The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea. (Jere: 10. 13) God is said to bring the winde out of his treasure (and Prov: 30. 4) To gather the wind in his fist. The wind is sent out, and the wind is gathered in, 'tis treasured up, and 'tis disbursed out by his own appointment to serve his providences and designes towards men, both in mercy and in Judgement.*

We may hence inferre, that

As the Lord divideth the sea, so the earth.

When men are all of a mind, all as one man, he can sever and divide their spirits, and then cause them to dash against one another like the waves of a tempestuous sea. The old world was of one minde, but the Lord came down, and divided them, when he saw them united in that worke (*Gen: 11 6.*) *The people are one, and they have all one language, and this they begin to doe, and now nothing will be restrained from them which they have imagined to doe, so the Lord confounded their language, and scattered them abroad; They were building a Babel to secure themselves against a second deluge, & to get them a name lest they should be scattered abroad upon the face of the whole earth. Therefore God brought their feares upon them, and scattered them. We lay our selves, most open to that judgement, which we labour most to prevent in a sinful way. As there are divisions among men which are their sin, so God sends divisions among men which are their punishment. And as God sends divisions among men for the punishment of some, so for the probation or tryal of others. Christ saith (*Matth: 10. 35.*)*

I am come to ſee a man at variance againſt his father, & the daughter with her mother, and the daughter in law againſt her mother in law; and a mans enemies ſhall be they of his owne houſe. Such diſſentions the Lord makes on the earth, that it may appeare how ſtrongly and immoveably his faithfull ones are united unto him. As we are to aſcribe our union, ſo our diſſentions to God; it is he that ordereth all theſe things, though they flow from the corruption, pride, and ſelfiſhneſs of men. When there are diſſentions and emulations among us, we ſhew our ſelves (as the Apoſtle ſpeaks, 1 Cor: 3. 3) and walk as men; But God ſheweth himſelfe righteous, and acteth as God; *He divideth the ſea by his power,*

And by his underſtanding he ſmiteth through the proud.

The dividing of the ſea was aſcribed to the power of God in the former part of the verſe, and here his ſmiting through the proud is aſcribed to his underſtanding. The word ſignifieth to ſtrike ſo, as to deſtroy, or kill, to ſtrike dead (1ſa: 30. 26. Numb: 24. 8.) *God ſtriketh home when he ſtriketh the proud.*

*ymd eſt iſtu
deprimere, ut
quum paxillus
iſtu corpus ſoli-
ai impunitur.*

But who or what are the proud ones, whom God ſmiteth through? The word is *Rakab*, (as was toucht before in the generall interpretation of the verſe) ſignifies two things; firſt, ſtrength, ſo ſome render it here, *By his underſtanding he ſmiteth through ſtrength*; that is, *thoſe things which are ſtrongeſt*. The very weakneſſe of God is ſtronger then man, and therefore there is nothing ſo ſtrong, but God can quickly ſmite it through or deſtroy it. Secondly, it ſignifieth pride, becauſe men usually are proud of their ſtrength, whence that caution (Jer. 9. 23.) *Let not the mighty man glory in his might*. Any kind of ſtrength is apt to make man proud the ſtrength of his eſtate, and purſe, is a great temptation to pride; ſtrength of body, ſtrength of parts, ſtrength of wit and underſtanding (which is the higheſt, and nobleſt naturall ſtrength) puts on to pride, yea (ſo ſtrange are the wayes and methods of temptation) the very ſtrength of grace or ſpiritual ſtrength hath blowne up ſome with pride; For though humility flow properly from the ſtrength of grace, and the more grace the more humility, yet upon a preſumption of the greatneſſe and ſtrength of their graces, ſome have been proud and high minded, that is, they have not lived in ſuch dependance upon Chriſt as they ought. Our ſtrength lyes much in the ſence of our weakneſſe,
because

because, then we go out of our selves to Christ for strength, that is the meaning of the Apostles confession, *When I am weak, then am I strong* (2 Cor. 12. 10) And they who are strong in themselves, must needs be weak, because the strength of God goeth out against them. And therefore it will not be unprofitable for us, before I come to the special explication of the proud here intended, to meditate upon and make use of this Scripture in the full latitude and compasse of the word. For whosoever he is that is proud, whether he be proud of his natural or civil or supernatural strength, let him look to himselfe, God understandeth him, and by his understanding he will *smite through the proud*. The proud man is alwayes in danger of falling, though (because of his pride) he least of all men, either feareth or suspecteth a fall. How can they be safe against whom God hath declared himself an enemy. There's no armour of proofe against the strokes of God, if God smiteth an enemy, he smiteth through, and so he alwayes smiteth the proud. *Saul* attempted more then once to smite *David* to the wall with his Javelin; yet *David* avoided his blow and got out of his furious presence; But when God casteth his Jave in at the proud, they shall not escape a smiting through and nayling to the wall. *By his understanding he smiteth through the proud.*

But more distinctly, who is the proud in the text whom God smiteth through?

First, Some say the *Devil*; He indeed is the proud one his pride was his fall from God, and God hath smitten him through for his pride.

*Est cetera fir-
tus est cetera. 70
i. e. sua imperio
subegit.*

Secondly, Others understand by the proud, the whale in the sea; thus the *seventy* translate, and by his knowledge he hath destroyed the whale or Leviathan, of whom the Lord saith (in the 41. Chapter of this booke, v. 34.) *He is a King over all the children of pride.*

*Inte gentia sua
percussit Gigan-
tes. Targ:*

Thirdly, The Chaldee paraphrase saith, *He hath smitten through the Giants*. Which whether it be meant of the Whales who are Giants among the fishes of the sea; or of Giants who are like Whales at land, bigger and more formidable then the rest of men, the sense is the same; both agreeing in this, that God can quickly destroy and subdue those who are greatest, strongest, and so proudest in this world. But leaving all these suppositions, I shall conclude.

Fourthly,

Fourthly, That by the proud, we are rather to understand the strong and mighty waves and waters of the Sea in their greatest height and pride. This holdeth sayrest correspondence with the former part of the verse, *He divideth the Sea by his power*, that is, *Peccat, i. e. domat & compescit* *superbiam maris*. Dicit: *Sua potentia* *sed i mara & intell genit sua* *compescit ejus* *se uiam* *Figur:* *Cum i eam trans-* *quillat mare,* *percute et con-* *cutare uideat* *superbum. Fi-* *ned.* He raiseth stormes, and so divides the waters, and when the Sea is in its greatest rage, then by his understanding he smiteth through the proud, the proud waves, and so maketh a calme. The sea in it self, especially in its swellings and stormings is a proud creature, and that title or epithite of pride is often given to it: we reade (*Psal: 124. 5.*) of proud waters, and (*Jb 38. 11.*) of the proud waves, at the 13. verse of the Epistle of Jude, we read, of raging waves of the sea, and (*Luke 21. 25.*) of roaring waves of the sea. The Prophet (*Jer: 12. 5*) speaketh of the swelling of Jordan; so that when Job saith, by his understanding he smiteth through the proud, we may clearly interpret him of the sea-waves, then which nothing in appearance is more proud and swelling; and therefore when God allayeth and guideth the high grown waves of the Sea, he may well be said, to smite through the proud.

Hence note.

God knoweth how to bring downe the Sea in its greatest rage and pride.

God doth it by his understanding, as well as by his power; As God hath power enough to divide the Sea, and make it stormy, so he hath understanding enough to calme and quiet it. We read (*Mat: 8. 23, 24, 25, 26, 27*) That Christ being entred into a ship with his disciples, a great tempest arose, insomuch that the ship was covered with the waves, but he was asleepe. And his disciples came to him and awake him, saying, Lord save us we perish. And he saith unto them, why are ye fearefull, O ye of little faith? then he arose and rebuked the winds and the Sea, and there was a great calme. This is a plaine exemplification and exposition of Job's assertion, by his understanding he smiteth through the proud; When the Sea was as furious as a mad man, who hath lost his reason, and will hear none, yet then Christ by his divine power and wisdom made it as obedient as they who have and act most reason are, when they heare the most rational and pressing perswasions, or (we may say) that he husht the Sea as a mother doth her crying childe, and rock't it into a sleepe; yea he doth not only calme the

the sea, but kill it, or strike it dead (as the word of the text imports.) There is a particular sea which is called *The dead sea*, But God can make all the seas *dead seas*, and then he delights most to dethrone it, when they threaten to swallow up all living.

This may be a great support to us among the stormes which we meet with here at land. When men and nations are divided and raging against one another, God can quiet them. It is an easie matter to make divisions among men, but it calls for much holy skill and wisdom, even the wisdom of God, to heale and soder them. And when the spirits of men are proudest and lifted up like the high waves of the sea; then usually 'tis Gods time to appeare and strike them through; At his word (as the Prophet speakes, (*Isa: 11. 13.*) *The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* Whence is it that Ephraim envyeth Judah? whence it is that Judah vexeth Ephraim? is it not from their pride? saith not *Solomon* (*Pro: 13. 10.*) *By pride cometh contention.* How then shall the contention between Ephraim and Judah cease, but by striking through their pride? When there is lesse pride among men, there will be more peace, and God will limite the proudest rather then his people shall not have peace. As the Jews were divided among themselves, to likewise were the Jewes and Gentiles, Till Christ reconciling both to God in one body by the Crosse, did slay enmity thereby (*Eph: 2. 16.*) And how did he slay their enmity, even by smiting through their pride, and humbling their spirits under his owne crosse or sufferings, by which, and the throne of Grace, they were at once reconciled to God, and one to another.

Secondly, That God who can appease the rage of the proud seas, can also appease or destroy the rage of the proudest men who oppose his people. So some understand that, (*Zech. 10. 11.*) where we have a prophesie of bringing the children of Israel out of Egypt and Assyria into their owne land; And he shall passe through the sea with affliction, and he shall smite through the waves in the sea; and all the deeps of the river shall dry up; that is, Christ the deliverer of his people, shall passe through the nations who are like the red sea, standing in the way of his peoples return, & he will afflict them, or bring much affliction upon them, and he will smite those who like proud waves shall threaten to swallow them up.

up, so that *the deepes of the river*, even those hindrances, which it was thought could never be removed, shall dry up at his command or rebuke, *and the pride of Assyria shall be brought d wn*, and *the scepter of Egypt shall depart away*, that is, they who shall then be to the people of God, as Egypt and Assyria were of old, hard Task-masters and leaders of them into Captivity, shall be subdued and removed, when they are proudest and in their greatest power. 'Tis matter of strong consolation to all the faithfull, that they serve a God who is able to reconcile the divided spirits of his own people one to another, and cause all their envy to depart from them; who is able also to reconcile their greatest adversaries to them, and eyther to slay their enmity, or to slay them as enemies.

Thirdly, 'Tis matter of comfort to the people of God. For he who can appease the rage of the Sea, can also appease the rage of Satan, and smite through the proud waves of his Temptations. Satan goeth about continually to raise stormes, and vex poore soules O the rage of temptation that many poore soules are under, how do the billowes of it rise like a violent sea, wave after wave, gust after gust. As God himselfe raiseth stormes of temptation against a poor soul (thus David spake in his own case, *Psalm. 42. 7. Deepe calleth unto deepe at the noise of thy water-springs: all thy waves and thy billowes are gone over me*) which yet in due time he will appease, so when Satan by his leave or command, direction or permission raiseth stormes of temptation, which he hath no mind to allay but rather to encrease and double dayly more and more, yet O wearied and weather beaten soul, be of good cheere, the Lord can smite through the proud enemy Satan, with all his floods, and waves of temptation, and make a calme

Lastly, Let them also remember this and be comforted who find proud waves, proud lusts, and corruptions, stirring and raging like a Sea within them. For that which is said by the Prophet of the wicked, is true in part of the righteous, and sometimes it is in a very great measure fulfilled in them (*The wicked are like the troubled Sea when it cannot rest*, (Isa: 57. 20.) that is, they are like the Sea in a storme which is so, not only because of the unquietnesse of their spirits about the providences and dealings of God with them, but because their violent lusts hurry them this way and that way as the sea is toyled and tossed by the windes,

K k k k k

this

this (I say) is true also in part of Saints) some more, some lesse are like a troubled Sea, yea they have a Sea of sinfull lusts within them, which the Lord is pleased sometimes to divide and stirre up; their corruptions storme and bluster, and Satan labours to make them bluster more and more. We daily hear the complaints and cryes of soules, thus tossed, coming to Christ, as his Disciples once did, and crying to him, *Master save us we perish*; we feare we shall be over-whelmed and drowned in this blacke Sea of our corruptions. To such Christ saith, *O ye of little faith*, wherefore do ye thus feare, cannot I smite through the proud, the proud waves of your hearts. Is *unbelief* the proud wave, that ye feare will swallow you up Christ can give you such an encrease of faith as shall swallow up your unbelief, is *pride* it selfe the proud wave that is like to overhelme you? Christ who smiteth through the proud in Judgement, will also smite through thy pride in mercy. It is a great act of Grace in man to desire God to strike through his pride, & it is a great act of mercy to man when God doth so. The more God smiteth our sins the more he declares his love to and his care of our soules. The remainders of pride in the Saints shall be smitten through; but sinners who remaine in their pride shall be smitten through themselves. God whose power and understanding are made known by smiting through the proud waves of the Sea, will at last make his Justice and his holinesse known by smiting through the proud hearts of men, or rather men of proud hearts. Proud men strike at God, yea kick against him, no wonder then if he strike and kicke them. All the sufferings of Christ are wrapt up under that one word, *His humiliation*, implying that he was smitten for all our sins, so most of all for our pride. That man whose pride is not smitten to death or mortified by the death of Christ shall surely be smitten to death, even to eternal death for his pride. As God understandeth thoroughly who are proud, so by his understanding he will smite through the proud.

JOB, CHAP. 26. Ver. 13, 14.

By his Spirit he hath garnished the heavens : his hand hath formed the crooked Serpent.

Lo, these are parts of his wayes, but how little a portion is heard of him : but the thunder of his power who can understand ?

JO B hath given us a particular of many illustrious workes of God, what he doth in the depths below, and what in the heights above ; in this verse he gives another instance, and that a very choyce one, upon the same subject. As if he had said ; *After all this large discourse which I have made of the workes of God, I will conclude with that which is the most remarkable peice of them all. This is he who hath adorn'd the heavens with that unutterable beauty wherewith they shine, and the spheares which wind and turne round about the heavens like Serpents, are smoothed and polished by his hand.*

*Et ut in opere
spiritus per heret-
mo de nam hic
ille est, qui coe-
los illa enarra-
bil pulch rudi-
ne exornavit, &
sphaera idae suis
giris undique
celis ferre tum
instar peruriti-
tes sunt opus
manibus ipsius
ornatum. Bez*

Ver. 13. *By his Spirit he hath garnished the heavens.*

The Spirit of God is taken two wayes in Scripture. First, for the power of God. Secondly, and so here for God, the power as distinct from the Father and the Son, by whom God wrought all things in the creation of the world (*Gen: 1. 2.*) *The Earth was without forme and voyd, and darkness was upon the face of the deepe, and the Spirit of God moved upon the face of the waters.* It is a rule in Divinity, That the external workes of the Trinity are undivided ; and so the Three Persons concurred in the making of the world. God the Father created, and is called Father in Scripture, not only in relation to the Eternall ineffable Generation of God the Son, but also in reference to the production of the creature. God the Son, or the Eternal word created, (*Joh: 1. 1, 2, 3.*) *In the beginning was the word, and the word was with God, and the word was God; All things were made by him, and without him was nothing made that was made.* God the Spirit or Holy-Ghost, he likewise created, and he only is mentioned by Moses

*q. d. visus &
voluntate, ut no-
men spiritus sa-
pius in scriptura
u'tur; sed
in alio ipsum dei
spiritum alium
accipere, quo
omnia deus fe-
cit. Meriti*

מרהפת *non*
simplicem mo-
tionem denota-
sed qualem co-
stantia perfecti
rum oris ad ex-
cludendum pul-
los incubat
 Rabb. Selom:
Verbum tran-
situm ab avi-
b. p. H. e. i. u. e.
incubantibus.
 Jun:

distinctly, or by name, as the Agent in the original constitution of all things. And the Hebrew word (rendred in our translation *moved, the Spirit of God moved upon the face of the waters*) by which the Agency of the Spirit in that Great work is expressed, carryeth in it a very accurate significance of that formative vertue or power which the Spirit put forth about it. For it is a metaphor taken from birds who sit upon their eggs to hatch and bring forth their young ones; and so importeth the effectual working of the Spirit, whereby that confused masse or heap was drawn out and formed up into those severall creatures (specified by *Muses* in the History of the Creation; Among which we find the *garnishing of the heavens*, spoken of here by *Job*, is reported by *Moses* for the worke of the fourth day Further, we may consider the heavens: first, in their matter and being, secondly, in their beauty and ornaments; *Job* speaks of the latter.

By his Spirit he hath garnished the heavens.

שפרה *ador-*
navit, decora-
vit, pulchre
fecit.

corpos.

God hath not onely created, but polished, and (as it were) painted or embroydered the heavens. The originall word implyeth the making of them beautiful, contentfull, and pleasant unto the eye; this is the Lords work. And therefore as the whole world because of the excellent order and beauty of it is express in the Greek by a word that signifies *beautiful*, so some parts of the world have a special beauty and lustre put upon them beyond the rest. The heavens are not like a plain garment (as we say) with our welt and guard but they are laced and trimmed, they are enameld and spangled they glitter and sparkle in our eyes with rayes and beams of light. *By his Spirit he hath garnished the heavens.*

If it be asked, what is this *garnishing of the heavens*? Answer, the setting or placing in of those excellent lights, Sunne, Moon and Starres in the heavens, are the garnishing of them. Light is beautifull, and the more light any thing hath, the more beauty it hath. Precious Stones have much light in them, those lights the Starres are as so many Stones of beauty and glory set or moving in the heavens. Light as diffused and shed abroad in the ayre is exceeding lightfull and beautifull, but light as it is contracted and drawn together into the Sunne, Moone and Starres, is far more beautiful light in the ayre pleaseth the eye, but light in the Sun conquers and dazze's the eye by the excessive beauty and bright.

brightneſſe of it. In the firſt day of the Creation God ſaid; *Let there be light, and there was light*; but in the fourth day he ſaid, *let there be lights*, that is, let there be ſeverall veſſels, to receive, hold, and containe light, and then to iſſue it out among the inhabitants of the earth (Gen. 1. 14) And God ſaid, *let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſignes, and for ſeaſons, and for dayes, and for years, and let them be for lights in the firmament of the heaven, to give light upon the earth; and it was ſo.* And God made two great lights, the greater light to rule the day, and the leſſer light to rule the night; he made the ſtarres alſo, and God ſet them in the firmament of the heaven, to give light upon the earth. God in Creation did with the light, as he did with the waters, which being made were divided, the waters above the firmament were divided from the waters under the firmament, and the waters under the heaven he gathered together into one place (Gen. 1. 9) God prepared a certain great veſſel into which the waters were calied and gathered that they ſhould not ſpread over the earth, as they did at firſt, which gathering together of the waters God called *Seas* (Gen. 1. 10) Thus the light which was ſpread and ſcattered through the ayre over all the earth. God gathered into ſeverall veſſels, and the gathering together of light he called *Sun, Moone, and Stars*, which are (as Job here calleth them) the garniſhing of the heavens.

*Pulchritudo et
ornamenta cœ-
lorū ſtella ſunt;
ſicut terra ani-
mantia et plan-
tia. Sanct*

Al. ſet epitomiſeth or briefly ſumms up his larger narrative of the Creation in theſe words (Gen. 2. 1) *Thus the heavens and the earth were finiſhed and all the hoſt of them*, that is, they were finiſhed not only as to their essentials, but ornamentals; not only was the foundation laid, the walls and pillars, the beams and rafters of that goodly ſtructure ſet up and perfected, but all the furniture of it was brought in, and the beauties of it compleated. Now, as gems, minerals, plants, trees, and all living creatures are the garniſhing of the Earth and the hoſt of God there, ſo the Sunne, Moone, and Starrs are the garniſhing of heaven, and the hoſt of God there. David ſpeaketh of theſe diſtinctly (Pſal. 33. 6.) *By the word of the Lord were the heavens made: and all the hoſt of them, by the breath of his mouth.* All creatures whether placed in heaven or earth, are for their number, their ſtrength their order, their readineſſe at a call or command, the hoſt of God.

Earthly

Earthly Princes shew their power in their hosts and armies; of what power God is both his acts and his hosts abundantly declare. And as these creatures are the armies or host of God in heaven and earth, so they are the Adornings and Garnishings of heaven and earth. *Job* in this place speaketh only of the former, *By his Spirit he hath garnished the heavens.*

Onely here take notice, that some expound the word *Spirit*, for the winde which bloweth in the ayre, and so render the text thus; *By his winde he garnisheth the heavens*; As if this were *Job*'s meaning, that God sending forth the windes dispelleth and scattereth those clouds, foggs, and mists, which often cover the face of the heavens, and hinder our beholding their glory and garnishings. According to this interpretation the garnishing of the heavens is nothing else but the removing of that which obscureth the Garnishing of them. And it is true, that when the heavens are made over with clouds and darknesse God by the winds cleareth the ayre, and so reneweth the face of those heavenly bodies. But I passe by this, and shall onely insist upon the former exposition of these words, as being more suitable with *Job*'s scope, and more expressive of the power and Glory of God, in the great things which he hath wrought for us.

By his Spirit he garnisheth the heavens.

Hence learne.

First, *We ought joyntly to acknowledge and give glory to the Father, Son, and Spirit, in the worke of Creation.*

Solomon in his advice to the young man saith (*Eccle*: 12. 1.)

אֱלֹהֵינוּ
creatorum tuorum
Mysterium
Sive Trinitatis.
Pisc:

Remember thy creators in the dayes of thy youth; We translate in the singular number, *creator*, but the Hebrew is plural, *Creators*; intimating the mystery of the Holy Trinity, as *Miser* also is conceived to doe in that plural expression (*Gen*: 1. 26.) *And God said, let us make man in our image after our likeness.* And though this be added in a way of Eminency, when the particular creation of man is set downe, yet we are to understand it so generally of the whole worke of Creation, and as of the worke of Creation, so of all other divine works towards the creature Redemption is the worke of the Father and of the Spirit as well as of the Son, and sanctification is the worke of the Father and of the Son as well as of the Spirit. The three persons worke together, only they have

a diſtinct manner of working, according to which each worke is chiefly attributed to that perſon: and to creation is ſpecially appropriated to the Father Redemtion to the Son, and Sanctification to the Holy Ghoſt. Seeing then al Three work together in all things towards us. All three ought to be equally and eternally honoured, worſhipped, loved and obeyed by us. *By his Spirit he hath garniſhed the heavens.*

Secondly, Obſerve.

The heavens are full of beauty, God hath not only made them, but adorn'd them.

What a rich and Royall Canopy hath God hung over the heads of poor worms, duſt & aſhes. God did not think it enough to give us a houſe, unleſſe he gave us alſo a pleaſant houſe, he was not ſatisfied in ſetting up a large ſabricke for us, unleſſe he alſo furniſhed and garniſhed it for us. God hath made the world not only uſefull but contentfull to us, he hath fitted it not only for our neceſſity but delight. The earth is beautifull, but the heavens exceed in beauty. The heavens are the Ceiling of our houſe, and the Starres are like Golden ſtuds and ſparkling Diamonds in that Ceiling. We may inferre three things from the Garniſhing of theſe heavens.

Fiſt; If the heavens which we ſee are ſo glorious, what are the heavens which no eye hath ſeene. If God hath thus diſcernably adorned the *fiſt and ſecond heavens*, how un-conceivable are the ornaments of the *third heavens*? If nature hath ſo much beauty in it, how beautiful a thing is Glory? If God hath prepared ſuch heavens, as our eyes ſee, for thoſe who hate him, then ſurely *eye hath not ſeene, eare hath not heard, nor hath it entered into the heart of man* to underſtand what thoſe heavens are which God hath prepared for them and for them alone, *who love him*. The light of theſe viſible heavens is but darkneſſe to the inheritance of the Saints in light. The *Moon light* (if I may ſo ſpeak) of that ſtate, ſhall be better and more illuſtrious, then the *Sun-light* of this, and the light of the Sun ſhall be ſeven fold, as the light of ſeven dayes, in that Great day when the Lord ſhall perfectly bind up all the branches of his people, and heale the ſtroak of their wound. God, who by his Spirit hath garniſhed theſe heavens, will be himſelfe with his Son and Spirit, the eternal Garniſhing of thoſe heavens.

Secondly,

Secondly, Seeing God hath been so bountiful and munificent, as to Garnish the heavens for us, even for us, by his Spirit; seeing he hath provided such a house for the comfort of our lives here, who never deserved the meanest cottage, how should we pay that he would garnish our souls by the Spirit; as a heaven for himselfe to dwell in: or as the Apostle speaks (*Eph. 2. 22*) *That we may be builded for an habitation of God through the Spirit.* God hath two houses, an upper house, and a lower house; The heaven of heavens is his upper house, and the heaven of an holy & humble heart is his lower. God is every where, but he dwelleth nowhere but in a heaven; He dwelleth not in the heart of any man, till that be made a heaven, and that a heaven garnished by the Spirit. As the Sunne Moone and Stars are the garnishing of the naturall heaven, so holy knowledge and the graces, faith, hope and love, are the garnishing of those spirituall heavens, the hearts of the sons of men. And until their hearts be thus garnished, they are not an heaven for God, but a hell or habitation for the devil; and he puts furniture and garnishings into them futable to himselfe, and fitting his own entertainment. We read in the Gospel (*Math: 12. 43. 44.*) That, *when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest & findeth none; Then he saith, I will returne into my house from whence I came out; and when he is come, he findeth it empty swept and garnished.* Lusts and corruptions, unbelieve, pride, wrath, envy, these are the garnishings of Satans house. And as he delighteth most to dwell there where he findeth most of these garnishings; so God delighteth most to dwell in that soule which is most Garnished with grace. Then pray, and pray earnestly that God who hath garnished the heavens by his Spirit for our use, would also garnish our hearts by his Spirit, for his own use.

Thirdly, As this should provoke us to pray that our hearts may be garnished as a house of delight, that God may dwell in us; So it should provoke us to garnish our lives, that God may be honoured by us. And as God hath not only made a good world for us, as to the matter, but made it pleasant, & adorned it for us: so we should strive not onely to doe that which is good for the matter, but to put ornaments upon it, and make it pleasant to our utmost in the eyes of God. We should garnish our works as God hath garnished his; God hath (as it were) polished and engraven his

his workes for us by exquisite art and skill, so that the workmanship is better then the matter; and shall we satisfie our selves, if we do that which is good for the matter, though we bestow no cost, no holy skill and workmanship upon it? shall we serve God onely *with plaine work*, when we see how curious and elaborate his works are? I grant, *plain work* is best, and most pleasi. g. to God, as *plainness* is opposed to hypocrisie; but *plaine work* is not best as *plainness* is opposed to exactnesse. God loves to see some lace and trimming (in sincerity) upon what we doe, that is, it pleaserh him, when he seeth that we do our best and that we not only do good, but garnish (to his praise) the good we do; he would have us not onely walk in the truth, but honour the truth by our wa k- ing. He would have us not onely obey the doctrine, but (as the Apottle speakes, *Ti. 2. 10*) *Adorne the doctrine of God our Sa- vour in all things*, or (to u'e *Jobs* language) *Garnish it*, as he by his Spirit hath garnish'd the heavens.

And his hand hath formed the crooked serpent.

His hand, that is, his power; hands are ascribed to God in a figure, or in allusion to men, who doe all their externall works by their hands. The hand is a noble and most serviceable Organ or Instrument, and therefore the Great things which God hath done, especia ly the heavens, are called *the work of his hands*, and *his bandy-work* (Ps 19. 1.) yea the heavens are called *the work of his fingers* (Psal 8. 3.) Which notes (I conceive) the exact- nels and curiosities of the worke for such are those things which are wrought by the fingers. God being a Spirit invisible and in- corporal, hath no forme d hands, but he hath a virtuall hand. That Executive power by which he performeth and bringeth about his will in every thing is his hand. This hand.

Hath formed the crooked serpent.

There are severall opinions about this *crooked Serpent*, who or what it should be that *Job* here meaneth. The Hebrew is, *The Serpent the barre*. That is, The serpent which is like a barre or bolt of iron. Some render *the flying or running serpent*, because as the bolt or barre of a doore runneth from side to side, so that from place to place. Mr. Broughton translates, *the long serpent*. But what

נחש ברה
Serpentem vec-
tem. Pagn:
Serpente n fu-
gacem Mont:
Serpentem ob-
longum Jun:

L I I I I

is

is this serpent? Divers interpreters connect the sence of these words with the former part of the verse, and so place this *crooked serpent* in the heavens, as belonging to the *garnishing* of them, or as if *Job* were giving a particular instance of what God hath done towards the *garnishing* of the heavens; *His hand hath formed the crooked serpent*. By which they understand the coelestial circles or spheres which are wrapt and involved one within another as a serpent wrappeth and twineth himself in several rounds.

*Varia via
laetam intelli-
git.*

Another following the same sence, expoundeth it of that which Astronomers call the *milkey way*, which is a beauty in heaven; It being (as it were) the coaction of a number of little stars, which because they looke *white and milky*, are therefore called the *milkey way*; Which also hath somewhat of the forme of a serpent, as is evident to the eye of any diligent observer.

A third, keeping still to that sence, expoundeth it yet more particularly of that speciall constellation in the heavens knowne among Astronomers by the name of the *dragon or serpent*, Which is supposed to be spoken of here by *Job* synecdochically, putting a part for the whole, or one for all the other Constellations with which the heavens are garnished, As if it had been said, *His hand hath formed the crooked serpent*, that is, all the stars in their several shapes and configurations, among which one representeth the forme of a Lion, another of a Bear, another of a Ram, and among many others one appeareth in the forme of a *Dragon or Crooked serpent*, *shooting himselfe forth or forward like the bolt of a doore*.

*Draco vol-
lans.*

I find a fourth sort, who though they keep the *crooked serpent* of the Text still in the heavens, yet they bring it down to a lower heaven, that is, from the starry heaven, or from that heaven which is the subject of the Stars to the ayery heaven, which is the subject or shop in which the meteors, of all sorts, are bred & formed, and among them there is a meteor called by Naturalists, *the flying serpent*, As if the meaning of these words *His hand hath formed the crooked serpent*, were this, God hath wrought & formed by his power & wisdom all those fiery meteors that are often seen as it were flying and shooting in the ayre, to the wonder of many, & the astonishment of not a few. There are the treasures of the snow & of the hay, there God prepareth a way for the lightning of the chunder (*Job* 38.22.25.) Some learned interpreters insist much upon this Exposition, placing the *crooked serpent* in the heavens,

heavens, either the upper or lower, as hath been shewed under four distinct titles: nor can it be denyed, but that the hand of God hath wrought all these things, much lesse can it be denyed that the working of these things is a great argument and demonstration of the power and wisdom of God, which is the purpose of *Job* in this place; therefore I shall not totally lay it aside. Neither yet wil I leave it with the reader as the special meaning of this place, for this reason, because I much doubt, whether those poetical phancies in giving such fictitious names to the Starres of heaven, as, *The Lion, the Beare, the Bull, the Dragon, the Serpent, &c.* of which Philosophers and Astronomers have made use, were at all borne, or ever so much as heard of in those elder times in which and before which *Job* lived. For though both in the 9. Chapter of this booke (v. 9) as also in the 38. Chapter (ver. 21, 22) many Names are given to the Starres, which both the Greek and Latine translators, & we following them in the English, render by those poetical names, yet the Originall Hebrew words beare no allusion at all to those phancies. As for instance, The Hebrew word which we render *Arcturus* (Ch: 9 v. 9.) hath nothing at all in it signifying, *The Tayle of a Beare*. But here in this text, the word properly signifyeth a *crooked serpent*; and therefore to place it in the heavens as a Starre, when as in the times when this was written, there is so little, if any probability at all, that any such apprehensions were taken up by any, or any such allusive names given to the Starres, seems to me somewhat improper.

There is another veine of interpretation carrying the sence of these words, *His hand hath formed the crooked serpent*, to quite another point; for 'tis conceived by the Authors of this opinion, that as *Job* gave instance before in the workes of God above, his highest workes in nature, the garnishing of the heavens; so he now giveth instance in his workes below, or in his lowest works. This general interpretation is delivered two wayes distinctly.

First, That as God hath garnished the heavens, so he hath made and now governeth hel too, *His hand hath formed the crooked serpent*, that is, the Devill: That which favoureth this opinion, and hath possibly cast the thoughts of many upon it, is, that in Scripture the devil is often called a *serpent*, yea a *crooked serpent*, and that he acted a serpent as his instrument in the first temptation (*Gen. 3. 1.*) *Now the serpent was more subtil then any of the*

Spiritus ejus
ornavit coelos
Vulg.
i. e. coelestis
spiritus ornamentum,
scilicet spiri-
tualium domo-
rum. Aquin.
Et obstetri-
cente manu
ejus eductus
est coleber tor-
tuosus. Vulg.

Eduxit deus
diabolum & me-
dio Angelorum.
Aquin.

beasts of the field, which the Lord God had made, and he said unto the woman, that is, The Devil in or by the Serpent said unto her, &c. He hath wel deserved to be called a Serpent who acted his first malice against mankind by the help of a Serpent, And for his thus early making use of a Serpent, he is called not only a serpent but, *that old serpent*, (Rev. 12.9) *The great Dragon was cast out, that old serpent, called the Devill, and Satan, which deceiveth the whole world: he was cast out into the earth, and his Angels were cast out with him.* The hand of God hath formed this crooked serpent. To cleare which some interpret the former part of the verse in compliance with this sence, for the good Angel, thus; *By his spirit he hath garnished the heavens*, that is, he hath bestowed excellent gifts upon the Angels, who are the great ornament of heaven and may tropically be called heaven, as men are called earth. And as holy, wise, just, and faithfull men, are the ornaments, and garnishings of the earth, so the holy Angels are the garnishings of heaven, they having such mighty power and excellent gifts. Now (saith this interpretation) as God garnished the heavens with good Angels, so he brought forth the crooked serpent the Devil, by his working power. Not as if they, who stand up for this exposition, did affirm that God did make the Devil by his immediate hand, as he did the good Angels and the rest of the creatures; for when God saw every thing that he had made, behold it was very good, and therefore the crooked serpent as taken under this Notion for the Devil (who is the Evil one) could not be of his making. Therefore though the Devil according to his original or general nature, as an Angel was formed of God; yet the crookedness of his nature as well as of his wayes, which properly and formally denominate him a Devil was of himself, he having turned away from God, and defiled that state, by the freedom of his own will, in which he was created pure, and had society with his fellow Angels, till God for his sin did (as it were) pull him and his Adherents from the midst of them; and as the Apostle Jude saith (v. 6) *He hath reserved them (together) in chains of darkness unto the judgement of the great day.* But I conceive that Job is not here speaking of an Allegoricall or Metaphoricall serpent, such a one as the Devill is, but of a real and proper one; And therefore I lay by this exposition as unfutable to the text in hand.

And

And conclude, that *Job* having in the former part of the verse set forth the power and wisdom of God in garnishing the heavens, his meditation descendeth in this latter part of it, though not so low as *hell*, yet as low as the waters, especially the waters of the Sea, and there sheweth us the hand of God at work both in making and destroying, in forming and wounding the crooked serpent. For the Hebrew word which we render, *hath formed*, signifies also *to wound*, and so we translate it (*Isa: 51. 9*) *Awake, awake, O arms of the Lord, &c. art not thou it which hath cut Rahab, and wounded the Dragon?* yea it is so translated by some in this text of *Job*. *His hand hath wounded the crooked serpent.* Which cometh neere that of the Prophet according to the bare literal reading (*Isa: 27. 1.*) *In that day the Lord with his sure and great and strong sword shall punish Leviathan, the peircing (or as we put in the Margin, the crossing like a bar) serpent, even Leviathan that crooked serpent, and he shall slay the Dragon that is in the Sea.* Where we may note by the way that our translators render those very original words a *peircing serpent* in this text of *Isaiab*, which they render a *crooked serpent* in *Job*, and, I conceive, it is better translated, *peircing* (for so bolts or barrs are rather) then *crooked*, another word being also used in *Isaiab*, which we translate *crooked*. For *serpents* are both strait and long like a Barre, they are also crooked & can wind themselves into a circle when they please, or see it for their advantage. Now the *long Bar-like* (or as we say *crooked*) *serpent*, which *Job* here saith the hand of God hath formed, is according to this interpretation, the *Whale-fish*, or *Leviathan*, which is the greatest not onely of all the fishes in the Sea, but of all living creatures; & therefore may well be brought here by *Job* as an instance to demonstrate the mighty power of God, whether in forming or wounding of him, especially considering that God himselfe when he would humble and abase *Job* in the sight of his own meanness, as he had led him to the meditation of many of his great workes in nature, throughout the 38, 39, and 40 Chapters of this, he bestowes the whole 41. Chapter in a large particular & Rhetorical description of the *Leviathan*; and though he had said of the *Behemoth* and *Elephant* (*Ch. 40. 19*) *He is the chief of the wayes of God:* yet he saith more of the *Leviathan* or *Whale* (*Ch. 41. 33, 34.*) *Upon earth there is none like him, who is made without feare, he beholdeth all high things,*

Malo hic id est intelligi de balanum. Merco. A celis ornatum ad maris ornatum tanquam ad aliud extremum descendit. Pinned. Intellego Bala-nam in signe in mris opus divina potentia efficitatem voluntatis atque arbitrii eius singulariter comprobant. Coc.

he is a king over all the children of pride. As if he had said, The Elephant is the chiefe of all sensitive living creatures upon the earth, but the Whale is greater then the Elephant, therefore he exceeds all creatures moving upon the earth. The Whale is so vast & turbulent a living creature, that he is joyned with the Sea which is the vastest and most turbulent creature without life. Thus *Job* speakes (*Chap. 7. 12.*) *Am I a Sea or a Whale that thou settest a watch over me?* implying that the Whale is among sensitive creatures as the Sea is among insensitive the greatest and most unruly of them and therefore hath as much need to be watched by a divine providence as the Sea it selfe hath. Thus the Psalmist describing the great workes of God, putteth the Leviathan or Whale among the chiefest of them (*Psalm. 104. 24, 25, 26*) *O Lord, how manifold are thy workes! in wisdom hast thou made them all: the earth is full of thy riches; so is the great and wide Sea, wherein are things creeping innumerable, both small & great beasts. There goe the Ships, there is that Leviathan whom thou hast made to play therein.* Thus we see how the Scripture consents in exalting the power and wisdom of God in this part of his worke the forming of this long and mighty, or (as we translate the Substantive Epithete) *crooked serpent.* And therefore *Job* might wel claspe these two together (while he was studying to exemplifie in particulars the greatness of the works of God) his garnishing or peopling the heavens with such infinite variety of Starres, especially with the Sunne, and his forming of and so storing the Sea with such infinite variety of fishes, especially with the Leviathan, For as the Sun is a Prince among the lights of heaven, so Leviathan is a Prince a King among the fishes of the Sea. His hand hath formed the *crooked* (or rather the long) *Serpent.* And if any should object against this interpretation, that it seems unsutable to call the Whale or Leviathan a Serpent. I answer, that the text in *Isaiah* (*Ch. 27. 1.*) before alledged may wel beare us out in it; which (though it be to be understood of the Devil or of his instruments the enemies of the Churches peace and safety, yet) calleth Leviathan, the *peircing* (which word in the Original, as I hinted before is here in *Job* rendred *crooked*) *serpent,* and in the immediately following words, *That crooked serpent, and the Dragon that is in the Sea.*

Wherefore resting (chiefly if not only) in this interpretation,

on that *7 b* having gone up in his discourse to the heavens, and the garnishing of them came down to the Sea, & to the furnishing thereof, and instances in that creature which is chief in the Sea, The Leviathan, thereby to exalt and lift up the glory of God in his works of creation and providence.

Observe.

The Sea as well as the heavens, and all the inhabitants thereof, declare the mighty works and workmanship of God.

As the heavens declare the glory of God, and the firmament sheweth his handy work (Pl. 19. 1.) So the earth declareth the glory of God, and the Sea sheweth his handy work. The least creatures preach the power of God, how much more the greatest; All believers are taught of God, and every thing we see teacheth us somewhat of God, and this they teach us especially that God is the former of them all. The hand of God hath formed the Eagle, and a lesse powerfull hand then Gods could not forme a fly. The hand of God hath formed the Elephant, and a lesse powerfull hand then his could not forme a mouse. The hand of God hath formed Leviathan, and a hand lesse powerfull then his could not forme a shempe. As Jesus Christ was declared many wayes to be the Son of God, but (as the Apostle saith, *Rom. 1. 4.*) *He was declared to be the Son of God with power (or powerfully declared to be the Son of God) by the resurrection from the dead.* So all things that are created declare that their Creator is God; But he is declared with power or powerfully declared to be God by many of the creatures. Who can make any thing to live, but the living God? Who can make great things, but the great God? *His hand hath formed the crooked Serpent.*

And seeing the Lord hath formed the crooked serpent, even those creatures that are most dreadfull and dangerous to man; then the most dreadfull and dangerous creatures are under the power of God, he formed them, and therefore he can reſtraine and curb them. As it is said of *Behemoth* (*Job 40. 19.*) *He shall make him as a man, make his sword approach unto him,* that is, though he be so strong for man, yet God who gave him that strength, hath infinitely more, and can easily Master him yea and give a weak man skill and power to doe it: so though it be said (*Job 41. 26.*) of Leviathan that the sword of him that layeth at him cannot hold the

the speare, the dart, nor the habergeon, yet God, who made him, can make his sword approach to him, or as some render the words under hand, *His hand hath and can wound Leviathan the crooked Serpent; He can put a booke in his nose, and bore his jaw through with a thorne.* And thus God can do also with those, who are Leviathans, and crooked Serpents in a figure, The Devil, and all cruel-minded men who doe his worke and carry on his designe against the people of God, as is expressed in that largely alledged Scripture (Isa: 27. 1.) *In that day the Lord with his fire and great and strong sword shall punish Leviathan, the piercing Serpent, that is, those enemies and persecutors of his people, who seeme to be as strong and invincible as Leviathan and as subtle and dangerous as the most piercing stinging Serpent.* Thus the Lord assured his faithfull ones (Isa: 54. 16. 17.) *That no weapon formed against them should prosper, for (saith he) I have created the Smith that bloweth the coales in the fire, and that bringeth forth an instrument for his worke, and I have created the waster to destroy.* Therefore I can hinder the waster from destroying & make all his weapons edgelesse, pointlesse, no more able to wound, then a straw or a rush. How soone can God blunt and abate the keenest spirits of men, and weaken their strongest armes, when he seeth they will but do mischief with them? He that causeth motion can stop it; and he that giveth power can call it in, or break it where it is. While God is on our side who made all, we need not feare who are made against us; Though they have teeth like Lyons, and stings like Serpents we are safe; The hand of God can kill and wound, for, *His hand hath formed the crooked Serpent.*

Vers. 14. *Lo, these are parts of his wayes, but how little a portion is heard of him? but the thunner of his power who can understand?*

Thus Job concludes; after he had given an enumeration or Induction of many particulars, he doth as it were hold them forth in his hand to the view of all men; *Behold, or, lo these are parts of his wayes.*

The word which we render *parts*, signifieth the end or extremity of a thing. There is a twofold extremity; first, that which is utmost or furthest from us, secondly, that which is hithermost or nearest

קצת *finem*
extremitatem
denotat,

nearest to us. The word takes in both, and is used for both in one text (*Psal. 19. 6.*) *His going forth* (that is, the going forth of the Sunn.) *is from the end of the heaven, and his circuit unto the ends of it*: As if he had said, the Sunne compasseth the heaven round, and visiteth both the hithermost and uttermost (as to us) extremes of it. In the present text of *J. b.* we are to understand it of the hithermost extremity or of that which is next us, implying that there are many and much more glorious things to be spoken of God, if we were able to comprehend them & reach the uttermost end or extremity of them. And that it is so to be understood here, is plain from the next words, *But how little a portion is heard of him*. In compliance with which sense some render the text thus, *To these are the edges & borders of his wayes*; as if *J. b.* had said I have shewed you only the borders, I have not led you into the heart of the Countrey, or into the midst of the works and wayes of God, much lesse to the furthest extremity or outside of them. I have indeed spoken of very great and wonderfull things, yet all that I have said is but little to what might be said, or at least to what really is. I have given you as it were the parings and chipings of Gods workes. I have not gone to the bottome, nor reached the depth of them. So that *J. b.* seems to distinguish these effects and works of God, about which he had discoursed, from some greater works, which he was not able to attain unto, nor make any discovery of; There are not onely Celestiall, but super-celestiall workes of God, we cannot well apprehend, much lesse comprehend what he hath wrought under the heavens, which are only the outside of his workes, much lesse those which are above the heavens: nor as none of the workes of God appeare to us, or have been found out by us in their fulnesse and utmost extent, so God hath done some great workes which doe not at all appeare to us. And these things which appeare are but small parts or parcels in comparison of those which as yet do not appear to us. *Lo, these are parts of his wayes*. The wayes of God are spoken of in Scripture under a twofold notion.

First, As the wayes in which God would have us walk; so the commandements and statutes of God, are called the wayes of God (*Psal. 119. 33.*) *Teach me, O Lord, the way of thy statutes, and I shall keepe it unto the end.*

Secondly, The wayes of God are those wherein he comes
M m m m m and

*Ne me quiescit
omni exan-
se ut enim ex-
nemam parte n
augi Coc:*

*Ecce ha sunt
ora videri e-
j. u. Coc:
Licet quae dixi
sensibus nostris,
et padeo maxi-
ma esse videan-
tur: et sic d. sint
et p. n. a. respec-
ta tamen divi-
na potentia non
aut n. i. minu-
ta. perplem
ta m. n. maque
particula enim
quae fecit ac fa-
cere possit.
Bord:
Extrema via
erunt opera mi-
nora q. n. n. n.
cap. m. Coc.*

*Via dei illius
opera sunt &
agendi rationes
quibus ad nos
ille venit, dici-
tur quia in his
prodit ad nos et
progrediendo se
magis magis
nobis seipsum
accommodat.
Coc.*

and reveales himselfe to us. As that is a mans way wherein or whereby he is knowne, so in whatsoever God manifesteth or maketh himselfe known to us, that is the way of God (*Isa: 55. 8.*) *My thoughts are not your thoughts, neither are your wayes my wayes; saith the Lord.* That is, my wayes of mercy are as farre above your wayes of mercy, as your duties are below my wayes of holiness; yea what are your wayes of sinfulness in doing evil, to my wayes of graciousnes in pardoning the evils which ye have done? Man hath a vast and a large heart in sinning, but the vastness & largeness of mans heart in sinning, is but scantness & narrowness to the largeness & vastness of Gods heart in pardoning. We may understand the Lord speaking in either of or in both these senses, *My wayes are not as your wayes.* And in general, the way of God is that wherein he Acteth or revealeth himself toward us, whether it be in mercy or in Judgement, in love or terror. God hath some wayes which we may call foul and troublesome wayes, such are his wayes of judgment: he hath other wayes, which we may call faire and delightome waves, such are all his wayes of mercy. And as God comes to us continually in one or other of these wayes of providence so he came forth of old in the way of creation (*Prov: 8. 22.*) *The Lord possessed me in the beginning of his way before his workes of old.* When God first came forth, and appeared in making the world, he possessed me (saith Wisedome) that is, from everlasting. A way is, that wherein we goe out, and shew our selves openly or abroad. And hence it is elegantly said, that Creation was the beginning of Gods way, for then God did as it were goe out from himself into his workes, and in his workes he shewed himselfe openly, who was before hidden in himselfe from Eternity. God had infinite immanent or internall acts in himselfe before, or rather God was one infinite eternal immanent Act before. But the first external transient act of God, or the first expression of himselfe (who can never be expressed, to the life, as he is) was by the work of creation; and therefore that was the beginning of his way. And of this way, the way of creation, as also of those of providence Job speaketh when he saith, *lo, these are parts of his wayes.*

*Accommodat
ad subiectam
materiam via
dei discipulant*

And hence the Scripture calleth storms and tempests, thunder, and lightning, in which God appeareth so terrible, the wayes of God (*Nab: 1. 3.*) *The Lord is slow to anger, and great in power,*
and

and will not at all acquit the wicked: The Lord hath his way in the tempests, nam-
whirlwind, and in the storme, and the clouds are the dust of his que in huius-ro-
feete; that is, God declareth himselfe to be God by his i. di mirabilibus
gments and angry dispensations, which like boisterous winds and ae- is mutatio-
storms, which like clouds and darknets afflict the children of men; n. b. ut ille re-
for these are parts of his wayes. nere ad nos di-
citur.

* Hence note,

First, *That we know of the works of God is but a part.*

As our Saith of Solomon (1 Kings 4. 33.) that he spake of trees,
from the Cedar tree, that is in Libanen, even unto the brysspe that
springeth out of the wall: He spake also of beasts, and of fowl and of
creeping things, and of fishes, so Job had been discoursing from the
heights of heaven to the bottome of the Sea, yea to the bottome
of hel, and yet he comes off, and saith, *for these are parts of his
wayes.* He that speaketh and knoweth many things, yea he that
speaketh all that he knoweth, hath yet spoken onely a part of
that which is knowable. The Apostle saith (1 Cor. 13. 9, 10.)
We know in part, and we prophesie in part. Many know more then
they utter or prophecy, but no man can utter or prophecy more
then he knoweth; We know but a part of what is to be knowne;
and we know what we know but in part, and therefore when we
have spoken our all, we have spoken but a part. Though every
Godly man knoweth all things needfull for him to doe and be-
leeve, yet the holiest man on earth doth not know all that God
hath done God hath some reserved and secret wayes into which
he doth not lead his people. As the best of Saints see but the
Back-parts of God in this life, so they see but a part of the wayes
of God in this life, *for these are parts of his wayes.*

Again, Taking the original word as it signifies not only a part
but the outside or extreame of any thing.

Note.

*That which we know of the works of God, is not onely no more
then a part of his works, but is indeed only the outside of his
works.*

*Tis but as the hem to a garment, or the borders to a Conti-
nent. When we have travelled as farre as we can, and as we think
into the very heart of the workes of God, yet we have gone no

M m m m m 2 further

further then the borders of them; And it is, as if a man coming to discover this Iſland, ſhould on ly walk upon the ſhoar where he diſ-embarkt, and there viewing the cliſſes and rockes, the ſands and neereſt Maſhes, ſhould take upon him to report the ſtate of the whole Iſland: what hath this man ſeene nothing but the extremity, the border of the Land, and can he make a complicate diſcovery of the whole: he hath not ſeen the pleaſant hills and vales, the towns, and Cities, the forts and Castles, the trade and riches, the cuſtomes and manners of the people; no man can know the chief things of a Nation or Country that ſtands only upon the ſhoare. All that we know of the works of God, is only the ſhoare. and our ſide of them; we cannot reach the heart, nor fathome the bottome of them. The workes of the Lord are great, (*Pſal. 111. 2.*) *Sought out of all them that have pleaſure therein*, that is, they who take pleaſure in them do their utmoſt, to finde out the utmoſt of them, A godly man is as induſtrious to underſtand the wayes and workes of God as he is to underſtand his word, yet he cannot reach either fully; And therefore that Pſalme hath an excellent concluſion, to ſatisfie us in our excluſion (as yet) from the perfect knowledge of theſe things. *The fear of the Lord is the beginning of wiſdome, a good underſtanding have all they that doe his commandments*; As if the Lord had ſaid, though while ye labour to ſeek out my works, yet, ye cannot finde them out to perfection, be not diſcouraged, as if ye were ſhorted in wiſdome, and knowledge: for the feare of my name is wiſdome enough for you, and obedience to my commandements is the beſt underſtanding, let this ſatisfie you while ye know but a part of my wayes. And if we know but a part, and that the outſide of the wayes and workes of God, then ſurely we cannot know all of God himſelfe: as it ſolloweth in the next words,

And how little a portion is heard of him?

ΣΩ pars
particula mur-
mur tenuis ſu-
ſurrus.

*Suſurrum ver-
borum ejus.
Symmach: ut
deinceps cum.*

The Original notes any thing which is little, or a little portion of any thing. Hence ſome render it *a drop*, which is a little or the leaſt portion of water. So the vulgar and the Seventy, *We have hardly heard a little drop of his ſpeech*. Others render it a *whiſper*, which is but a little portion of a voice. *How little a whiſper have we heard of him?* The workes of God are as it were a whiſper concern-

concerning him, all that we see, or can say, makes but a kinde of
 silent report of God, in comparison to what he is, or to what
 might be said of him. And so the word *whisper*, is opposed to
 thunder in the close of the verse, *But the thunder of his power who*
can understand? As if Job had said, *All that I have spoken of God*
is but a whisper, there is a Thunder of his power, which I am un-
der able to utter, nor to understand. All creatures speake a G d
 yea they speak much of God, as the Apostle affirmeth for the
 conviction of the Gentiles in their Idolatrous departures from
 him (Rom: 1. 20.) *For the invisible things of him from the creation*
of the world are clearly seene, being understood by the things that
are made, even his eternall power and G d-head, so that they are
without excuse: The creature speake loud enough to stop mans
 mouth and leave him without all excuse, yet comparatively they
 doe but whisper, there is a thunder of God infinitely louder then
 their voice. So that Job calleth those workes of God where in he
 had instanced a whisper or still voice, because though they signify
 to us and declare the glory of their Author; yet they are not a
 full declaration of it, but only such a one as is accommodated to
 our childish capacity. All that they speake or can speake of God,
 yea all that can be spoken of God by the weaknes of man, only as
 a whisper to thunder, or as a drop to the Ocean; But I shall not
 say more of the elegancy of this word here, it having been already
 opened (Ch. 4. 12.) where Eliphaz thus beleeved, *Now*
a thing was secretly (or as we put in the Margin, *by whisper*)
brought to me, and mine eare received a little (a whisper or drop)
there of, as thoughts from visions of the night, &c. *At least we know*
now, of God and his wayes is but little as what we know now, and
but little to what we shall know hereafter; every day we heare
 great things reported and preached of God both to our eyes and
 ears, and though we should heare them upon our eares, and upon
 line all the dayes of our lives, yet at the last day of our lives we
 must say, *How little a portion have we heard of him?* The least
 of his power, the lowdest and clearest speakings of it, are reserved
 to that time when our eares shall be bored and our hearts pro-
 portionably enlarged to receive it.

Further, Job had been long speaking of the works and wayes
 of God, yet concluding, *how little a portion is heard of him?* why
 doth he not rather say; *how little a portion is heard of them?* the
 reason

ingentia non tu
 comparat, vix
 tam est tam
 mentis ejus
 tale unum.
 Vulg. Sept.
 In Hebraeo tam-
 tam in paulatim,
 auxilium est si-
 ne uia, quia,
 ne pax non
 est.
 Opera haec no-
 minat in istis
 sermonibus ab u-
 niuersis. Sunt e-
 nim opera dei
 signifi-
 cantia, in-
 commensurabilia
 hominibus, sed
 non tantum
 hominibus
 sed et angelis
 et spiritibus
 sanctis non do-
 centur omnia
 sed accommoda-
 ta sunt. Coc-
 cius panis
 in istis
 versibus.

reason is because what ever is said of the wayes, and workes of God is to discover God, rather then to discover them, To speak of the earth and seas, of the ayre and fire, of thunder and lightning of the heavens and starres, is not an extolling of the works of God, but an extolling of God in and for his workes.

Hence note.

The workes of God should lead us to God himselfe.

Our study of the creature should be to gain a clearer sight and knowledge of the Creator. There are many expressions, and impressions of God upon the things which he hath made & we receive them as we ought, till in them we see their maker. A critical eye looks upon a picture, not so much to see the colours or the paint, as to discern the skill and workmanship of the Painter or Limner, yea some (as the Apostle speaks in reference to *pirismals*) have senses so exercised about *these artificials* that they will read the *Artists* name in the forme and exquisitenesse of his art; An *Apelles* or a *Michael Angelo* needs not put his name to his worke, his work proclaimes his name to those who are judicious beholders of such kinde of works. How much more (as the Psalmist speaks) *what the name of God is neere, doe his wondrous works* (both of creation and providence) *declare* to all discrete beholders? that which the eye and heart of every godly man is chiefly upon, is to find out and behold *The name*, that is, the wisdom, power and goodnesse of God in all his works, both of creation and providence, It were better for us never to enjoy the creature, then not to enjoy God in it; and it were better for us not to see the creature, then not to have a sight of God in it; And yet when we have seen the most of God which the creature can shew us, we have reason to say, *how little a portion is seene of him?* and when we have heard the most of God that can be reported to us from the creation, we have reason to say as *Job* here doth, *how little a portion is heard of him?* and to conclude as he doth this verse and Chapter.

But the thunder of his power who can understand?

This *thunder of his power*, may be taken,
 Figuratively, and in the letter for natural thunder; for, even
 that

that is numbred in Scripture among the wonderfull and most dreadfull works of God. The Scripture calleth it also the voice of God (Psal. 29. 3.) *The voice of the Lord is upon the waters, the God of Glory thundereth.* Thus a learned paraphrast connects these words with the former; As if Job had said, *Now that I have said all that I can, how little a thing is it in comparison of him and his greatness; as may appeare by one instance more, the power and majesty which he utters in his thunder, which who can sufficiently admire and therefore none can fully understand.*

*Non dixer de
sonituo loquun-
tur facia scrip-
turæ quæ de
dei voce, mag-
nifica any. terri-
bili, plenæ
minarum.*

Secondly, The Thunder of his power, is any extraordinary worke of God, especially his dreadfull and terrible workes of Judgment For by them he speaks out his infinite power and majesty in the ears of men as it were by thunde. Or such a voice we read (Psal. 68. 32, 33.) *Sing unto God ye kingdmes of the earth, O sing praises unto the Lord, Selah.* Who this Lord is, and how he manifestts himselfe is set forth in the next words, *to him that rides upon the heavens of heavens, which were of old, he doth send out his voice, and that a mighty voice.* Thus also the Prophet Isaiah (Chap: 30. 30) describes the Lord coming forth for the rescue of his people, and the utter ruine of the Assyrian Army. *And the Lord shall cause his glorious voice to be heard, and shall shew the lightning downe of his arme, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailestones.* For though that destruction of the Assyrians was effected by the ministry of an Angel (Isa: 37. 36.) yet, doubtlesse it was not done in silence, but either with an amazing tempest mixt with thunder and lightning, or with such confusion and terror as appeared like one. In the Booke of the Revelation (which hath as one of the Ancients speaketh, as many mysteries as words) the dreadfull judgments prophesied to come upon the world in the severall Ages of it, are expressed by Thunder (Revel: 10. 4.) *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, seal up these things which the seven thunders uttered, and write them not.* And as elsewhere, so especially in this book of Job, we find, those things which carry the greatest strength and terror in them, exprest by thunder (Job 39. 19) *Hast thou given the horse strength? hast thou clothed his neck with thunder; that is, hast thou made the horse who is so strong and terrible?* And at the 25.

*In ignibus vero
illius gestus, mi-
bus non tam
spendet quam
cum tonitru ce-
ruat anima
percipit. Et quis
tandem per ius-
t. BeZ.*

He . . . cognat
ta et vultu
mammata
stupet . . . quia
si major que
vultu potest
contemneret
Pined.
Qua . . .
hendere . . .
ingenitum
virtutem . . .
vultu . . .
ni . . .
to an . . .
n . . .
tudine . . .
tudine . . .
Qua . . .
sideret . . .
Tortur . . .
d . . .
m . . .
f . . .
tu . . .
ve . . .
mixima . . .
Coc.
Ton . . .
tent . . .
sum . . .
ex . . .
com . . .
mentum . . .
com . . .
m . . .
Tona . . .
c . . .
mon . . .
quen . . .
xime . . .
Novat.

verse (treating him of the horse) he / as . . . among the trumpets, ha, ha; and he smelleth the battail a farre off, the thunder of the Capitaines, and the shouting, that is, the horse is pleased to heare the Great Commanders speake: with a loud voice, either directing, threatening or encouraging their Soldiers. Thus, the Thunder of Gods power, is some wonderfull act of his power, which lets out his voice (as it were, like Thunder. This who can understand? none can. The word signifies also to weigh and consider, to come render it here, Who can sufficiently consider the thunder, his power? who can consider it as he ought, either, first according to the depth and mysteriousness of it, or, secondly, according to the dignity and worthinesse of it.

Thirdly, These words, who can understand the thunder of his power: may be expounded of the highest and clearest publication of his power, The thundering of it out. As if Job had said, I have whispered a lie to you, but if God should thunder out himself, or if his works were spoken out (as they deserve) in thunder, the mind of men would be amazed, and their understanding confounded, The thunder of his power who can understand? It is usual among the learned to expresse high eloquence, and strong confidence of speech, by thundering. It was said of Alcibiades, that he thundered Greece; He was a man so mighty in Elocution, that he made his hearers tremble. And hence Christ himself surrained two of his own Disciples (James the son of Zebedee, and John the Brother of James) *Thunderers*, which is, the Sons of Thunder. They did not speake (as we say) like a mouse in a chesse, but with a great voice, and with a greater spirit; they spake the messages of heaven as if it thundered from heaven. There may be a great force in a low voice, while what is spoken comes with much clearnesse of reason, and strength of Authority, or (as the Apostle gives it) in the evidence and demonstration of the Spirit; but when all these are conveyed by a mighty voice, a voice like thunder, how so ceable are they? Basil was said to Thunder in his doctrine, and Ighsen in his life. Such (to the height) was that voice of words (1. Mount Horeb at the giving of the Law) which voice they that heard it treated that the Word should not be spoken to them any more (Heb: 12. 19.) that is, that it should not be spoken to them any more in that manner, or by an immediate voice from God, as appeares (Ex: 20. v: 18, 19.) And all

the people saw the Thunderings and the lightnings, and the wayse of the Trumpet, &c. And they said unto Moses, speak thou with us and we will heare; but let not God speak with us, lest we dye. We cannot understand the thunder of his power.

Hence note.

Man is not able to receive and bear those highest discoveries of God.

God can speak in such a light as will blind the eyes of man, and in such a language as will rather astonish then instruct him. As among beleivers, they who are carnal and babes in Christ are not able to eate strong meat, they must be fed with milk (as the Apostles speakes, 1 Cor. 3. 2.) So we may say of all Beleevers, even of those that are strongest. God doth onely whisper and speak gently to them, *the thunder of his power they cannot understand.* For as there is a *peace of God which passeth all understanding* (Phil. 4. 7.) they that have it not, understand nothing of it, and they that have it, understand but little of it, *it passeth all understanding*, not a naturall understanding only, but also a spirituall. And as there is a *love of Christ passing knowledge* (Eph. 3. 19.) which yet we should labour to know; a love which hath an incomprehensible height, and length, and bredth, and depth in it, which yet all the Saints are labouring to comprehend, so there is a manifestation of the will and works of God, a Thunder of his power, which were it made and spoken out to us, our understanding could not graspe nor comprehend, how much soever we should desire and labour to comprehend it. And therefore God is pleased to put the treasure of his mind and messages in *varken vessels*; not only as the Apostle gives the reason (2 Cor. 4. 7.) *That the excellency of the power may be of God and not of us*; but he doth it also condescending to our weakness, lest if he should give out this treasure immediately from himselfe or should put it into some heavenly vessel, we should not be able to bear the excellency, or (as Job here speakes) *The Thunder of his power.*

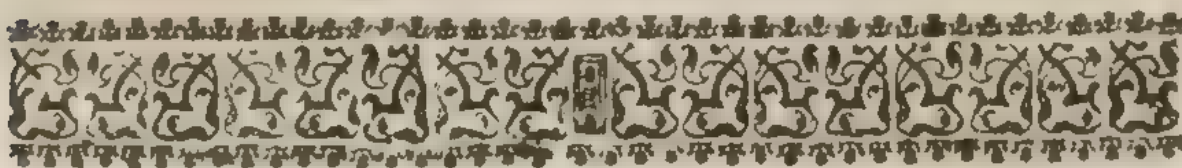
Thus after a very long ventilation of the Question between Job and his friends, we are arrived at the Conclusion of their dispute. Job hath answered two of his friends thrice, the third (Zophar I mean) only twice. He it seemes, gave out and sate downe,

N n n n

where

whether satisfied or wearyed, whether having no more to say, or being unwilling to say any more, or thinking that enough had been said already, I determine not. But though *Jobs* friends have done arguing against him, yet he hath not done arguing for himselfe; Which he doth in five entire Chapters, twice called the *continuation of his Parable*. In what sence he calleth his ensuing speech a parable, together with the subject matter of it, may through the Gracious presence, and supply of the Spirit of *Jesus Christ*, who hath helped hitherto, and hath not suffered that little oyle in the cruse to fayle, shme forth with a clearer light.

A T A B L E



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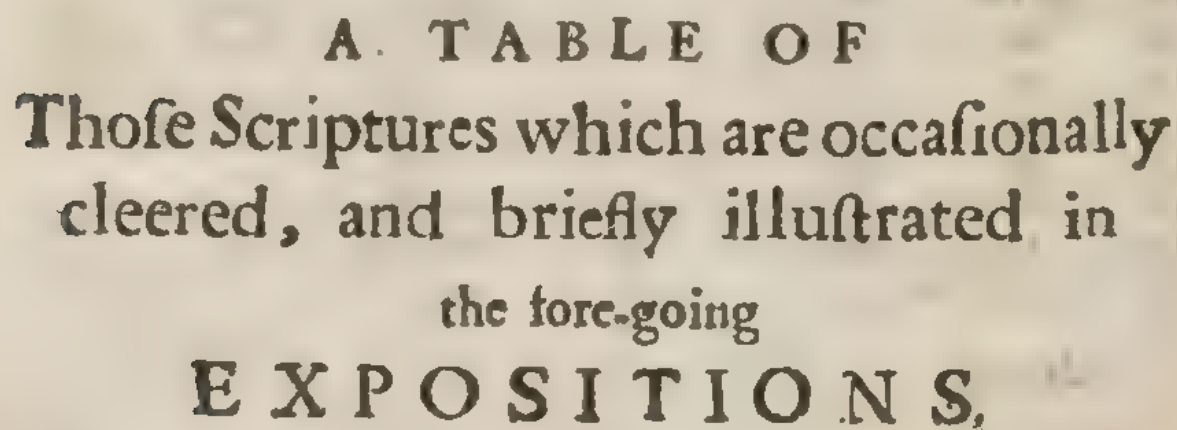
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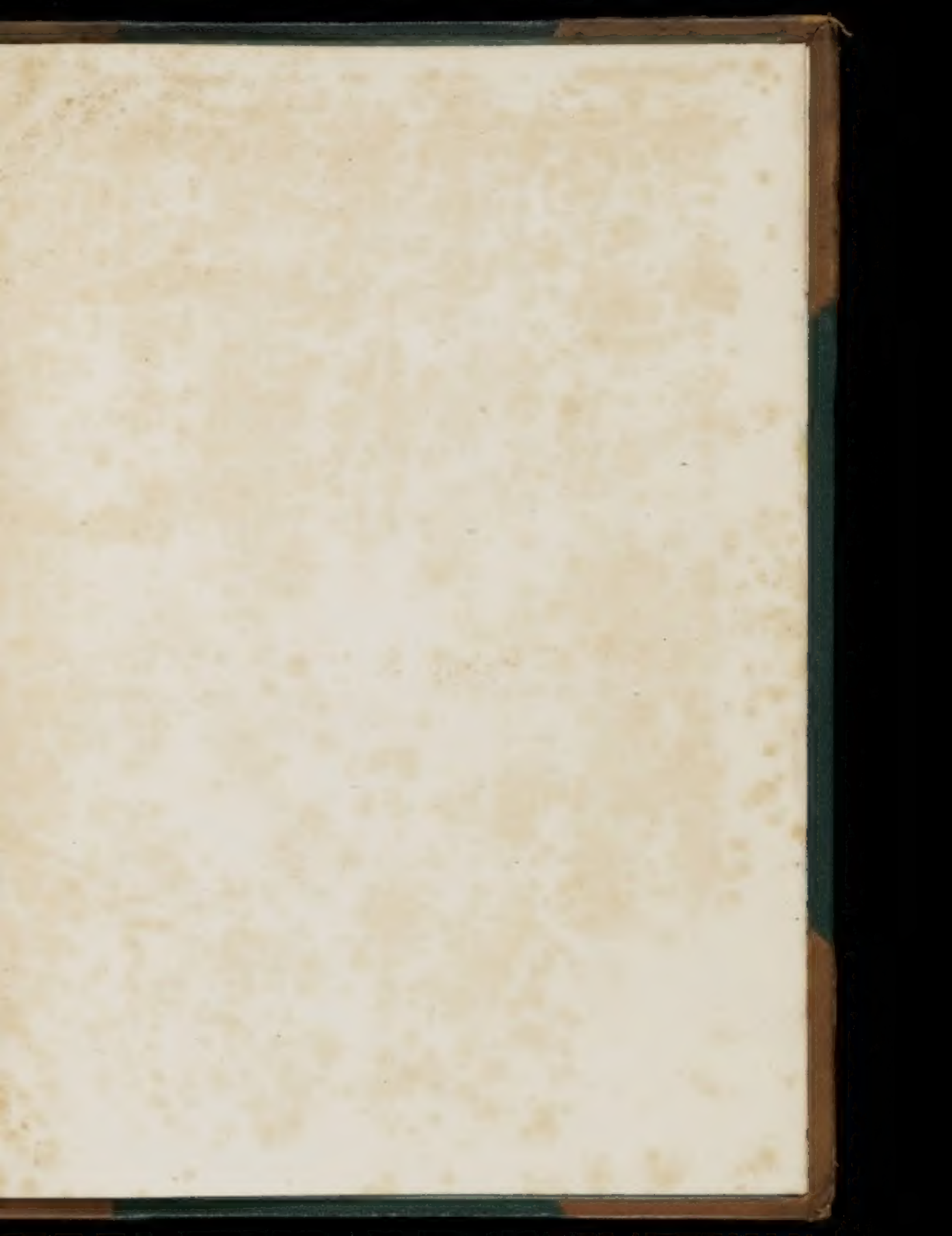
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